The Diaries of John Dee

edited by

Edward Fenton

THE DIARIES OF

JOHN DEE

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EDITED BY
EDWARD FENTON

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CONTENTS

INTRODUCTION *page vii*

1. The philosopher of Mortlake 1
2. The timely help of some wise man 21
3. Welcome to the good creature 27
4. Magic of the fifth type 36
5. New worlds shall spring of these 50
6. The Danish treasure 63
7. How pitiful is it, when the wise are deluded 75
8. A new saviour 85
9. Liber Peregrinationis Primæ 104
10. A doctrine for you only 117
11. An audience of the Emperor 138
12. Who are you, that you require science? 158
13. To salute a strange king 168
14. Sacrifice and survival 185
15. The baiting of the trap 193
16. A communion of wives 209
17. Kelly ascendant 229
18. Master of a full poor cell 246
19. Adieu to the Court and courting 273
20. The final journey 295

EPILOGUE 304

APPENDIX ONE: *The lost diary* 305

APPENDIX TWO: *A chemical experiment* 308

KEY TO SYMBOLS 310

GLOSSARY 311

GAZETTEER 315

BIOGRAPHICAL GUIDE 319

BIBLIOGRAPHY 344

INDEX 347

INTRODUCTION

Can there be madness in mathematics?
Can hallucination invade the spheres of pure reason?[1]

IN 1577, WHEN these diaries begin, John Dee was at the pinnacle of his extraordinary career. On the eve of his fiftieth birthday, he was renowned throughout Europe as a scientist, astrologer and mathematician. Although his reputation as a sorcerer had dogged him since his Cambridge days, he was at last sufficiently confident and well respected to be able to withstand his detractors.

The previous decade had seen the completion of his most influential works. His preface to Euclid's *Elements* (1570) has been described as a brilliant summary of the current state of scientific knowledge: a summary which—because it was in English rather than Latin—helped to inspire a whole new class of readers, the artisans and technical craftsmen who would be crucial to the scientific revolution of the seventeenth century.[2] It brought together a range of subjects which Dee argued were all subject to the power of numbers: including architecture, optics, music, astronomy and navigation.

Navigation was also the subject of his next book, completed in the summer of 1576. *General and Rare Memorials Pertaining to the Perfect Art of Navigation* was the first of four projected volumes combining propaganda with practical information. His purpose was to show that the establishment of a 'British Empire' (a term coined by Dee) was possible, desirable and historically justified.

The first few pages of John Dee's diary show how much interest he managed to generate in his vision of expansion. Explorers, writers and politicians were all keen to question him about it. Meanwhile there was a constant flow of other visitors who came to use his library—the largest private library in the country—and to seek his guidance. One of his most committed admirers was Queen Elizabeth, whose coronation day in January 1559 had been chosen by Dee on astrological grounds. The early triumphs of her reign, therefore, reflected favourably on Dee himself.

Yet all this was about to change. In the late 1570s and early 1580s he suffered a series of setbacks which have coloured his entire subsequent reputation.

First came the dramatic failure of Martin Frobisher's 1578 expedition in search of a north-western passage to the orient. Convinced that such a route existed, Dee supported the enterprise financially as well as by giving some of the sailors lessons in geography and navigation. He also believed that the ore which Frobisher had collected on an earlier expedition contained gold. Therefore the fleet's return in the autumn of 1578 brought a double disappointment. Not only had Frobisher failed to find a north-west passage: his massive cargo of ore was now discovered to be worthless. England's first serious attempt to become a great maritime power, in the way that Dee had envisaged, had ended in humiliation.

Perhaps partly as a result of this, no one would now take on the expense of publishing his remaining three volumes on navigation. Indeed, John Dee was never to publish another book.

The greatest setback to his career, however, came in March 1582 with the arrival at Mortlake of a twenty-six-year-old Worcestershire man named Edward Kelly, who claimed to have mystical powers which he was prepared to use in Dee's service.

Kelly (or Talbot, as he initially introduced himself) knew enough about Dee's preoccupations to be able to tell him exactly what he wanted to hear. Most crucially, he knew that Dee had become weary of seeking answers to the mysteries of the universe by reading books and in discourse with other scholars. Dee had long sought the key to all knowledge; his 1564 text *Monas Hieroglyphica* was an attempt to incorporate the sum of hidden knowledge into one all-powerful symbol. He believed that his immense learning and piety must mark him out from other mortals. Surely, if he could find a way of communicating with God, he would be granted the universal answers that he craved.

Although there may be no truth in the legends that have grown up around Kelly—that he was a necromancer, who had been pilloried and whose ears had been cropped for forgery—these diaries show that he was initially viewed with the deepest suspicion. The story of how he nevertheless managed to ensnare one of the most brilliant polymaths of his day, and maintain his grip for so many years, makes this a document of great psychological and human interest. As one of the first private diaries in the English language, it is also of exceptional literary and historical importance. John Dee kept up his record intermittently for several decades, often describing events as they were actually unfolding. Parts of

the text are so revealing that Dee subsequently went to great lengths to conceal what he had written. Some entries were deleted with ink or physically cut out; and whole volumes were buried underground or hidden in his chimney.

The first parts to be published came to light through the persistence of the book-collector Sir Robert Cotton (1571–1631). According to the antiquary John Aubrey, Cotton bought the field where Dee was said to have buried them and proceeded to dig them up. The story is confirmed by Meric Casaubon, who edited the manuscripts and published them in 1659 under the title *A True and Faithful Relation of What Passed for Many Years Between Dr John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reigns) and Some Spirits*:[3]

> The book had been buried in the earth, how long, years or months, I know not; but so long, though it was carefully kept since, yet it retained so much of the earth, that it began to moulder and perish some years ago, which when Sir Thomas C. [Sir Robert Cotton's son] observed, he was at the charges to have it written out, before it should be too late.

Casaubon went on to state his belief that, although there were obvious gaps in the story, these were unlikely ever to be filled:

> Now full fifty years, or not many wanting, being passed since this original came to Sir Robert, it is very likely, that had any more in all that time been heard of, Sir Robert, or Sir Thomas, his son and heir, would have heard of it, and got it as soon as anybody else: and because no more hath been heard of all this while, it is more than probable that no more is extant, not in England, nor I think anywhere else.

Just three years later, however, a London confectioner and his wife—a Mr and Mrs Jones—discovered a secret drawer in an old cedarwood chest they had bought. It turned out to contain some olive beads, a cross, and about a dozen manuscript books.

Their maid managed to waste about half of the papers 'under pies and other like uses' before it occurred to anyone that they might be important. In 1672 they came to the notice of the antiquary Elias Ashmole, who immediately recognised them as Dee's, and realised that one of the manuscripts dealt with the eighteen months preceding the first seances reported in Casaubon's *True and Faithful Relation*—'insomuch that divers particulars in the printed book are not to be understood without them.'[4] But although Ashmole studied the manuscripts in great detail, and made laborious transcriptions, he never attempted to fill the gaps in Casaubon's

edition by bringing them into the public domain.

For the next century or so the spirit diaries helped to confirm Dee's unsavoury reputation, already current in his lifetime. Then in the late 1830s two manuscripts were discovered in the Ashmolean Museum in Oxford which shed new light on Dee as a person—the 'mighty good man' and 'great peacemaker' that John Aubrey had described him as. These manuscripts were edited by James Orchard Halliwell and published in 1842 under the title *The Private Diary of Dr John Dee.*

It has become commonplace to bemoan the deficiencies of Halliwell's edition: yet its critics often repeat its mistakes or make new ones. Although I have tried to correct these errors, I feel it is important to acknowledge the pioneering work that the twenty-one-year-old Halliwell did more than 150 years ago. He was one of only a small group of enthusiasts who realised that everyday documents from recent centuries could be worthy of study at all.

In bringing together the diary material from all these manuscripts for the first time, I have attempted to combine accuracy with readability. The text throughout has been transcribed from or checked against the original manuscripts in the British Library in London and the Bodleian Library in Oxford. I was also able to draw on the proofreading skills of three seventeenth-century scholars: Meric Casaubon, Elias Ashmole and William Shippen, whose own hand-corrected copies of *A True and Faithful Relation* are preserved in the British Library and the Bodleian (see Bibliography).

The complete text of the spirit conferences, however, would fill about five volumes, and therefore cuts have had to be made. Meric Casaubon himself wrote that had more of the spirit diaries ever come to light, an abridgement would probably have sufficed. The diary elements have been retained, therefore, at the expense of what the scientist and diarist Robert Hooke dismissed as 'a rhapsody of incoherent and unintelligible whimsies of prayers and praises . . . , strange characters, uncouth and unintelligible names . . . and relations of incredible occurrences':[5] although large parts of the rhapsody have been left to show what Dee found so seductive.[6] For the sake of readability, the omissions are not indicated by rows of dots; these are only used in the text where the manuscript is actually illegible. Scholars looking for definitive versions of the original manuscripts are referred to C.L. Whitby's excellent transcription of the Mortlake Actions, and William Sherman's new edition of Ashmole MSs 487 and 488 (currently in preparation). It seems unlikely that a definitive edition of what Casaubon published as *A True and Faithful Relation* will ever be produced.

The Latin has been translated (with the generous help of Professor David

Furley, formerly Professor of Classics at Princeton University), except where the meaning is obvious or so cryptic as to be impossible to render accurately. Times of the day have also been left, since there was no satisfactory way of translating expressions such as 'hora 2⅔ a meridie'. The short passages written in Greek characters have been retained to show what Dee most wanted to keep secret. Dee resorted to Greek characters in the same way that Samuel Pepys employed his own unconventional blend of schoolboy French and Spanish, and these entries are often the most revealing of all.

Again for the sake of readability I have modernised the spelling, except where this would have destroyed the sense of period. I have followed the same rule for place-names. People's surnames presented a different problem, since spellings like 'Rawlegh' or 'Rawly' (both used by Dee) are no less correct than Raleigh or Ralegh. Not wishing to fill the index with all of Dee's variations of the same name, I have chosen one and stuck to it.

Finally, this edition could not have been completed (or even started) without the help and encouragement of a number of people. Special thanks are due to Beth Baker, Sue Bradbury and the Folio Society, Alison Fenton, David Furley, Ann Geneva, Deborah Harkness, John Harle, David Harley, John Heilbron, Trevor Mason, Alan Peebles, David Pountney, Judith Scott, William Sherman, Malcolm Sparkes, and of course the staff of the British Library in London and the Bodleian Library in Oxford.

NOTES

1 From Charles Baudelaire's *Intimate Journals*, trans. Cameron N; Penguin Books, 1995. © Cameron N, 1950, 1995; by permission.

2 Clulee NH, *John Dee's Natural Philosophy*, p. 146; French P, *John Dee*, chapter 7. See the Bibliography for full references to these books.

3 Sig. F.4 of Casaubon's preface to *A True and Faithful Relation.*

4 Ashmole E, British Library, Sloane MS 3188, ff. 2–3.

5 Hooke R, *The Posthumous Works of Robert Hooke*, p. 205; London, 1705.

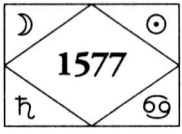
6 The complex symbolic drama played out through the angels is of course worthy of study in its own right; see the Bibliography for current work on this subject by Dr Deborah Harkness.

The philosopher of Mortlake

JOHN DEE STARTED *keeping a diary as part of his work as a scientist, recording the outstanding events of his life with the same degree of precision—as it seemed to him—that he employed in his chemical experiments. He entered these details in the margins of almanacs, alongside the printed data on the planetary configurations for each day. As he later explained to Queen Elizabeth, his aim was to discover 'the heavenly influences and operations actual in this elemental portion of the world'.*[1]

Few of his contemporaries would have questioned his belief that the stars and planets had an influence on worldly events. Dee was unusual only in his desire to assess this influence scientifically. Although he never went back to analyse the data he had collected, the fact that he informed the Queen about his plans shows that he regarded diary-keeping as one of the most important aspects of his work.

Since he was concerned primarily with recording dates and times, his lack of elaboration in this part of the diary is often frustrating. Yet even Dee's laconic style cannot obscure the fact that this was a highly eventful period of his life. Not only was he helping to formulate England's foreign policy and being consulted by the Queen about her health and personal life: this was also when he married Jane Fromonds and, on his fifty-second birthday, became a father for the first time.



16 *Jan.* The Earl of Leicester, Mr Philip Sydney, Mr Dyer, *&c.*[2]

22 *Jan.* The Earl of Bedford came to my house.

12 *Feb.* Mr Drante rode.

19 *Feb.* Great wind sw, close cloudy, raining.

11 *Mar.* My fall upon my right knuckle bone: hora 9 fere mane. With oil of Hypericon, in 24 hours eased above all hope: God be thanked for such his goodness of his creatures.

12 *Mar.* Abraham Ortelius visited me at Mortlake.

24 *Mar.* Alexander Simon the Ninevite came to me, and promised me his service into Persia.

May. I hired the barber of Chiswick, Walter Hooper, to keep my hedges and knots in as good order as he had them then: and that to be done with twice cutting in the year at the least and he to have yearly 5*s*, meat and drink.

1 *May.* I received from Mr William Herbert of St Gillian his notes upon my *Monas.*[3]

2 *May.* I understood of one Vincent Murphyn his abominable misusing me behind my back, *&c.* Mr Thomas Besbich told me his father is one of the cooks of the Court.

7, 8 *May.* Cold and wet weather.

19 *May.* William Town of Grandborough, in Warwickshire, eight mile from Warwick, four mile from Dayntry, is to have 3 pound at Christmas next: and had 40 shilling 19 of May: for the cure of my strain.

8 *June.* Circa 10, a shower of hail and rain.

18 *June.* Borrowed 40*li* of John Hilton of Fulham.

19 *June.* I understood of more of Vincent Murphyn his knavery. Borrowed 20*li* of Bartylmew Newsam—Michaelmas.

20 *June.* Borrow 27*li* upon the chain of gold—All Hallowtyde.

26 *June.* Elen Lyne gave me a quarter's warning.

27 *June.* Showers of rain and hail.

19 *Aug.* The *Hexameron Brytanicum* put to printing.[4]

Nov. I declared to the Q. her title to Greenland *&c.*, Estotiland, Friseland.

3 *Nov.* William Rogers of Mortlake, about 7 of the clock in the morning, cut his own throat by the fiend his instigation.

6 *Nov.* Sir Humfrey Gilbert came to me to Mortlake.

18 *Nov.* Borrowed of Mr Edward Hinde of Mortlake 30*li* to be repaid at Hallowtide, next year.

20 *Nov.* Two tides in the forenoon: the first, two or three hours too soon.[5]

22 *Nov.* I rid to Windsor, to the Q. Majesty.

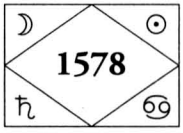
25, 28 *Nov.* I spake with the Queen, hor. 5.

30 *Nov.* I spake with Mr Secretary Walsingham.

1 *Dec.* I spake with Sir Christopher Hatton, hora 5. He was made knight that day.

2 *Dec.* I went from the Court, at Windsor.

30 *Dec.* I was denounced most unjustly from some quarter for that most inexplicable slander against R. Edward, before many days had passed: but the authorities in their wisdom adjudged me innocent.



5 *Jan.* Betrothal to Jane Fromonds, horam circiter primam.

5 *Feb.* My marriage to Jane Fromonds.

30 *Apr.* I caused Sir Rowland Haywood to examine Francys Baily of his slandering me, which he denied utterly.

13 *June.* Rain, and in the afternoon a little thunder.

14, 15 *June.* Rain.

30 *June.* I told Mr Daniel Rogers (Mr Hackluyt of the Middle Temple being by) that King Arthur, and King Malgo both of them, did conquer Gelandium, lately called Friseland. Which he so noted presently in his written copy of *Monumethensis:* for he had no printed book thereof.[6]

14 *July.* My sister Elizabeth Fromonds came to me.

5 *Aug.* Mr Raynolds of Bridewell took his leave of me as he passed toward Dartmouth to go with Sir Humfrey Gilbert toward Hochelaga. ⊕4*li.*

15 *Aug.* I went toward Norwich with my work of *Imperium Brytanicum.*

23 *Aug.* I came to London from Norwich.

26 *Aug.* Circa 6 mane my wife dreamt that all her rings were broken (as it were in one place cracked). Perhaps she is about to have as many children as there are rings: since the bone always appeared from a bag: but to others it may signify that great gifts will follow. Christ is propitious.[7]

31 *Aug.* I went to my father-in-law Mr Fromonds to Cheam.

1 *Sept.* I came from Cheam.

6 *Sept.* Elen Lyne my maiden departed from this life immediately after the midday past: when she had lyne sick a month lacking one day.

12 *Sept.* Jane Gaele came to my service: and she must have 4 nobles by the year, 26*s* 8*d*.

15 *Sept.* The eclipse could not be seen because of the clouds.

16 *Sept.* Cloudy day: ☉ could not be seen.

24 *Sept.* The first rain that came many a day: all pasture about us was withered.

25 *Sept.* Rain after noon like April showers. Her Majesty came to Richmond from Greenwich.[8]

8 *Oct.* The Queen's Majesty had conference with me at Richmond inter 9 et 11 ante meridiem.

13, 14 *Oct.* ♅ hor. 11 ante meridiem.

16 *Oct.* Dr Bayly conferred of the Q. her disease.[9]

22 *Oct.* Jane Fromonds went to the Court at Richmond.

25 *Oct.* ♅ a fit from 9 after noon to 1 after midnight.

28 *Oct.* Hor. 5. The Earl of Leicester and Sir Francis Walsingham, Secretary, determined my going over for the Q. Matie.

29 *Oct.* ♅ hor. 5 a meridie usque ad 8, a sore fit.

3 *Nov.* ☌ ♀ a meridie hora 4.[10]

4 *Nov.* I was directed to my voyage by the Earl of Leicester and Mr Secretary Walsingham, hor. 9.[11]

7 *Nov.* I came to Gravesend.

9 *Nov.* Iter transmarinum. I went from Lee to sea.

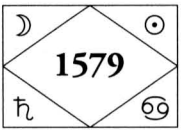
14 *Nov.* I came to Hamburg: hor. 3.

6 *Dec.* I came to Berlin.

11 *Dec.* To Frankfurt-upon-Oder.

15 *Dec.* News of Turniser's coming, hor. 8 mane, by a special messenger.

29 *Dec.* A meridie.



Mar. A moist March and not windy.

23 *Apr.* Easterly wind. Snow.

24 *Apr.* Very cloudy before noon. Westerly wind.

4 *May.* Perhaps conception took place in the womb because of less movement and exertion.

11, 12 *May.* The infant in the womb started turning in different directions.

31 *May.* σιρ υυιλλιαμ 'αρβερτ οφ σαιντ ιυλιενς ορα 12.[12] Recessit hora 2 toward London.

10 *June.* I showed to Mr John Lewis and his son the physician the manner of drawing aromatical oils *&c.* At that time my cat got a fledge young sparrow which had only a right wing naturally.

15 *June.* My mother surrendered Mortlake houses and land, and had state given in open court until the end of her life: and to me was also the reversion delivered by written contract, and to my wife Jane by me, and after to my heirs and assignees for ever, to understand Mr Bullok: and Mr Taylor, surveyor: at Wimbledon under the tree by the church.

17 *June.* Nurse Wells came.

18 *June.* A passport granted to Monsieur.[13]

21 *June.* Many showers. Thunder hora 3½ a meridie.

22 *June.* Mr Packington. Mr Richard Hickman and Barthilmew his nephew came to me with Mr Flowr, commended by Mr Vice Chamberlain Sir Christopher Hatton. Βερελαστικως αγεβαντ.[14]

6 *July.* Mr Hitchcok, who had travailed in the plat for fishing, made acquaintance with me: and offered me great courtesy.

10 *July.* My sister Elizabeth had them.

13 *July.* Arthurus Dee. The boy was born towards hor. 4 min. 30 or min. 25, just as the sun was rising, according to my calculations. After 10 of the clock this night my wife's father Mr Fromonds was speechless: and died on Tuesday at 4 of the clock in the morning.

14 *July.* Hor. 4 mane expiravit Mr Fromonds.

16 *July.* Arthur Dee, christened. Arthur Dee was christened at 3 of the clock after noon: Mr Dyer and Mr Doctor Lewis, Judge of the Admiralty, were his godfathers; and Mistress Blanche Pary of the Privy Chamber his godmother. But Mr John Herbert of East Sheen was deputy for Dr Lewis, and Mistress Awbrey was deputy for my cousin Mistress Blanche Pary.

21 *July.* Much rain. Thunder hor. 2 a mer.

8 *Aug.* John Elmeston, student of Oxford, came to me for dialling.

9 *Aug.* Jane Dee churched.

13 Aug. Windy NW, air bent to dew.

15 *Aug.* Nurse Wells went home.

16 *Aug.* Monsieur came secretly to the Court *&c.* from Calais. +ε hor. 10 a M.

20 *Aug.* +ε hor. 10 a mer.

25 *Aug.* +ε hor. 1¼ a mer.

26 *Aug.* Monsieur went back again to France. +ε ho. 10 a mer.

10 *Sept.* My dream of being naked: and my skin all overwrought with work like some kind of tuft mockado, with crosses blue and red: and on my left arm, about the arm in a wreath this word I read—*Sine me nihil potestis facere &c.*[15] And another the same night of Mr Secretary Walsingham, Mr Candish, and myself *&c.*

11 *Sept.* +ε 9 a mer.

12 *Sept.* +ε 10 a mer.

14 *Sept.* +ε a merid.: 11.

20 *Sept.* +ε hor. 1⅕ a mer. Windy, cloudy, rainy.

3 *Oct.* Sir Leonel Duckett his unkind letter for money.

4 *Oct.* Goodman Hilton requested me for his two sons to resort to my house.

5 *Oct.* Raging wind at west and southerly: in the night chiefly.

10–12 *Oct.* Great rain for three or four days and nights.

13 *Oct.* This day it brake up. The foot boat for the ferry at Kew was drowned and six persons, by the negligence of the ferryman overwhelming the boat upon the rope set there to help by reason of the vehement and high waters.

15 *Oct.* +ε hor. 10¼ a mer.

18 *Oct.* Mr Adrian Gilbert and John Davis reconciled themselves to me, and disclosed some of Emery his most unhonest, hypocritical, and devilish dealings and devises against me and other, and likewise of that errant strumpet her abominable words and deeds. And John Davis said that he might curse the time, that ever he knew Emery, and so much followed his wicked counsel and advice. *&c.* So just is God.

23 *Oct.* +ε 9½ a mer.

24 *Oct.* ιανε αδ θεμ εαρλι ιν θε μορνινγ βεφορε δαι.[16]

31 *Oct.* The fine of 20*s* paid for my mother's surrender. Paid 20s fine for me and Jane my wife to the Lord of Wimbledon (the Queen), by Goodman Burton of Putney: for the surrender taken of my mother, of all she hath in Mortlake: to Jane and me, and then to my heirs and assignees, *&c.*

17 *Nov.* Beginning of the 22nd year of Queen's Elizabeth's reign.

20 *Nov.* Hor. 8 a mer. +ε.

21 *Nov.* +ε hor. 9½ a mer.

25 *Nov.* The L. Clinton came to me and offered Skirbeck by Boston for Long Lednam.

26 *Nov.* +ε hor. 2 a merid.

28, 29 *Nov.* Jane had a small show.

29 *Nov.* I received a letter from Mr Thomas Jones in Wales.

5 *Dec.* +ε hor. 10 a mer.

8 *Dec.* +ε hor. 9½ A.

9 *Dec.* The strange dream of Zacharias conceived. θις νιγτ μι υυιφ δρεμιδ θατ ονε καμ το 'ερ ανδ τουχεδ 'ερ σαιινγ, 'Μιστρες Δεε, γου αρ κονκειυεδ οφ χιλδ: 'υοσ ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, 'ε σαλ δο υυελ ας θις δοθ.'[17]

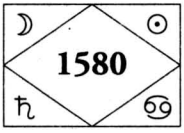
22 *Dec.* I paid Jane 13*s* and 4*d* for her wages till Michaelmas last, for the half year, so that I owe her yet 6*s* 8*d.*

24 *Dec.* +ε hor. 10 a mer.

28 *Dec.* Jane rid to her brother's to Cheam. I revealed to Roger Cook the great secret of the elixir of the salt οφ ακετυλσ ονε υππον α υνδρεδ *&c.*[18]

29 *Dec.* Ιανε καμ 'ομε.

29, 30 *Dec.* Ιανε 'αδ θεμ αβυνδαντ.



2 *Jan.* +ε 9¼ a merid.

9 *Jan.* Hora 11½ ante merid., ☽ was placed in a closed furnace to break it open for its salt, by extracting the ☿.

13 *Jan.* I gave my wife money for the month. *3li 4s* ⊕

14 *Jan.* +ε hor. 10 a mer.

16 *Jan.* Arthur fell sick, stuffed with cold phlegm, could not sleep, had no stomach to eat or drink as he had done before.

25 *Jan.* +ε 11 a mer.

28 *Jan.* +ε 5 a mer.

29 *Jan.* Ιανε αδ θεμ α λιττλε.

3 *Feb.* +ε hor. 3½ a mer.

6 *Feb.* +ε circa 11 a mer.

11 *Feb.* +ε hor. 10 a mer.

16 *Feb.* Mr Stafford came from Monsieur.

19 *Feb.* Wind NE, very cold, dry.

20 *Feb.* A hard frost.

25 *Feb.* A fair, calm day.

26 *Feb.* This night the fire all in flame came into my maidens' chamber again, between an 11 and 12 of the clock: continued half an hour terribly *&c.* So it did a year before to the same maidens Mary Constable and Jane Gaele.

1 *Mar.* +ε hor. 9¼ a mer.

5 *Mar.* The sky seemed to be on fire, hor. 8 usque ad 10 a meridie.

7 *Mar.* Hor. 9½ +ε a mer.

9 *Mar.* This night φολλουινγ Ιανε αδ θεμ αβυνδαντλι.

19 *Mar.* +ε a mer. hor. 9½.

6 *Apr.* Earthquake towards 6 in the afternoon. It lasted for two minutes. It

began at exactly 10 minutes before 6 or thereabouts.[19]

8 *Apr.* Ιανε αδ θεμ.

11 *Apr.* I went to the Court and came home again.

13 *Apr.* +ε hor. 10 a mer.

26 *Apr.* +ε hor. 10½ a mer.

May. A very moist May.

14 *May.* I received Martin Pegius and David Bington their letter from Salzburg.

17 *May.* At the Muscovy House for the Cathay voyage. I was almost provoked to anger by the haughty words of W.B., in the presence of the commissioners, towards Muscovy House.[20]

20 *May.* Nova de φιλοσοφο, amorum q^{a}si 60.[21]

June. This month fell a new disease which without physic did arrest or ease off in 14 days *&c.* A very moist June.

1 *June.* Ιανε αδ θεμ.

3 *June.* Mr A. Gilb. and J. Davis rid homeward into Devonshire.

5, 6 *June.* Great wind SW.

6–9 *June.* Rainy and most part cloudy.

7 *June.* Mr Skydmor and his wife lay at my house and Mr Skydmor's daughter, and the Queen's dwarf Mrs Tomasin.

8 *June.* My wife went with Mistress Skydmor to the Court, *&c.*

12 *June.* Mr Packington and Mr Carter lay at my house having supped at my Lady Croft's.

14 *June.* Mr Fosku of the Wardrobe lay at my house, and went the next day to London with Mr Cowell.

21 *June.* Mr Stafford was despatched to Monsieur.

26 *June.* +ε hor. 10 a mer.

July. This month very showery and rainy till the ☉ entered into ♌.

3 *July.* Ιανε αδ θεμ πλεντιφυλλι, and towards 7 in the evening she had a miscarriage, eight days after conception, but when menstruation had ended.

12 *July.* +ε hor. 10 a mer.

15 *July.* The Lady Croft went from Mortlake to the Court at Oatlands.

22 *July.* +ε hor. 8 a mer.

23 *July.* +ε hor. 9½ a merid.

30 *July.* Paid Jane 20*s* for three quarters' wages: so that all that is due is paid: and all other reckonings likewise is paid her 6*s* 8*d;* and Mary Constable was paid all old reckonings 15*s*. And my wife had 11 pounds to discharge all for 13 weeks next: that is till the 5 of November. I delivered Mr Williams, the parson of Tendring, a letter of attorney against one White of Colchester, for a slander.[22] Ιανε αδ θεμ.

22 *Aug.* +ε 9 hor. a merid.

27 *Aug.* Arthur was weaned this night first. Arthur weaned from his nurse.

28 *Aug.* My dealing with Sir Humfrey Gilbert for his grant of discovery. *&c.*

30 *Aug.* Nurse Darrant was discharged and had 10*s* given her which was the whole quarter's wages due at a fortnight after Michaelmas.

6 *Sept.* The Queen's Majesty came to Richmond.

10 *Sept.* ☿ Sir Humfrey Gilbert granted me my request to him made by letter for the royalties of discoveries all to the north above the parallel of the 50 degree of latitude,[23] in the presence of Stoner, Sir John Gilbert his servant or retainer: and thereupon took me by the hand with faithful promises in his lodging of John Cooke's house in Whitecross Street: where we dined only us three together, being Saturday.

13 *Sept.* Mr Lok brought Benjamin his son to me: his eldest son also called Zacharie came then with him.

14 *Sept.* I began against Vincent Murphyn.

15 *Sept.* I wrote to the Bishop of L.[24]

17 *Sept.* The Queen's Majesty came from Richmond in her coach, the higher way of Mortlake field, and when she came right against the church she turned down toward my house: and when she was against my garden in the field she stood there a good while, and then came into the street at the great gate of the field: where she espied me at my door making obeissance to her Matie. She beckoned her hand for me. I came to her coach side: she very speedily pulled off her glove and gave me her hand to kiss: and to be short, willed me to resort to her Court, and to give her to wete when I am there, *&c.* Hor. 6¼ a meridie.[25]

22 *Sept.* My declaration against Vincent Murphyn put into the court of Guildhall.

3 *Oct.* On Monday, at 11 of the clock before noon, I delivered my two rolls of the Queen's Majesty's title unto herself in the garden at Richmond: who appointed after dinner to hear further of the matter. Therefore, between 1 and 2 after noon, I was sent for into her Highness' privy chamber, where the L. Treasurer also was, who having the matter slightly then in consideration did seem to doubt much that I had or could make the argument probable for her Highness' title so as I pretended. Whereupon I was to declare to his honour more plainly and at his leisure what I had said and could say therein, which I did on Tuesday and Wednesday following at his chamber: where he used me very honourably on his behalf, *&c.*

7 *Oct.* On Friday I came to my L. Treasurer, and he being told of my being without: and also I standing before him at his coming forth, did not or would not speak to me. I doubt much of some new grief conceived.

10 *Oct.* At 4 of the clock in the morning my mother Jane Dee died at Mortlake. She made a godly end: God be praised therefor. She was 77 year old. The Queen's Matie, to my great comfort (hora 5), came with her train from the Court and at my door, graciously calling me to her, on horseback, exhorted me briefly to take my mother's death patiently: and with all told me that the Lord Treasurer had greatly commended my doings for her title, which he had to examine (which title in two rolls he had brought home two hours before). She remembered also how at my wife's death it was her fortune likewise to call upon me, *&c.*[26]

20 *Oct.* I had by my jury at Guildhall 100*li* damages awarded me against Vincent Murphyn the cosener.

22 *Oct.* With much ado I had judgment against Murphyn at Guildhall. My marvellous hoarseness and in manner speechlessness took me, being nothing at all otherwise sick. Favourable ascension in ♉ and ♂ ☍ ☉ and ☽ in ♉: and ♉ was in the sixth house of the radix, up to where ♄ makes a quartile aspect and now reflects very brightly on both sides.[27]

25 *Oct.* Morrice Kyffin, departed from me with my leave.

2 *Nov.* The L. Treasurer sent me a haunch of venison. Thomas Suttley had the Bishop of Canterbury[28] his letter for Sir Richard.

3 *Nov.* I writ to my L. Treasurer.

6 *Nov.* Helen came to my service.

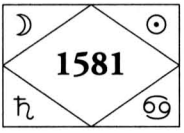
12 *Nov.* Somewhat better in my voice.

22 *Nov.* The blazing star I could see no more, though it were a clear night.

1 *Dec.* News came by Mr Deny from Ireland of the Italians' overthrow whom the Pope had sent *&c.* The Queen lying at Richmond.

6 *Dec.* The Queen removed from Richmond.

8 *Dec.* Recepi literas Roma, scriptas per ☿ res Laudervicea.[29]



9 *Feb.* Agreed with Mr Gentle Godolphin to release the cosener Vincent Murphyn.

11 *Feb.* Harry Price of Lewisham came to me to Mortlake, told of his dreams, often repeated, and upon my prayer to God this night, his dream was confirmed, and better instruction given.

12 *Feb.* Sir William Herbert came to Mortlake.

23 *Feb.* I made acquaintance with Joannes Bodinus, in the chamber of presence at Westminster: the Ambassador being by, from Monsieur.

26 *Feb.* A very fair calm warm day.

8 *Mar.* It was the 8 day being Wednesday hora noctis 10, 11 *&c.*, the strange noise in my chamber of knocking, and the voice, ten times repeated, somewhat like the shrich of an owl, but more longly drawn, and more softly, as it were in my chamber.

12 *Mar.* All reckonings paid to Mr Hudson, 11*li* 17*s.*

13 *Mar.* Elizabeth Kyrton came to my service.

23 *Mar.* At Mortlake came to me Hugh Smyth, who had returned from Magellan Straits, and Vaygatz, after that *&c.*

25 *Mar.* Rainy, stormy wind, sw. Helen was hired at our Lady Day for the year for 4 nobles wages. She had her covenant penny, and also 6*s* 8*d* for her pains taken since she came.

3 *Apr.* I rid toward Snedgreene, to John Bowrn: to hear and see the manner of the doings.

13 *Apr.* I came home from Snedgreene.

25 *May.* I had sight in χρυσταλλω offered me: and I saw.[30]

7 *June.* Hor. 7½ mane nata est Katharina Dee.

10 *June.* Baptisata a meridie hor. 5½ Katharina. Mr Packington of the Court, my Lady Katarin Croft, wife to Sir James Croft, Mr Controller of the Queen's house, Mistress Mary Skydmor of the Privy Chamber, an cousin to the Queen, by their deputies christened Katharin Dee.

17 *June.* Young Mr Hawkins (who had been with Sir Francis Drake) came to me to Mortlake.

30 *June.* Mr John Leonard Haller of Hallerstein by Worms in Germany received his instructions manifold for his journey to Quinsay: which journey I moved him unto, and instructed him plentifully for the variations of the compass, observing in all places as he passed *&c.*

5 *July.* My wife churched. +ε hor. 11 nocte.

7 *July.* In the morning at 1¼ after midnight, Mr Hinde his son born.

9 *July.* +ε paulo post occasum ⊙.

10 *July.* My right shoulder and elbow-joint were so extremely in pain that I was not able in 14 days to lift my arm outward not an inch: the pain was extreme. I used Mr Lander, Mr Collens, and Mistress Davis. But about the 25 day it mended *&c.*

12 *July.* Master Hickman came. About 10 of the clock ½ before noon ρογερ ‘ις ινκρεδιβλε δογγεδνεσ ανδ ινγρατεφυλνεσ αγαινςτ με το μι φακε, αλμοςτ ρεδι το λαι υιολεντ ανδσ ον με, μαστερ ενρικ καν παρτελι τελ. At the same day the Earl of Leicester fell foully out with the Earl of Sussex, L. Chamberlain, calling each other traitor, whereupon both were commanded to keep their chambers at Greenwich, where the Court was.[31]

13 *July.* +ε hor. 10¼. ¤

15 *July. Lunæ eclipsis.* Cloudy so as I could not perceive it.

17 *July.* Jane had them.

19 *July.* Mr Henrik went to London to visit his wife and children.

21 *July.* Mr Hickman rode home.

26 *July.* Mr Haylik came and Goodman King with him.

28 *July.* Mr Collens did ride into Lincolnshire.

29 *July.* Mane hora 8⅔ the glass gone.

30 *July.* Another glass given. +ε hor. 9 nocte.

3 *Aug.* +ɛ hor. 8¾ nocte. All the night very strange knocking and rapping in my chamber.

4 *Aug.* And this night likewise. Katharin was sent home from Nurse Maspely of Barnes for fear of her man's sickness: and Goodwife Benet gave her suck.

11 *Aug.* Katharin Dee was sent to Petersham, with Goodwife Garret to be nursed of her. Katharin Dee was shifted to Nurse Garret at Petersham, on Friday, the next day after St Lawrence Day: being the 11th day of this month. My wife went on foot with her, and Helen Cole my maid, George and Benjamin in very great showers of rain.

12 *Aug.* I received letters from Doctor Andrew Hels, learned in occult philosophy *&c.*, through the care in my business of my friend Richard Hesketh, agent of Antwerp, and I received along with my letters the ♄ii mensitam or sigillum planetarum.[32]

13 *Aug.* +ɛ hora 10.

18 *Aug.* Hor. 9 +ɛ.

20–27 *Aug.* From this night till Sunday night following, Jane had them abundantly.

26 *Aug.* About 8 (at night) ½, a strange meteor in form of a white cloud crossing galaxiam, when it lay north and south over our zenith this cloud was at length from the SE to the SW sharp at both ends: and in the west end it was forked for a while: it was about 60 degrees high, it lasteth an hour. All the sky clear about it, and fair starshine.

28 *Aug.* +ɛ 9½.

29 *Aug.* Jane had them abundantly again. At 11 of the clock in the forenoon I did set 7*oz* and ½ of *pure air* for to circulate in balneo *&c.*[33]

1 *Sept.* At the first day of September it did no more ascend, as it did the first day of setting it into balneum: although it had a very smart heat of the balneum in the end: and therefore Mr Harry Waters took it out and set it in the cupboard, ready for to make connection. But the potter had been too slack with the furnace's baking.

2 *Sept.* Mr Harry Waters went away the 2 day malcontent. John Dee: Jesus bless me.

5 *Sept.* Roger Cook asked leave to depart from my service. Roger Cook (who had been with me from his 14 years of age till 28), of a melancholic nature, picking and devising occasions of just cause to depart on the

sudden, about 4 of the clock in the afternoon, requested of me licence to depart: whereupon rose hot words between us, and he imagining with himself that he had the 12 of July deserved my great displeasure: and finding himself barred from view of my philosophical dealing with Mr Henrik, thought that he was utterly recessed from my intended goodness toward him.

5–7 *Sept.* Notwithstanding Roger Cook his unseemly dealing, I promised him (if he used himself toward me now in his absence) one hundred pounds, as soon as of my own clear hability I might spare so much: and moreover if he used himself well in life toward God and the world, I promised him some pretty alchemical experiments: whereupon he might honestly live. *&c.*

7 *Sept.* Roger Cook went for altogether from me.

13 *Sept.* +ε hor. 9 a mer.

29 *Sept.* Jane had them. Robert Gardner of Shrewsbury came to my service.

Oct. Robert Hilton came to my service.

8 *Oct.* I had news of the two chests of books found by Oundle in Northamptonshire.[34] Mr Barnabas Saul told me of them, but I found no truth in it.

9 *Oct.* Barnabas Saul, lying in the chamber over the hall, was strangely troubled by a spiritual creature about midnight.

13 *Oct.* I rid to South Mimms.

14 *Oct.* To St Neots.

16 *Oct.* At Mr Hickman's.

20 *Oct.* At Towcester.

21 *Oct.* Oxford—Dr Cradocke.

23 *Oct.* From Oxford to Wyckam.

24 *Oct.* I came home.

10 *Nov.* +ε hor. 4 mane.

16 *Nov.* The Queen removed to Whitehall, and Monsieur with her.

21 *Nov.* Jane had them suddenly hora 7½ a meridie and so in the night following.

27 *Nov.* I rid to Greenstede.

28 *Nov.* To Goodman Wykam two miles beyond Chailey, by Lewes.

29 *Nov.* I made acquaintance with Mr George Kylmer for Sir George his books.

30 *Nov.* I came home.

1 *Dec.* Katharin Dee her nurse was paid 6*s*: so nothing is owing to her. +ε hor. 10 nocte.

5 *Dec.* Helen my maiden fell sick.

7 *Dec.* George my man had the great fall of the ladder, hor. 10 fere mane.

8 *Dec.* I sent a letter to Mr Kylmer for speculum.

11 *Dec.* Barnabas Farrand.

22 *Dec.* Helen Cole was paid all wages and reckonings till this Christmas and so discharged my service: being newly recovered of her ague. Her desire was to go to her friends.

23 *Dec.* My L. Chancellor's son, Mr Bromley, and Sir William Herbert came to me.

NOTES

1 See John Dee's 'Compendious Rehearsal', a short account of his life which he addressed to the Queen in 1592. He claimed to have made 'some thousands' of these observations, 'very many, to the hour and minute', from 1547 onwards. At least two of the almanacs or ephemerides that he used have since been lost; one contained meteorological observations from May 1547 to 16 February 1551 (see Bodleian Library, Ashmole MS 1788, f. 2). All that remains of another is a single folio copied out by the antiquary Elias Ashmole a century later (see Appendix One). As Dee stated in his preface to Euclid, one of the main purposes of astrology was to reveal the glory of the Creator; and he used the Bible to support his beliefs, quoting a sentence from St Luke's Gospel on the title page of his *Propædeumata Aphoristica:* 'And there shall be signs in the sun, moon, and stars.' In 1623 Francis Bacon (in his *De Augmentis Scientiarum*) suggested that astrology could be put on a scientific basis by correlating it with details of the weather and other worldly events, and astrologers such as Elias Ashmole and William Lilly followed his lead; but in the sixteenth century no one collected a wider variety of details or over a longer period than Dee did. (See Geneva A, *Astrology and the Seventeenth Century Mind,* pp. 77–8; Manchester, 1995.)

2 This visit may have been connected with Sidney's forthcoming embassy to Europe, or Drake's voyage of circumnavigation (see Biographical Guide).

3 The *Monas Hieroglyphica,* which Dee himself described as a book of 'great rarity and remarkable quality', upon which philosophers would wish to expend 'intense studies and work, examining its depths'.

4 Published as *General and Rare Memorials Pertaining to the Perfect Art of Navigation.* William Sherman, in his book *John Dee: The Politics of Reading and Writing in the English Renaissance,* revealed that it is not the same as *Imperium Brytanicum* (see 15 August 1578), as previously thought. The manuscript *Brytanici Imperii Limites* is now in the British Library.

5 One of Dee's first works had been entitled 'The true cause, and account (not vulgar) of floods and ebbs' (1553). Since the tides were controlled by the moon, they were of interest to an astrologer as well as to a writer on navigation; and the ancient belief that dead men's souls went out with the tide still persisted in Elizabethan times.

6 Geoffrey of Monmouth's largely fanciful *History of the Kings of Britain,* finished in around 1136, listed King Arthur's and King Malgo's conquests overseas. Thanks to Dee, Richard Hakluyt (nephew of 'Mr Hackluyt of the Middle Temple') repeated the claims in his equally propagandist but generally more reliable *Principal Voyages of the English Nation.*

7 For the idea of bones as a symbol of life, see Ezekiel xxxvii. The sack may be identified with the womb or 'bag of nature' (2 October 1584).

8 Greenwich Palace was Elizabeth I's favourite summer residence; it was here, according to tradition, that Sir Walter Raleigh put his cloak over a puddle to prevent the Queen from getting her shoes wet. Later in her reign, however, she spent more and more time at Richmond Palace. Burghley, Walsingham, Leicester, Christopher Hatton and Raleigh all had houses nearby, and Elizabeth was later to die there. (According to one fanciful story she had gone there during her final illness to recuperate, on Dee's advice.) Other royal residences mentioned by Dee are Whitehall Palace, where Elizabeth's parents had celebrated their marriage in 1533; Somerset House, which was used later in her reign to accommodate visiting foreign dignitaries; Oatlands in Surrey, which was so small that some of the courtiers had to sleep outside in tents; Hampton Court; Windsor Castle, to which Elizabeth made extensive alterations; Nonsuch, Henry VIII's lavish hunting palace, which passed to the Earl of Arundel and then from 1579 to Lord Lumley; and Syon House in Brentford, which Elizabeth leased in 1594 to Henry Percy, the 'Wizard Earl' of Northumberland, and his successors.

9 Dee's 'Compendious Rehearsal' refers to his conferences with Dr Bayly, 'her Majesty's physician, about her Majesty's grievous pangs and pains by reason of the ache and the rheum, *&c.*'

10 The symbols for Mars and Venus (see Key to Symbols) were later combined

by Dee to record when he had sexual intercourse, in the belief that the moment of conception was at least as significant astrologically as the moment of birth. This was Dee's own personal symbol and was not meant to be understood by anyone else; indeed it has puzzled a succession of Dee's editors, although it does not occur before Dee's marriage to Jane Fromonds, nor in the seven or eight months before the birth of each of their children. Several decades later another diarist and scientist, Robert Hooke, would join together the symbols for Venus and Cupid to record when he had intercourse with his housekeepers. (Robinson HW, Adams W, eds, *The Diary of Robert Hooke;* London, 1968.)

11 'My very painful and dangerous winter journey (about a thousand five hundred miles by sea and land) was undertaken and performed to consult with the learned physicians and philosophers beyond the seas for her Matie's health-recovering and preserving' ('Compendious Rehearsal'). He was told to return within a hundred days: i.e. at the beginning of February 1579.

12 'Sir William Harbert of Saint Juliens hora 12.' It is unclear why this entry is in Greek characters, which he usually reserved for entries of a secret or personal nature.

13 The Duke of Alençon, Queen Elizabeth's suitor.

14 'The crystal-gazers did their work.'

15 See the Archangel Michael's words on 14 March 1582.

16 'Jane had them early in the morning before day.' Dee recorded his wife's periods meticulously, usually in Greek characters.

17 'This night my wife dreamed that one came to her and touched her, saying, "Mistress Dee, you are conceived of child: whose name must be Zacharias: be of good cheer, he shall do well as this doth."'

18 The alchemical secret involved 'the salt of acetyls one upon a hundred'. Proportions like this were central to the practice of alchemy; Edward Kelly later claimed that the transmutation of metals could be achieved with a tincture of 1:272230.

19 'On April 6 1580, being the Wednesday in Easter-Week, about six of the clock in the evening, a sudden earthquake happened in London, and almost generally throughout the kingdom of England, which caused a remarkable consternation in the people. The great clock-bell in the Palace of Westminster struck of itself, and divers other clocks and bells in the City and elsewhere did the like. The gentlemen of the Temple being at supper were so much scared with the shock, that they ran from their tables and out of the hall with the knives in their hands. At Sandwich at six o'clock, the land not only quaked, but the sea foamed so much, that the ships tottered. At Dover, about

the same hour was the like shock, so that part of the cliff fell into the sea, with a piece of the castle wall.' (Grey Z, *A Chronological and Historical Account of the Most Memorable Earthquakes;* Cambridge, 1750.) The earthquake was also the subject of a famous correspondence between Edmund Spenser and Gabriel Harvey, published later the same year.

20 Muscovy House, the headquarters of the Muscovy Company, was in Seething Lane near the Tower of London. John Dee had been delivering directions to the navigators Arthur Pitt and Charles Jackman for the discovery of a north-east passage. His copy of the instructions, together with a rudimentary map of Vaygatz, still survives (British Library, Cotton Otho MS E VIII, ff. 77–9). W.B. was probably William Burrow.

21 This note was not meant to be understood by anyone else; however, it may be significant that Dee (like the unnamed philosopher?) was approaching his sixtieth birthday.

22 The petty sessions for the division were held at Tendring in Essex. Mr Williams was from one of the most important families in the area. When his descendants moved to Stoke-by-Nayland in Suffolk in the eighteenth century, they called their house Tendring Hall.

23 If the voyage had succeeded, Dee would have gained most of Canada.

24 The Bishop of London was John Aylmer (see Biographical Guide).

25 Dee's 'Compendious Rehearsal' contains descriptions of this meeting, and that of 3 October, which were copied almost verbatim from the diaries.

26 Queen Elizabeth had gone to visit Dee's library on 10 March 1575, but on hearing of his wife's death she 'refused to come in; but willed me to fetch my glass so famous, and to show unto her some of the properties of it' ('Compendious Rehearsal'). Dee had married Katherine Constable, the widow of a London grocer, in 1565 (Taylor EGR, *Tudor Geography;* London, 1930), though it is not known whether she was his only other wife.

27 Each part of the body was thought to be affected by different planets and star signs. In Taurus (according to the seventeenth-century astrologer William Lilly), Saturn influenced the heart, breast and stomach; Mars influenced the kidneys and throat; while the moon had an influence on the throat and legs. (Lilly W, *Christian Astrology, Modestly Treated of in Three Books*, p. 119; London, 1647.)

28 Edmund Grindal (see Biographical Guide).

29 ☿ is the symbol for Mercury, but here—as in the entry for 12 August 1581—it may refer to secret messages or messengers.

30 This was one of only two recorded occasions when Dee saw anything in the crystal ball. He generally relied on his skryers to describe their visions to him.

31 'Roger his incredible doggedness and ingratefulness against me to my face, almost ready to lay violent hands on me, Master Henrik can partly tell.' Henrik may have been John Henrick, a physician from Ghent (Roberts J, Watson AG, *John Dee's Library Catalogue*, p. 43). Thomas Radcliffe, third Earl of Sussex, and Robert Dudley, Earl of Leicester, were old enemies; like many others, Radcliffe blamed Dudley for the fact that Elizabeth had never married.

32 Dee had been a frequent visitor to Antwerp between the 1540s and 1560s, and had bought many of his books there. In 1581 William the Silent was trying to establish a state there where religious toleration could be practised; but an attempt to establish the Duke of Alençon as titular ruler was short-lived. (Yates FA, *The Valois Tapestries;* London, 1959.)

33 The entries for 29 August to 2 September are taken from one of Dee's chemical diaries. (Bodleian Library, Rawlinson MS D 241; see Appendix Two.)

34 See 19 July 1582.

The timely help of some wise man

THE EARLIEST SURVIVING *volume of John Dee's spirit diaries begins with a prayer: 'O Lord Jesus Christ, I most humbly beg your Divine Majesty to send me the timely help of some pious wise man and expert philosopher. And if no such mortal man is now living on earth, then I beg your Divine Majesty to consider it fitting to send me from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael and Uriel, and any other true and faithful angels of yours who may instruct me.'*[1]

He explained that he had spent years seeking wisdom in more conventional ways—in books and by discussion—but 'after all my foresaid endeavour I could find no other way to such true wisdom attaining, but by thy extraordinary gift.'

Dee knew from the Old Testament that the patriarch Enoch had conversed with God.[2] *He had also read about 'the Show-Stone, which the high priests did use, by thine own ordering: wherein they had lights and judgements in their great doubts.'*[3] *What he longed to find, therefore, was 'a good seer, and skryer of spiritual apparitions, in crystalline receptacles', who could act as his medium and describe visions that he was unable to see for himself.*

Yet despite his craving for enlightenment, Dee was not easily deceived: and most of those who came to him were quickly exposed as charlatans.[4]

22 *Dec.* Mane, Mortlake. After my fervent prayers made to God, for his merciful comfort and instruction, through the ministry of his holy and mighty angel, namely Anael,[5] I willed the skryer (named Saul) to look into my great crystalline globe, if God had sent his holy angel Anael, or no: and Saul looking into my foresaid Stone (or crystal globe) for to espy Anael, he saw there one which answered to that name. But being earnestly requested of me to tell the truth if he were Anael, another did appear very beautiful,

with apparel yellow, glittering, like gold, and his head had beams like star beams, blazing, and spreading from it: his eyes fiery.

He wrote in the Stone very much in Hebrew letters, and the letters seemed all transparent gold, which Saul was not able either presently to read that I might write after his voice, neither to imitate the letters in short time.

A bright star did go up and down by him.

There appeared also a great number of dead men's skulls likewise and a white dog with a long head.

And many other visions appeared, with this second: the first being voided quite away. Thereupon I said as followeth: 'In the name of Jesus Christ, who are you?'

He answered to Saul his hearing: 'All power is granted to me.'

Δ: 'What power?'[6]

ANAEL: 'Good, and evil.'

Then appeared in the Stone these two letters, *M.G.*[7] I then axing him some questions about hidden treasure, he answered: 'Be not troubled, for these things are of no importance.'

And withal appeared many dead men's skulls, on his left hand. He said to me: 'Where is *your* power?'

Δ: 'Why do you ask about any power of mine?'

ANAEL: 'Why? I have shown you, it does not please me.'

I thereupon set by him the Stone in the frame, and said: 'Is any good angel assigned to this Stone?'

ANAEL: 'Yes.'

Δ: 'Who?'

ANAEL: 'Michael.'

Δ: 'Is that the good angel who is mentioned in the Scriptures?'

ANAEL: 'Indeed.'

Δ: 'Is it possible that I may see him and work with him?'

And therewith appeared this character *A*.

Δ: 'What do you wish to convey by this?'

ANAEL: 'It is the character of another angel.'

Δ: 'Why are you showing me—why here and now?'

ANAEL: 'For a great cause. Make an end: it shall be declared, but not by me.'

Δ: 'By whom then?'

ANAEL: 'By him that is assigned to the Stone: but not till after the feast. And then thou must prepare thyself to prayer and fasting. In the name of God, be secret. And in all thy doings praying, till thou hast thy desire: which shall not be far off. After New Year's tide, deal, but not on the

Sabbath day. Pray continually. When it shall please God to stir thee up, then proceed. In the brightest day, when the sun shineth: in the morning, fasting, begin to pray. In the sun, set the Stone. Deal both kneeling and sitting. I have done for this time.

'My name is ANNAEL. I will speak once more to thee: and then farewell: for thou shalt not have me any more.

'Be not too hasty in wrath.'

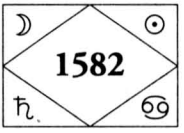
Δ: 'Is this that you meant to speak?'

ANAEL: 'Aye. Do good to all men. God hath sufficient for thee, and for all men. Fare well.'

Remember that divers other particulars might have been noted of this day's Action: but these may suffice: and yet it is not to be forgotten, that as he said his name was Annael (with a double n) so he also confessed himself to be the same Annael which is governor of the planet Venus: and also chief governor-general of this great period, as I have noted in my book of *Famous and Rich Discoveries*.[8]

25 *Dec.* Jane had them, abundantly this night *&c.*

31 *Dec.* +ε hor. 11.



3 *Jan.* +ε hor. 10½.

6 *Jan.* +ε hor. 10.

11 *Jan.* Robert Gardner desired my leave to go dwell with Sir William Herbert: hora 12.

16 *Jan.* Mistress Herbert came to East Sheen.

17 *Jan.* Randal Hatton came home from Saul's father at Stratton Audley. Libri Soyga fumig̃.[9]

22, 23 *Jan.* Arthur Dee and Mary Herbert, they being but three year old the eldest, did make as it were a show of childish marriage, of calling each other husband and wife. I note this because of ♃ coming to the cusp of ——for seven hours, and ♃ and the ☽ being in ☌ there the other day. The first day Mary Herbert came to her father's house: and the second day she came to her father's house at East Sheen in Mortlake.[10]

23 *Jan.* Jane had them. My wife went to Nurse Garret and paid her for this month ending the 26 day. Mistress Herbert went with her.

27 *Jan.* Barnabas Saul his brother came.

10 *Feb.* +ε hor. 3 mane.

12 *Feb.* About 9 of the clock Barnabas Saul and his brother Edward went homeward from Mortlake: Saul his indictment being by law found insufficient at Westminster Hall: Mr Serjeant Walmesley, Mr Owen and Mr Hinde, his lawyers at the bar for the matter, and Mr Ive, the clerk of the Crown Office, favouring the matter.

20 *Feb.* Mr Bigs of Stukeley by Huntingdon and John Littlechild came to me *&c.* I received a letter from Barnabas Saul *&c.*

21 *Feb.* Jane had them this morning. Mr Skulthorp rode toward Barnabas. Great quarrels with Malin on account of his provocative words, hor. 1½.

25 *Feb.* Mr Skulthorp came home. Paid Nurse Garret for Katharin till Friday the 23 day, *6s*: then remaining due to Nurse for 4 pound of candle and 4 pound of soap.

26 *Feb.* Katharin my daughter became very sick.

1 *Mar.* Mr Clerkson brought ~~Thomas~~ Robinson Magnus, to me to Mortlake: and so went away that day again.[11]

6 *Mar.* Barnabas Saul came this day again about 1 of the clock and went to London the same afternoon. He confessed that he neither heard or saw any spiritual creature any more.

8 *Mar.* Mr Clerkson and his friend came to my house. Barnabas went home again about 3 of the clock, he lay not at my house now; he went I say on Thursday, when Mr Clerkson came. The sky seemed to be on fire, and to grow red like blood as it spread in different directions, at about 9 at night, especially to the north and east: while overhead, the blood-red clouds were carried toward the south.[12]

9 *Mar.* Friday: at dinner time, Mr Clerkson and Mr Talbot declared a great deal of Barnabas' naughty dealing toward me: as in telling Mr Clerkson ill things of me that I should mock his friend: and that he was weary of me: that I would so flatter his friend the learned man that I would bereave him of him. But his friend told me (before my wife and Mr Clerkson) that a spiritual creature told him that Barnabas had cosened both Mr Clerkson and me *&c.* The injuries which this Barnabas had done me divers ways were very great *&c.*

~~This learned man after dinner promised to do what he could to further my knowledge in magic . . . with fairies . . . A monstrous and horrible lie.~~[13]

NOTES

1 Tillyard EMW (*The Elizabethan World Picture*) quotes Milton, Donne, Shakespeare, Spenser and the theologian Richard Hooker to show that a belief in angels was not only widespread but was also underpinned by a body of intellectual theory.

2 Genesis v. 22; Hebrews xi. 5. Enoch, the father of Methuselah, was believed to have transcended the mortal state; and although the Ethiopic Book of Enoch was unknown in Europe in the sixteenth century, the story had been embellished by writers such as Roger Bacon and Guillaume Postel. (See Clulee NH, *John Dee's Natural Philosophy*, p. 209)

3 See for instance Cornelius Agrippa's *Three Books of Occult Philosophy* (trans. Freake J, pp. 74–8; London, 1651); Book IX of Paracelsus' *Hermetic and Chemical Writings* (ed. Waite AE; London, 1894).

4 Dee wrote that he had started invoking the archangels Raphael and Michael in 1569, and praying for wisdom ten years later (British Library, Sloane MS 3188). It is impossible to be sure how many skryers he tried out between 1569 and 1581, since he routinely destroyed the records of spirit conferences that he subsequently deemed to be bogus.

5 Anael (or Annael) was one of the seven angels of creation. A diagram near the beginning of Dee's 'Mysteriorum Libri V' (Sloane MS 3188) shows Annael set above Michael, Gabriel, Raphael and Uriel.

6 The Greek delta was Dee's shorthand for his own name.

7 Dee gives no explanation for these initials but they may stand for Michael and Gabriel, the only two angels mentioned by name in the Bible (although many others are mentioned in the Apocrypha and Pseudepigrapha).

8 *Of Famous and Rich Discoveries* was the fourth and final volume of the series that started with *General and Rare Memorials Pertaining to the Perfect Art of Navigation* (London, 1577). It was never published, and the manuscript (British Library, Cotton Vitellius MS C VII, ff. 25–267) was later badly burnt.

9 The *Aldaraia sive Soyga* or 'Arabic book' had cost Dee £600, and was one of his most treasured possessions. After his death it passed to his assistant John Pontoys; in 1674 it was in the possession of the Duke of Lauderdale (see British Library, Sloane MS 3677, f. 142), and it seems to have been included in a sale of his books in 1692. Its subtitle was 'Tractatus Astrologico Magicus',

but its contents and subsequent fate are unknown. Dee's meaning here is unclear; he may be resolving to put the book in his favourite hiding-place, up his chimney, or recording that it had been damaged by smoke.

10 'The happy aspect of ♃ to ♀ or ☽, with reception in dignities equivalent, show a wealthy wife, and marriage with a person of great birth.' (Lilly W, *Christian Astrology, Modestly Treated of in Three Books,* p. 597; London, 1647.)

11 Mr Clerkson acted as Dee's intermediary, introducing him to possible assistants and learned men. This candidate may possibly have been Thomas Robinson, who matriculated from Caius College, Cambridge, in 1583, and was the author of a poem entitled 'De lapide philosophorum' (Venn J & JA, *Alumni Cantabrigienses;* Cambridge, 1922–27).

12 This was evidently an appearance of the Aurora borealis. Dee owned a book by Conradus Bolovesus about a similar event in or before 1561, when the sky seemed to be on fire over large parts on Germany. (See Roberts J, Watson AG, *John Dee's Library Catalogue;* no. 1190.)

13 On arriving at Dee's house, Edward Talbot/Kelly lost no time in making himself familiar with Dee's books, including his diary. Above the deleted entry for 9 March are the words: 'You that read this underwritten assure yourself that it is a shameful lie, for Talbot neither studied for any such thing: nor showed himself dishonest in anything.' And above this, Dee wrote: 'This is Mr Talbot, or that learned man, his own writing in my book, very unduly as he came by it.'

Welcome to the good creature

JOHN DEE DID *not destroy all his records of the 'untrue Actions' with Barnabas Saul, as he would customarily have done. He kept one of them, 'for the better warrant of my such exercises to be made account of hereafter'. As a result we are able to see how much more sophisticated and enticing Edward Talbot/Kelly's approach was from the very beginning.*

The angelic pronouncements now seem more resonant and the ideas more complex, building up a sense of timelessness and security while warning about the dangers of ignoring them. Speaking through Dee's skryer, the angels encouraged him in his search for wisdom and told him what he most wanted to hear: that they would help him decipher the mysterious Book of Soyga, and that he would live for over a hundred years. (An earlier skryer, perhaps Barnabas Saul, had led him to expect imminent death.)

They also set him a number of tasks that would inevitably take him some time to complete. Dee could not conceal his eagerness to comply: and by the end of the fourth conference, just a week after meeting his new skryer for the first time, he was convinced that he had found what he had been seeking for so long.

10 *Mar.* At Mortlake, hora 11¼ ante meridiem. Saturday. One Mr Edward Talbot came to my house, and he being willing and desirous to see or show something in spiritual practice, would have had me to have done something therein: and I truly excused myself therein: as not in the vulgarly accounted magic, neither studied or exercised: but confessed myself long time to have been desirous to have help in my philosophical studies through the company and information of the blessed angels of God.

(Note: he had two days before made the like demand and request unto me: but he went away unsatisfied, for his coming was to entrap me if I had any dealing with wicked spirits, as he confessed oftentimes after: and that

he was set on *&c.*)

And thereupon I brought forth to him my Stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed, that to it (after a sort) were answerable certain good angels. And also that I was once willed by a skryer, to call for the good angel Anchor, to appear in that Stone to my own sight. And therefore I desired him, to call him: and (if he would) Anachor and Anilos likewise, accounted good angels.[1]

He then settled himself to the Action: and on his knees at my desk (setting the Stone before him) fell to prayer and entreaty *&c.* In the mean space, I in my oratory did pray and make motion to God and his good creatures for the furthering of this Action, and within one quarter of an hour (or less) he had sight of one in the Stone. But he still expected for two more: deeming this to be one of the three (namely Anchor, Anachor, Anilos). But I then came to him to the Stone: and after some thanks to God, and welcome to the good creature used, I required to know his name. And he spake plainly (to the hearing of E.T.) that his name is URIEL.[2]

'Are you one of them,' said I, John Dee, 'that are answerable (upon due observations performed) to this Stone?'

URIEL: 'I am.'

Δ: 'Are there any more beside you?'

URIEL: 'Michael and Raphael. But Michael is the leader in our works.'

Δ: 'Is my Book of Soyga of any excellency?'

URIEL: 'That book was revealed to Adam in Paradise by the good angels of God.'

Δ: 'Will you give me any instructions, how I may read those tables of Soyga?'

URIEL: 'I can—but only Michael can interpret that book.'

Δ: 'I was told that after I could read that book I should live but two years and a half.'

URIEL: 'Thou shalt live an hundred and odd years.'

Δ: 'What may I, or must I do, to have the sight and presence of Michael, that blessed angel?'

URIEL: 'Summon and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be invoked into this Stone.'

Δ: 'Oh, my great and long desire hath been to be able to read those tables of Soyga.'

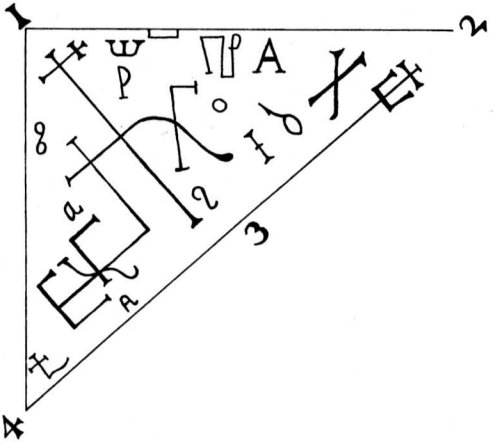
URIEL: 'Michael above all has the charge of these things. Michael is the angel who lights your way. And these things are revealed in virtue and truth, not by force.'

Δ: 'Is there any special time or hour to be observed, to deal for the

enjoying of Michael?'

URIEL: 'Every hour belongs to us.'

After this, there appeared in the Stone a strange seal or characterismus of this fashion ensuing:



Δ: 'What is the intent or use of this?'

URIEL: 'This seal, engraved in gold, will protect the body at every place and time and occasion, when worn on the breast.'

So we ceased, with thanks to God: and I mused much upon this Action: and laid all up in mind, and writing.

The same Saturday afternoon, hora 5, after that Mr E.T. had called Uriel, and I was come to the Stone and had used a short speech of thanksgiving to God: I then required some instruction for the purpose of Soyga.

URIEL: 'Peace. You must use Michael.'

Δ: 'I know no means or order to use in the invocating of Michael.'

In this time there appeared in the Stone a rich chair: and after a little while, it was out of sight.

URIEL: 'There must be conjunction of minds in prayer, betwixt you two, to God continually. It is the will of God that you should jointly have the knowledge of his angels together. You had attained unto the sight of Michael but for the imperfection of Saul. Be of good comfort.'

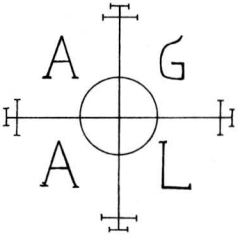
The chair came into the Stone again: and I asked what it meant.

URIEL: 'This is a seat of perfection: from the which, things shall be showed unto thee, which thou hast long desired.'

Then was there a square table brought into the Stone: and I demanded

what that table betokened.

URIEL: 'A mystery, not yet to be known. These two shall remain in the Stone, to the sight of all undefiled creatures. You must use a four-square table, two cubits square: whereupon must be set Sigillum Dei, which is already perfected in a book of thine.[3] This seal must not be looked on without great reverence and devotion. This seal is to be made of perfect wax. I mean wax which is clean purified: we have no respect of colours. This seal must be nine inches in diameter: the roundness must be 27 inches, and somewhat more. The thickness of it must be of an inch and half a quarter, and a figure of a cross must be on the back side of it, made thus:



'The table is to be made of sweet wood: and to be of two cubits high with four feet: with four of the former seals under the four feet.'

The fashion of the four feet, standing upon the foresaid round seals, was showed. Under the table did seem to be laid red silk, two yards square. And over the seal did seem likewise red silk to lie four-square: somewhat broader than the table, hanging down with four knops or tassels at the four corners thereof. Upon this uppermost red silk did seem to be set the Stone with the frame: right over and upon the principal seal.

The table was showed to have on the four sides of it, characters and names, these, that are here in a schedule annexed, in four divers rows.[4]

URIEL: 'The characters and words on the sides of the square table are to be written with yellow, made of perfect oil, used in the church.'

Δ: 'What oil is that?'

URIEL: 'That oil shall be opened unto you. The oil is perfect prayers: of other oil I have no respect.

'There is a spirit named Lundrumguffa using you, who seeketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him tomorrow with brimstone. He haunteth thy house, and seeketh the destruction of thy daughter. His pretence was to have maimed thee in thy shoulder the last night, and long ago.[5] If thou do not discharge him

tomorrow he will hurt both thy wife and thy daughter. He is here now. Give him a general discharge from your family and house. He will seek Saul's death, who is accursed.'

A: 'I know of no means or art to do this by. For I did burn, in flame of brimstone, Maherion his name and character, when I found Saul privily dealing with him (which manner of wicked dealing I had oft forbidden him) and yet he came after, and would have carried Saul away quick: as Robert Hilton, George, and other of my house can testify.'

URIEL: 'The cursed will come to the cursed.'

A: 'I beseech you to discharge him: and to bind him somewhere far off, as Raphael did (for Tobias' sake) with the wicked spirit Asmodeus.'[6]

URIEL: 'But Tobias did his part. Art is vain, in respect of God his power. Brimstone is a mean.'

A: 'When shall I do this?'

URIEL: 'Tomorrow at the time of prayers.'

II *Mar.* Sunday, a meridie hora 3 circiter. Uriel being called by E.T. there appeared one clothed with a long robe of purple: all spanged with gold; and on his head a garland or wreath of gold: his eyes sparkling: of whom I asked whether the characters noted for the table were perfect. He answered: 'They are perfect. There is no question.'

A: 'Are you Uriel?'

Then presently came in one, and threw the brave spirit down by the shoulders: and beat him mightily with a whip: and took all his robes and apparel of him: and then he remained all hairy and ugly. And still the spirit was beaten of him, who came in after him. And that spirit, which so beat him, said to the hearing of my skryer: 'Lo, thus are the wicked scourged.'

A: 'Are you Uriel, who speaketh that?'

URIEL: 'I am he. Write down and mark this: for it is worthy of the noting. This was thy persecutor Lundrumguffa. I brought him hither, to let thee see how God hath punished thy enemy.'

E.T.: 'He drew the wicked spirit away by the legs and threw him into a great pit, and washed his hands, as it were, with the sweat of his own head. For he seemed to be all in a sweat.'

Hereupon my skryer saw Uriel go away: and he remained out of sight a little while. Then he came in again, and another with him, and jointly these two said together: 'Glorify God for ever.' And then Uriel did stand behind, and the other did sit down in the chair with a sword in his right hand, all his head glistering like the sun. My skryer saw an innumerable company of angels about him, and Uriel did lean on the square table by.

He that sat in the chair (whom we take to be Michael) said then:

'Go forward: God hath blessed thee
I will be thy guide
Thou shalt attain unto thy seeking
The world begins with thy doings
Praise God
The angels under my power, shall be at thy commandment.
Lo, I will do thus much for thee
Lo, God will do thus much for thee
Thou shalt see me: and I will be seen of thee
And I will direct thy living and conversation.
Those that sought thy life, are vanished away.
Put up thy pen.'

So he departed.

14 *Mar.* Wednesday, mane circa hora 9. Being desirous to proceed in this matter, by consent, we bent ourselves to the Action. And after that E.T. had called Uriel and saw him, I came to the desk from my oratory. There did continually appear the chair and the table. I then being afraid that any other should come into the Stone, instead of Uriel, did earnestly require the spiritual creature appearing, to show who he was, and what was his name. At length he answered, and said to the hearing of E.T.: 'Uriel is my name.'

He went away again, and came again, following or waiting upon another. And before that other, was a man having his head all covered with black. Then he that came so in the middle, did sit down in the chair, and spake this word following: 'Note.' This was Michael, with his sword in his right hand.

Then came Uriel to the man and took off that black hood. Uriel took like a laurel bush, and set upon the man's head. And then the man kneeled before Michael, and Michael dubbed him on the head with his sword. Then the man stood up. Then the man turned his face toward E.T. the skryer. And the man did resemble me (John Dee) in countenance. And then he turned to Michael again. Michael wrote upon the man's back, thus:

ANGELUS TUAE PROFESSIONIS

Then E.T. asked me, if there were such angels of a man's profession: and I answered 'yea'.

Now Michael thrust out his right arm, with the sword, and bade the

skryer to look. Then his sword did seem to cleave in two: and a great fire flamed out of it vehemently. Then he took a ring out of the flame of his sword, and gave it to Uriel, and said thus: 'I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. This is it, wherewith all miracles and divine works and wonders were wrought by Solomon. This is it, which philosophy dreameth of. Without this, thou shalt do nothing.'[7]

Then he brought in the seal which he showed the other day, and opened his sword, and bade the skryer read; and he read:

EMETH[8]

Then the seal vanished away. And I said to my friend (the skryer): 'Indeed, this other day, I considered divers fashions of this seal: and I found them much differing, one from another: and therefore I had need to know which of them I shall imitate, or how to make one perfect of them all.'

MICHAEL: 'Doubt not for the making of it: God hath perfected all things.'

Then he went away, and Uriel followed him. And then I said to my skryer: 'It were good, we had ever some watchword, when we should not look for any more matter at their hands, every time of their visiting of us.' Whereupon (unlooked for of us) he spake again.

MICHAEL: 'We lead time, time leadeth not us. Put up thy pen. The name of God be blessed for ever.'

Then they lifted up their hands to heavenward (which heaven, appeared also in the Stone) and turned toward us, and said: 'Valete.'

So they departed: and at their going, the chair and the table in the Stone did seem to shake.

15 *Mar.* Thursday, hora 1¼ a meridie. After E.T. his calling into the Stone, appeared a tall man with a sceptre (very great) of gold, glittering, his body all red: and out of his head did shoot out beams of light, like the sunbeams. Then he seemed to take from his head little bright sparks, like little candles' ends, and to stick them about the chair: and he went round about the chair: and then he spake as followeth: 'I am mighty, and working wonders: I am SALAMIAN.[9] I rule in the heavens, and bear sway upon earth in his name, who be blessed for ever.'

Then appeared a big flame of fire by him in the air.

SALAMIAN: 'Thou knowest not, or thou wilt not know, that Mammon with his servants are present about thee.'

Δ: 'For my part, I feel neither in body, nor soul, any token of his presence or working.'

Thereupon he caused the whole chamber (which we were in) to appear very plainly in the Stone: and so there showed a great company of wicked spirits to be in the chamber: and among them one most horrible and grisely thretting and approaching to our heads, and scorning and gnashing at us. Then he willed me very eagerly to drive them away, and I prayed fervently. And there seemed one to come into the Stone, which had very long arms: and he drove them away courageously.

After that presently came one into the Stone, all white. Salamian reached this white one a cup. The white man held up the cup and said: 'I am called Medicina Dei.'

Then came in another, and sat down in the chair: and he said as followeth: 'I am Fortitudo Dei. Search for wisdom and learning, and the Lord will deliver it unto you.'[10]

Then they in the Stone used talk together, but not well to be discerned of the ear of E.T.

At length Fortitudo Dei talked very much and speedily to E.T. and disclosed unto him (which he expressed not to me at the Stone but afterward) all the manner of the practice and circumstance about the Action intended, with the gold lamin, the ring, the seals *&c.* And after I had spoken somewhat, in requesting him to show me the manner how I should artificially prepare everything spoken of, he said: 'Use patience.'

I stood silent a good while.

FORTITUDO DEI: 'What wilt thou?'

Δ: 'I did attend what you would say.'

FORTITUDO DEI: 'I have said.'

Δ: 'I have been long at this time in my dealing with you. I trust I do not offend you therewith. But, for my part, I could find in my heart to continue whole days and nights in this manner of doing: even till my body should be ready to sink down for weariness, before I would give over. But I fear I have caused weariness to my friend here.'

FORTITUDO DEI: 'In virtue is no weariness.'

Now he stood up out of his chair: and he, and they all, jointly blessed us, stretching their hands toward us, crossingly. And so they went away. The table and the chair remained. And the glittering sparkles, or drops of streaming little lights, were off the chair immediately.

NOTES

1 Anchor was an angel invoked in the conjuration of the reed; Anachor may be Ananchel, the angel sent by God to Esther. For these and some—but by no

means all—other angels, see Davidson G, *A Dictionary of Angels* (New York, 1967). According to the Renaissance theologian Raymond de Sebonde, angels existed in 'marvellous and inconceivable numbers. . . . Tenfold hundreds of millions join in his worship.' (Quoted by Tillyard EMW, *The Elizabethan World Picture.*)

2 Uriel—'Fire of God'—was one of the seven archangels. According to the Pseudepigrapha he was sent by God to answer the questions of Esdras (IV Ezra iv. 1), and he has been identified as the angel who warned Noah about the Flood (I Enoch x. 1).

3 In a marginal note, Dee contradicted Uriel: the form of the Sigillum Dei or Seal of God had not been perfected in any of his books.

4 In place of the promised schedule with characters and names, Dee added a marginal note: 'Beware: because an angel of darkness intruded here.'

5 See 10 July 1581.

6 This story comes from the apocryphal Book of Tobit (iii. 7–17), and is also described in detail in Cornelius Agrippa's *Three Books of Occult Philosophy* (trans. Freake J, p. 405; London, 1651).

7 In Jewish Haggadic lore, Solomon is described as an expert in many fields of scientific and occult wisdom. Solomon's ring was a standard prop of ritual magic, and Thomas Cromwell was believed to have owned one. ('Solomon' in *The Encyclopædia of Religion*, ed. Eliade M, vol. 13; London, 1987; Thomas K, *Religion and the Decline of Magic*, chapter 9; see also 10 September 1579 for further evidence that Talbot/Kelly had been reading Dee's diary.)

8 'Truth' in Hebrew.

9 Dee wrote in the margin: 'Of Salamian you may read, in the call, Diei Dominica in Elementis Magicis Petri de Abano, there called Salamia.' Later he observed that that very book 'lay in my oratory almost under my window.' Peter of Abano was the author of the spurious 'fourth book' of Cornelius Agrippa's *De Occulta Philosophia.*

10 Dee identified Fortitudo Dei and Medicina Dei as Michael and Raphael, respectively. Michael, as the conqueror of Satan and the leader of the celestial armies, was a symbol of strength (e.g. Revelation xii. 7–9), while Raphael had been charged to heal the earth (I Enoch x. 6–7). According to tradition he was the angel who stirred the healing pool of Bethesda (John v. 1–15).

Magic of the fifth type

JOHN DEE'S GREAT *contemporary Giordano Bruno (1548–1600) believed that a magus could be skilled in ten different types of magic, including necromancy, divination and the use of illusions. Magic of the fifth type involved mystical numbers, letters and characters.*[1] *Dee believed strongly in the power of symbols, and was happy to spend much of March and April 1582 receiving instructions for the design of the Holy Table and the sacred sigil to be placed in its centre.*

The beginning of what Dee termed his second book of mysteries has been lost or destroyed. The surviving record begins with the Archangel Michael telling Dee, through Talbot/Kelly, to draw a circle and divide it into forty equal parts. This is followed by a long and involved description (not reprinted here) of a succession of fantastic creatures bearing the numbers and letters to fill the forty spaces.

When about half of the characters were in place, Dee wanted to break off ('I axed if I should not cease now, by reason of the folk tarrying for supper'), but Michael told him to 'lay away the world, continue your work'.[2] *At last, with the outer circle almost full, Michael revealed 'three figures of 6, set in triangle', before he was suddenly consumed by fire and vanished. Although the satanic implications were apparently not recognised by Dee, the numbers were not subsequently allowed to stand.*

19 *Mar.* After supper Mr Talbot went up to his chamber to prayers: and Uriel showed himself unto him, and told him that somewhat was amiss, in the table or seal which I had been occupied about this day. And thereupon Mr Talbot came to me into my study: and required the seal (or tables) of me: for he was wished to correct something therein (said he).

I delivered him the seal, and he brought it again within a little time after, corrected: both in the numbers and also in one letter or place omitted. Which I denied, of any place omitted by me, that was expressed unto me. And the rather I doubted, upon Michael his words last spoken, upon *two* places then remaining yet empty. But if I had omitted any, there should

more than two have wanted. Whereupon we thought good to ask judgement and dissolving of this doubt, by Michael. And coming to the Stone he was ready.

I propounded this former doubt. He answered: 'Truth exists only in God. And all these things are true. You omitted no letter or history that was told you. But the skryer omitted to declare unto you.'

Δ: 'May I thus record it?'

Then of the three $6^{6}6$ before noted, with his finger he put out the two lowermost, and said: 'This is his number. The circumference containeth seven names. The numbers are applied to the letters. When thou dost know the seven names, thou shalt understand the seven angels.

'The number of 4, pertaining to the first *T*, is a number significative: signifying to what place thou shalt next apply thy eye: and being placed above, it showeth removing toward the right hand. Taking the figure for the number of the place appliable to the next letter to be taken. The under number is significative: declaring to what place thou shalt apply the next letter in the circumference, toward the left hand. Which thou must read, until it light upon a letter without number, not signifying. This is the whole. So shalt thou find the seven principal names known with us, and appliable to thy practice.

'Wheresoever thou shalt find two *a a* together, the first is not to be placed within the name, but rather left with his inward power.[3]

'Note, out of this circle shall no creature pass that entreth, if it be made upon the earth. My meaning is, if he be defiled. This shalt thou prove to be a mystery unknown to man. In time thou shalt find it, in Adam's treatise from Paradise.[4]

'I have spoken. Thou art watched all this night, who is even now at the door: Clerkson.

'Blessed are those, whose portion is not with the wicked.'

20 *Mar.* Tuesday, circa 10 mane.

Δ: 'Are you Uriel?'

URIEL: 'I am. We cannot visit thee now. At the twelfth hour thou shalt use us.'

At the twelfth hour, my partner was busied in other affairs, and so continued till about 2 of the clock: when we coming to the Stone found there Michael and Uriel. But Michael straightway rose up and went out, and came in again, and one after him, carrying on his right shoulder seven little baskets.

MICHAEL: 'Shut up your doors.'

I had left the uttermore door of my study open: and did but shut the portal door of it.

MICHAEL: 'What would you have?'

Δ: 'Wisdom.'

After this, one of the seven baskets (that which is in the east) came to Michael. He opened the basket, and there came a great fire out of it.

MICHAEL: 'Divide the seven parts of the circle next unto that which thou hast done, every one, into seven. By seven, all government is.'

Then he took out of the fire in the basket a white fowl like a pigeon.[5] That fowl had a *Z* upon the first of seven feathers which were on his breast.

MICHAEL: 'Write the letters.'

Now, a small *ſ* in the second feather. The third an *ſ*. The fourth an *R*. The fifth a great roman *H*. The sixth feather hath a little *i*. The last feather had a small *a*.

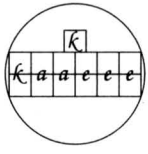
Then he put the fowl into the basket: and set it down by him. Then he stretched out his hand and there came another basket to him. And he plucked out a white bird, much bigger than the other: as big as a swan, with seven feathers on the breast.

The first feather hath a little *a* on it, and it went away: the next a *Z*, great as the first. Then a *C* great. Then a little *a*. Then another little *a*. Then a feather with a little *c*. Then one with a little *b*.

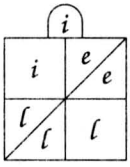
Then the third basket came to him: and he took out a bird all green as grass, like to a peacock in form and bigness. There started out of this bird's breast seven feathers, like gold, and fiery. On the first feather a small *p*. Then a small *a*, a little *u*, then a small *p*. Then a small *n*. Then a small *h*. Then a small *r*.

Then there came another basket to his hand. We prayed. Then he plucked out a fowl, greater than any of the other, like a griffin all red fiery, with scales like brass. Then on seven scales appeared letters: first a little *h*, a little *d*, a little *m*, then a little *h*, then a little *i*, then a little *a*, then a little *i*.

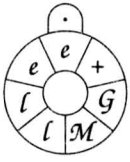
Then there came another basket to him. Then he plucked out a bird like an eagle, all his body like gold, and he had a little circle of feathers on his breast: and in it, between four parallel lines, twelve equal squares, and on the top, one like the other twelve, thus:



Then came another basket. Then came Uriel and plucked out like a phoenix (or pelican) of the bigness of a swan. His bill is bent into his breast: and it bled. In his breast was a quadrangle made with his own feathers, thus:



Then came the last basket. Then came Michael and took the basket of Uriel. He took out of the basket a strange fowl with many wings. This fowl had in his forehead a tablet of this fashion:



URIEL: 'The part wherein thou hast laboured, containeth seven angels. Dost thou understand it?'

A: 'Not yet.'

URIEL: 'Oh how far is man's judgement from celestial powers? We cannot tarry long. Thou must set down these letters only, by seven, in a spare paper, thus:

'Read. Begin at the first, and read downward.'

Z	ſ	ſ	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	ſ	ſ	ſ
e	e	ſ	ſ	M	G	+

I read thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, Gabriel.[6]

URIEL: 'Thou hast read right. Every letter here containeth or comprehendeth the number of 72 virtues, whose names thou shalt know: scarce yet revealed to the world.'

MICHAEL: 'What seest thou?'

He spake to the skryer, and he saw an innumerable multitude of angels, in the chamber or study about us, very beautiful with wings of fire. Then he said: 'Keep these tables secret. He is secret that liveth for ever. Man is frail. Farewell. He must go for the books, else they will perish.'

He meant that my partner Ed. Talbot should go to fetch the books from Lancaster (or thereby) which were the L. Mountegle's books, which Mr Mort yet hath.[7]

22 *Mar.* Mr Talbot went to London to take his journey for the books.

23 *Mar.* Jane had them this Friday, and the night following, plentifully.

12 *Apr.* +ε.

15 *Apr.* Easter.

16 *Apr.* Nurse Garret had her 6*s* for her month ending on the 20 day next.

20 *Apr.* Jane had them.

22 *Apr.* A goodly shower of rain this morning early.

28 *Apr.* A meridie hora 4. Only Michael appeared; and to divers my complaints and requests, said: 'The Lord shall consider thee in this world, and in the world to come. Take heed of punishment for your last slackness.'

Δ: 'If you mean any slackness on my behalf, truly it was and is for lack of hability to buy and prepare things appointed of you. Procure I pray you hability, and so shall I make speed. I pray you how must the lamin be hanged?'[8]

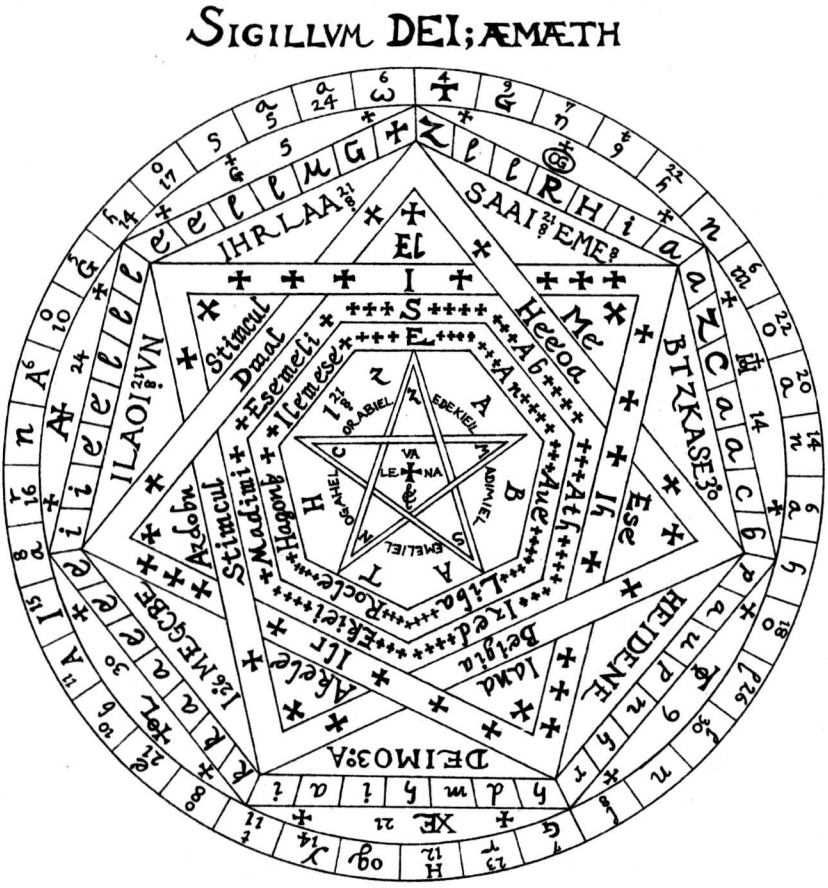
MICHAEL: 'It must be hanged unseen, in some scarf. Haste, for thou hast many things to do.'

E.K.: 'There appear two little women. One of them held up a table which lightened terribly, so that all the Stone was covered with a mist. The mist cleareth, and one of the women held up a table being thus written upon:

NUMERUS PRIMUS.

'The table seemed square, and full of letters and numbers and crosses, in divers places, diversely fashioned. The places are very black, but where the letters and numbers do stand.'

Note, all the tables were by E.T. letter for letter noted out of the Stone standing before him all the while: and the tables were written by me as he repeated them orderly out of the Stone.



29 *Apr.* Hora nocte 8¼.

E.T.: 'Two appear, Michael and Uriel.'

MICHAEL: 'What do you desire?'

Δ: 'The wisdom and knowledge that will enable us to serve God to his glory.'

E.T. said to me: 'He putteth out his sword and willeth me to swear to that, that he willeth me: and to follow his counsel.' Then with much ado, E.T. said as followeth: 'I promise, in the name of God the Father, God the Son and God the Holy Ghost, to perform that you shall with me, so far as it shall lie in my power.'

Uriel opened a book in his own hand, and said: 'The fountain of wisdom is opened. Nature shall be known: earth with her secrets disclosed: the elements with their powers judged. There are 49 angels glorious appointed for the government of all earthly actions. By them shall you work in the

quieting of the estates, in learning of wisdom, pacifying of the nobility, judgment in the rest, as well in the depth of waters, secrets of the air, as in the bowels and entrails of the earth.'

MICHAEL: 'I have to say to thee.'

Now he spake to E.T., of the matter he sware him to at the beginning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Whereat he seemed very sore disquieted and said this to me: 'He said that I must betake myself to the world, and forsake the world. That is that I should marry. Which thing to do, I have no natural inclination: neither with a safe conscience may I do it contrary to my vow and profession. Wherefore I think and hope there is some other meaning in these their words.'[9]

MICHAEL: 'Thou must of force keep it: thou knowest our mind.'

Ended hora noctis 11½ circiter.

2 *May.* +ε hor. 10.

4 *May.* Friday, hor. 2½ a meridie. E.T. would not willingly now deal with the former creatures: utterly misliking and discrediting them, because they willed him to marry. Neither would he put off his hat in any prayer to God, for the Action with them: whereupon I went into my oratory, and called unto God for his divine help for the understanding of his laws and virtues which he hath established in and amongst his creatures, for the benefit of mankind, in his service, and for his glory *&c.* And coming to the Stone, E.T. saw there those two, whom hitherto we were instructed to be Michael and Uriel.

E.T.: 'Michael and Uriel both kneeled, holding up their hands: and Michael seemed to sweat water abundantly, somewhat reddish or bloodish. There came seven bundles down (like faggots) from heavenward. There cometh a man as though he were all of perfect pure glistering gold: sometime seeming to have one eye, and sometime three. He taketh off of one of the bundles a thing like a little bird.

'This man blesseth the bird, making a cross over it: and so he did three times. He looketh up to heaven. Now the bird, which before seemed to be but as big as a sparrow, seemeth to be as great as a swan: very beautiful, but of many colours.

'Now looketh Michael up, and held up his hands to heaven. The former beautiful man taketh another bird, and putteth the wing of it behind the wing of the first, as though he yoked them. This second bird, at this his first taking, was as big as the first. A voice was heard, like Michael his voice, saying "It was a bird, and is a bird, absent there is nothing but quantity."'

VOICE (to Δ): 'Believe. The world is of necessity: his necessity is governed by supernatural wisdom. Necessarily you fall: and of necessity shall rise again. Follow me, love me, embrace me: behold, I, AM.'

E.T.: 'Now the man is gone. Uriel standeth at the table, and Michael sitteth now in his chair.'

MICHAEL: 'This doth GOD work for your understanding. One thing you shall see more, as a persuasion to the infirmity.'

E.T.: 'The two birds are showed again. They seem to grow to a huge bigness, as big as mountains, incredibly big: and they seem to hover up in the air, and to fly up toward heaven, and with their wings to touch the sky. And one of them with his bill seemeth to take stars into it, and the other bird to take them from the same bird, and to place them again in the sky.

'After this they seemed to fly over cities and towns, and to break the clouds in pieces as they passed: and to cause all dust to fly from all walls and towers as they passed, and so to make them clean: and in the streets, as these two birds flew, seemed divers brave fellows, like bishops, and princes and kings, to pass: and by the wings of these birds they were stricken down. But simple seely ones like beggars, lame and halt, children and old aged men and women, seemed to pass quietly, untouched and unoverthrown of these two birds.

'And then they seemed to come to a place where they lifted up, with the ends of their wings, four carcasses of dead men (out of the ground) with crowns on their heads: whereof one seemed to be a child. First these four seemed lean and dead: then they seemed quick and in good liking. And they being raised up, parted each from other and went into four sundry ways: east, west, north and south.

'Now these two fowls having their wings joined together, light upon a great hill: and there the first fowl gripped the earth mightily and there appeared divers metals, and the fowl spurned them away, still. Then appeared an old man's head, hair and all on, very much withered. They tossed it between them with their feet, and they brake it: and in the head appeared (instead of the brains) a stone, round, of the bigness of a tennis ball, of four colours, white, black, red and green. One of them (he that brake the skull) putteth that round stone to the other's mouth or bill. The other eateth or nibbleth on it, and so doth the other also.

'Now these two birds are turned into men: and each of them have two crowns like paper crowns, white and bright, but seem not to be silver. Their teeth are gold, and so likewise their hands, feet, tongue, eyes and ears likewise: all gold. On each of these two men are 26 crowns of gold on their right shoulders, every of them greater than other. They have, by their sides,

satchels like palmers' bags, full of gold, and they take it out, and seemed to sow it, as corn, going or stepping forward, like seedmen.

'Then said Michael: "This is the end. Learn the mystery thereof. I have satisfied thee: Both, how you shall be joined,

By whom
To what intent, and purpose:
What you are
What you were
What you shall be (*videlicet*) in Deo."'

Δ: 'What am I to do with the wax, the table, the ring or the lamin?'

MICHAEL: 'When the things be ready, then thou shalt know how to use them.'

Δ: 'How shall I do for the graving of the ring: may not another man do it, though E.T. grave it not?'

MICHAEL: 'Cause them to be made up (according to instruction) by any honest man.'

Δ: 'What say you as concerning the chamber for our practice? May my furthermost little chamber serve, if the bed be taken down?'

MICHAEL: 'At the next call for the chamber, you shall know what to do.'

Δ: 'Benedictus Deus in donis suis: et sanctus in omnibus operibus eius. Amen.'

Ended hor. 4½.

Mr Talbot went.

6 *May.* ~~Jane, in a marvellous rage at 8 of the clock at night till 11½ and all that night and next morning till 8 of the clock, melancholic and cholerie terribly for the cosening . . . some used that come to me as honest and learned men . . . by Mr Clerkson his brother was directed.~~[10]

10, 11 *May.* Exorc. nocte.

12 *May.* +ε hor. 10½ mane.

13 *May.* Jane rode to Cheam.

15 *May.* At about 9 at night a comet appeared in the north and a little towards to the west, with a very long tail stretching towards the south. The star itself was scarcely 6 degrees above the horizon.[11]

20 *May.* Robert Gardner of Shrewsbury brought me happy news about the matter of the philosophers' stone, divinely revealed to him, about which he conferred with me . . .

23 *May.* Robert Gardner declared unto me hor. 4½ a certain great

philosophical secret, as he had learned it of a spiritual creature, and was this day willed to come to me and declare it to me, which was solemnly done, and with common prayer.

24 *May.* +ε hor. 10 nocte.

28 *May.* Mr Eton of London came with his son-in-law Mr Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law: whom I promised to let understand when of need I myself would or meant to forego it *&c.*

29 *May.* ~~I understood of Ed. Talbot his wicked nature and his abominable lies &c. . . .~~ Jane had them not.

30 *May.* +ε 9½ a meridie.

9 *June.* I writ to the Archbishop of Canterbury: a letter in Latin. Mr Dr Awbrey did carry it.

12 *June.* +ε 10 nocte.

14 *June.* Morrice Kyffin did visit me.

20 *June.* +ε 10 nocte.

22 *June.* Nurse Garret had 6*s* for a month ending the 18 day of May; she is to have for a month wages ending the 15 day of this June. My wife went this Friday together with Benjamin.

27 *June.* Mistress Stafford arrested me hora 11. I paid all.

30 *June.* +ε hor. 10 nocte.

3 *July.* Hor. 12¼. Arthur Dee fell from the top of the Watergate Stairs down to the foot from the top, and cut his forehead, on the right eyebrow. Sir Richard: brought my rent.[12]

6 *July.* In fear of resting by Proctor Lewis: till 9½ at night from 1 after noon at the Doctors' Commons.[13]

12 *July.* Proctor Lewis agreed withal.

13 *July.* Mr Talbot came about 3 of the clock after noon, with whom I had some words of book dealing: who parted in friendly terms. He said that the L. Morley had the L. Mountegle his books. He promised me some of Dr Myniver's books.

15 *July.* Sunday. Jane this night was sore troubled with a colic and cramp in her belly.

16 *July.* She vomited this Monday morning very much green stuff and of

the stool likewise. A meridie hor. 3½ came Sir George Peckham to me, to know the title for Norombega: in respect of Spain and Portugal parting the whole world's discoveries. He promised me of his gift out of his patent 5000 acres of the new conquest, and thought to get so much of Mr Gerard's gift, to be sent me with seal, within a few days.[14] Mr William Pole, whom Phillip Simons, sometimes barber to the old Earl of Tavistock, doth know, came to me: and made acquaintance with me: promised to come again within 14 days. Jane my wife went to Nurse Garret's to pay her 12*s* for her wages due till Friday last, which was St Margaret's Day: and brought her 12*d* for candles. She went by water; Mistress Lee went with her, in Robyn Jacke's boat. ~~I have confirmed that Talbot was a cosener . . .~~[15]

18 *July.* Barthilmew Knaresburgh his son born at break of day about 3 of the clock.

19 *July.* Barnabas Saul came to me about 10 of the clock before noon. ~~Barnabas Saul came to see me at Mortlake: I chid him for his manifold untrue reports &c. Hor. 9½. He tarried not. He brought me two . . . chests.~~[16] I received a tree and my book from Robert Gardner.

23 *July.* Mistress Franklin's son born at noon.

24, 26 *July.* Robert Gardner came, and went.

8 *Aug.* Kate was sickly.

11 *Aug.* Mr Bacon,[17] Mr Phillips of the custom house.

20 *Aug.* Katharin still seemed to be diseased.

25 *Aug.* Katharin weaned at home. Katharin was taken home from Nurse Garret of Petersham, and weaned.

31 *Aug.* Benjamin Lok told me of his father's mind to send him to Spain, within three or four days.

1 *Sept.* I did for Sir John Killegrew devise the way of protestation to save him harles for compounding with Spaniard who was robbed: he promised me fish against Lent *&c.*[18]

10 *Sept.* Monday. Mr John Leonard Haller, of Hallerstein by Worms in Germany, came again to me, to declare his readiness to go toward Quinsay: and how he would go and lie at Venice all this winter, and from thence to Constantinople, *&c.* I requested Mr Charles Sled to help him to make his money over to Paris and Nuremberg, and to help him with the searcher of Rye to pass his horse: and to help him with Mr Osborn the Alderman with his letters to Constantinople.[19]

11 *Sept.* On Tuesday they went to London together and my wife also about her affairs.

13 *Sept.* I writ to Diogenes de Dionigiis, to Venice by Mr John Leonard Haller.

17 *Sept.* I writ to the Earl of Ormond per J.L. Haller.

29 *Sept.* Anne came to my service from Mr Herbert. I paid Mr Lewis 20*li*, so rest 16: which I challenge as for my cost and pains for three years for John his son.

12 *Oct.* I rid to Tandridge.

13 *Oct.* I rid from Tandridge to Mr Covert's at Slaugham.

15 *Oct.* I came home from Slaugham, and dined at Mr Holten's, parson of Oxted by Tandridge, a physician.

21 *Oct.* Jane my wife sownded in the church.

1 *Nov.* Mr Plat, my brother Yong his son-in-law, came to me with a stranger of Prushen, born at Regius Mons: his name is Martinus Faber. The same day came Mr Clement the seamaster and Mr Ingram from Sir George Peckham.[20]

3 *Nov.* Sir John Gwyn, of Llanidloes.

8 *Nov.* Hail, after noon, horam circiter 1. Thunder circa 4 et 6.

9 *Nov.* Mr Newbury, who had been at Cambaya in Inde, came to me.

10 *Nov.* ~~I received of E. Kelly his second letter.~~[21]

NOTES

1 Bruno G, *De Magia et Theses de Magia*, III, pp. 397–400: cited by Shumaker W, *Renaissance Curiosa*, pp. 19–21.

2 The spirit diaries are full of reminders that Dee was trying to perform his work in a moderate-sized house full of people. During one session (21 March 1582, not reprinted here), Michael promised to 'shut the ears of them in the house, that none shall hear us'. And although Dee was aspiring to walk and talk with God, he was constantly worrying about practicalities: whom to employ to engrave the holy ring, for instance, and whether to remove a bed from his 'furthermost little chamber' so that the room could be used for the seances.

3 After one or two attempts at spelling out the names of the angels from the

Sigillum Dei with this formula, Dee came up with the following: Galas, Gethog, Thaoth, Horlwn, Innon, Aaoth and Galethog.

4 The Book of Soyga (see Uriel's opening remarks of 10 March 1582).

5 The pigeon (or dove), eagle, griffin, peacock, pelican and phoenix are all Christian symbols, denoting virtues such as constancy, courage, charity and chastity. (See Hall J, *Dictionary of Subjects and Symbols in Art;* London, 1979.)

6 The German occultist Cornelius Agrippa (1486–1535) listed the same seven angels, saying that they were set over the seven planets: Zaphiel over Saturn, Zadkiel over Jupiter, Camael (or Zamael) over Mars, Raphael over the Sun, Haniel (or Anael) over Venus, Michael over Mercury and Gabriel over the Moon. (*Three Books of Occult Philosophy,* trans. Freake J, p. 415; London, 1651.)

7 Lord Mountegle had died without male issue on 10 November 1581.

8 Dee later added a marginal note: 'No such lamin was to be made.' A year and a day later, the spirit Il told Dee that the form of the lamin was 'false and devilish'.

9 During his month's absence Edward Talbot/Kelly may have secretly returned home to Worcester, passing through Chipping Norton in Oxfordshire, where he either met or renewed his acquaintance with his future wife, the eighteen-year-old Joan Cooper.

10 Some more words, apparently in Edward Talbot/Kelly's hand, have also been deleted below this entry.

11 'Nature herself is a magus. If about to announce anything, she creates for herself messengers, such as comets and other celestial signs' (Paracelsus, *The Hermetic and Alchemical Writings,* ed. Waite AE, p. 300; London, 1894). Dee was considered to be an authority on comets and their significance. Five years previously, according to his 'Compendious Rehearsal', he had been appointed to reassure Queen Elizabeth and her court that the comet of 1577 was not an ill omen.

12 From Long Leadenham (see 8 May 1590).

13 'On the west side of this street [to the south of St Paul's Cathedral] is one other great house, built of stone, which belongeth to Paul's church, and was sometime let to the Blunts, Lords Mountjoy, but of latter time to a college in Cambridge, and from them to the doctors of the civil law . . . who kept a commons there; and many of them being there lodged, it is called the Doctors' Commons.' (John Stow's *Survey of London,* 1598.)

14 Spanish and Portuguese claims over Atlantic discoveries dated back to the Treaty of Tordesillas (1494), but English adventurers such as Sir George Peckham and Sir Thomas Gerard were keen to establish their own titles. In

return for maps and propaganda, Dee was offered a total of 10,000 acres of the newly discovered territories, including huge areas of what is now New England and New York. (See Clulee NH, *John Dee's Natural Philosophy*, pp. 187–8.)

15 Against this entry, Edward Talbot/Kelly has written: ~~'A horrible and slanderous lie.'~~

16 Edward Talbot/Kelly has added his own opinion: ~~'The arrival of a horrible cosener.'~~ For the chests of books, see 8 October 1581.

17 Probably Francis Bacon (1561–1626), the future lord chancellor, who a few weeks earlier had been admitted utter barrister; or his half-brother Edward (1548–1618), who was then member of parliament for Yarmouth, and had served on a parliamentary committee for the maintenance of mariners and navigation.

18 Dee's well known skill as a peacemaker may indeed have saved Killegrew much trouble on this occasion (see Biographical Guide).

19 Rye was a major port for travel and trade between England and the Continent; it was also the transit port for the royal mail of Queen Elizabeth's government. The important post of searcher had been held since 1575 by one of the town's wealthiest merchants, Robert Welles. It was his duty to ensure that everyone leaving or entering the country through Rye had the correct licence. (Mayhew G, *Tudor Rye;* University of Sussex, 1987; Rye Corporation Records, Rye 47/126/4.)

20 Mr Clement was possibly Joseph Clements, who in about 1575 travelled 'by way of Poland to Constantinople, where the said Joseph remained 18 months to procure a safe conduct from the grand Signior, for Mr William Harborne, then factor for Sir Edward Osborne, to have free access into his Highness' dominions, and obtained the same.' (Hakluyt, *Principal Voyages of the English Nation.*) Mr Ingram may have been the keeper of the Petty Passage at Rye (*Rye Shipping Records* 1566–1590, p. xxxiii; Sussex Record Society, 1965–6) or the shipping agent Anthony Ingram (see Hakluyt).

21 Underneath this entry some of Kelly's words have also been deleted: '~~Which before . . . by the name of Talbot.~~' It is not clear why Kelly decided to reveal his real name, but his alias of Talbot—one of the most illustrious names in his native county of Worcestershire—had evidently been designed to impress Dee.

New worlds shall spring of these

AFTER THE ANGELS *had spent so long instructing Dee about the power of names, it was evidently a shock for him to discover that Edward Kelly had been lying about his own. Yet Dee's sense of distrust, which had been growing since May 1582, was forgotten almost as soon as Kelly returned in the autumn. Dee started a new chapter in his book of mysteries and entitled it 'Post Reconciliationem Kellianam'.*

Kelly took the opportunity to introduce a long succession of spiritual governors, including 'the disposer of God's medicines', King Carmara. But Dee, whose interest in navigation had been rekindled during Kelly's long absence, had his own agenda: and he was evidently hoping to establish his title to some new discoveries, possibly through the intervention of the angels. 'If I would have the King of Spain his heart to be inclined to the purpose I have in hand,' he asked on the afternoon of 17 November, 'what shall I do?' To which King Carmara replied: 'Great care is to be had with those that meddle with princes' affairs'—adding that 'none shall enter into the knowledge of these mysteries with thee but this worker' (meaning Kelly).

By the following spring, however, the angels were giving a different message, and urging Dee to combine his exploration of the spirit world with that of the New World by making the navigator Adrian Gilbert a partner in their practice.

21 *Nov.* Wednesday, hora 7 a meridie. There appeared the first table, covered with a cloth of silk changeable colour red and green: with a white cloth under it, all hanging very low. The first chair also, wherein Michael used to sit. And King Carmara did appear likewise, and his peculiar chair: and he standing by it. And, because no voice or word came from these spiritual creatures yet, I declared that I did attend their pleasure first, as a scholar coming in the presence of his master.

King Carmara, he held up his rod (which had two portions or parts of it

black and one red), and said: 'With the end of this rod you will measure us and our power. Do it, I tell you. What do you desire?'

I, then, of the premises, used a little discourse: how their text was to be made somewhat plainer to me: because I doubted as well of the understanding of some of that I had written, as also of miswriting: either through E.K. his misreporting to me matter showed to him, or by my mishearing or negligent writing *&c.*

KING CARMARA: 'Thou hast been told perfectly, plainly and absolutely not only the condition, dignity and estate of all things that God hath framed: but also withal, thou wart delivered the most perfect form and use of them.

'One thing is yet wanting. A meet receptacle *&c.* There is yet wanting a Stone *&c.* One there is, most excellent, hid in the secret of the depth *&c.*, in the uttermost part of the Roman Possession. Lo, the mighty hand of God is upon thee. Thou shalt have it. Thou shalt have it. Thou shalt have it. Dost thou see, look and stir not from thy place.'

E.K. pointed toward.

Δ: 'I see it not.'

KING CARMARA: 'It is sanctified. Thou shalt prevail with it, with kings, and with all creatures of the world: whose beauty (in virtue) shall be more worth than the kingdoms of the earth. Look, if thou seest: but stir not, for the angel of his power is present.'

E.K. looked toward my west window, and saw there first upon the mats by my books a thing (to his thinking) as big as an egg, most bright, clear and glorious: and an angel of the height of a little child holding up the same thing in his hand toward me.[1]

KING CARMARA: 'Go toward it, and take it up.'

I went toward the place which E.K. pointed to: and till I came within two foot of it, I saw nothing: and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was roundish and less than the palm of my hand. I put my hand down upon it, and I felt a thing cold and hard: which (taking up) I perceived to be the Stone before mentioned.

KING CARMARA: 'Keep it sincerely. Let no mortal hand touch it, but thine own. Praise God.'

22 *Nov.* ~~E.K. went to London and so the next day travelled by road toward Blockley, and within eight or ten days to return.~~

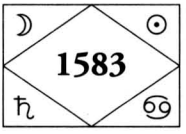
24 *Nov.* Saturday night I dreamed that I was dead, and afterward my bowels were taken out I walked and talked with divers, and among other

with the L. Treasurer who was come to my house to burn my books when I was dead: and thought he looked sourly on me *&c.*

1 *Dec.* George my man (who had lyne out all night) this morning used me very dishonestly: and said he owed me no service *&c.* Mr Bellingham the justice was not at home. *&c.*

13 *Dec.* Thunder in the afternoon and at sunset.

15 *Dec.* Natale Domini. The 15 day being counted the 25, so ten days are imagined spent, which have crept in between the day of Christ his birth regarding the place of the sun, and the sun's place now the 25 day of this month: which a civil equation, but mathematically and religiously to be substantiated to restore the true term of the periods of annual revolutions of the sun since the day of Christ his birth.[2]



1 *Jan.* Circumcisio.[3]

13 *Jan.* On Sunday, the stage at Paris Garden fell down, all at once, being full of people beholding the bear-baiting: many being killed thereby, more hurt, and all amazed. *&c.* The godly expound it as a due plague of God for the wickedness there used, and the Sabbath day so profanely spent.[4]

19 *Jan.* Mr John Leonard Haller went to London and so to go toward Scotland.

23 *Jan.* The right honourable Mr Secretary Walsingham came to my house: where by good hap he found Mr Adrian Gilbert, and so talk was begun of north-west straits discovery. *&c.* The Bishop of St David's (Mar. Middleton) came to visit me with Mr John Herbert, *&c.* The Lord Grey came to Mr Secretary, and so they went together.

24 *Jan.* I, Mr Adrian Gilbert, and John Davis went (by appointment) to Mr Secretary to Mr Beale his house: where only we four were served, and we made Mr Secretary privy of the NW passage: and all charts and rutters were agreed upon in general.

28 *Jan.* Hora 11 a meridie, 50 minutis vel 40, natus Rolandus Dee.

2 *Feb.* Rolandus Dee baptizatus.

3 *Feb.* Mr Savile, Mr Powel the younger, travellers, Mr Ottoman his son,

came to be acquainted with me.

4 *Feb.* Mr Edmunds of the Privy Chamber, Mr Lee who had been in Muscovia, Sir Harry Lee his brother. Fairies.[5]

11 *Feb.* The Queen lying at Richmond went to Mr Secretary Walsingham to dinner. She coming by my door graciously called me to her, and so I went by her horse side as far as where Mr Hudson dwelt. Ερ μαιεστι αξεδ με οβσκυρελι οφ μουνσιευρ 'ις στατε: διξι. βιοθανατος εριτ.[6] Rowland went with his nurse to her house to East Sheen.

18 *Feb.* The Lady Walsingham came suddenly on me in my house very freely. And after that she was gone came Sir Francis himself and Mr Dyer.

19 *Feb.* Saul.

24 *Feb.* Jane churched.

25 *Feb.* +ε mane parvum ante ortum ⊙.

26 *Feb.* I delivered my book to the L. Treasurer for the correction of the calendar.

6 *Mar.* I, and Mr Adrian Gilbert and John Davis, did meet with Mr Alderman Barnes, Mr Towrson and Mr Yong and Mr Hudson,[7] about the NW voyage.

8 *Mar.* Nurse Lydgatt at East Sheen was paid for 6 pound candle, 6 pound soap, and her wages due from Rowland his birth till ——.

17 *Mar.* Mr John Davis went to Chelsea with Mr Adrian Gilbert to Mr Radforth's, and so the 18 day from thence toward Devonshire.

18 *Mar.* Mr North from Poland: after he had been with the Queen he came to me *&c.*[8] I received salutation from Alaski, Palatine in Poland; salutation by Mr North who came before to the Queen, and next to me was his message *&c.* Hor. 12.

21 *Mar.* +ε 10½ a meridie.

23 *Mar.* Saturday, a meridie. E.K. being come, with Mr John Husey of Blockley (on the 22 day of March), and E.K. being desirous to understand somewhat of our spiritual friends as concerning such matter as had fallen out very strange to him and Mr Husey: about a certain monument of a book and a scroll found in Northwick Hill[9] by the direction and leading of such a spiritual creature, as when they had gotten the same, and they endeavoured by art to have some exposition of the scroll, written in strange characters, they were willed to repair to me, and there they should be answered, *&c.*: which thing now they did.

Being therefore now ready to receive instructions of our friends, there appeared in the Stone one, in a fool's coat, going about a cloud, which appeared first in the Stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hairy under, and said: 'You have pierced the force of my iniquity.'

Δ: 'Glorify God and depart.'

He said: 'I have done, for I am leaving.' He went away as it had been a bunch of feathers pulled in pieces. The cloud waxed bigger, and went all to the right hand. At length the table appeared, but the chair seemed not to be of the same sort it was, but more glorious. Then appeared three, of which two went away, and one tarried behind. He showed a tree, and a great deal of water at the root or bottom of it: and he said 'Hath this tree now any fruit?'

Δ: 'I see it not. But the skryer may say.'

E.K.: 'The water cometh up the tree, and it swelleth, and it hath fruit, great, fair and red.'

MEDICINA DEI: 'Lo, I eat of it myself, and it lighteth the hearts of those that are chosen.' (He seemeth to eat.) 'So is it in thee.'

24 *Mar.* Sunday morning, about 8. The table appeared, and the chair, and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were asleep. He lay a long while. A thing like a lamb's head did seem to lick him: and then he rose and wiped his face as though he had wept.

MEDICINA DEI: 'My medicine (which belongs to God) will assuredly heal all things. Man's memory is dull, unleast it taste of the sprinkling of this vessel.

'Nature and reason have disputed profoundly and truly by the savour hereof: it pierceth therefore deeply. But understanding and reason have elevated and lifted up the dignity and worthiness of man's memory, by taste hereof.

'Great are my words, and great is thy thought. Greater shall be the end of these God's mercies.

'New worlds, shall spring of these.

'New manners: strange men: the true light, and thorny path, openly seen. All things in one, and yet this is but a vision. Wonderful and great are the purposes of him whose medicine I carry. I have said.'

E.K.: 'He plucketh out a book. All the leaves are as though they were gold, and it seemeth written with blood, not dry.'

He said: 'Count.'

He turned over the leaves, but E.K. could not well count them, whereupon he said: 'I will raze out thy dullness, and at length make thee clear.'

E.K.: 'There are 48 leaves.'

MEDICINA DEI: 'One neither is, was or shall be known. And yet there are just so many. These shalt thou know. These shall you use. The one is a master, the other is a minister. Yet must there be a third, whom God doth not yet choose. The time shall be short: the matter great, the end greater. Ask now what thou wilt and he shall answer thee.'

E.K.: 'There appeared one like myself laying his two arms, one on E.K. his shoulder, and the other on a man his shoulder unknown to us, but somewhat like to Mr Adrian Gilbert, *&c.*'

Δ: 'Is it your will to proceed in this matter you now have begun withal: or will you of these characters, and places of treasure hid (here portrayed by picture),[10] say anything?'

MEDICINA DEI: 'The thing there, which you desire of me, is no part of my charge.'

E.K.: 'He spreadeth his hands abroad and goeth away, and putteth his book in his bosom as he goeth.'

26 *Mar.* Tuesday, hor. 10 ante meridiem. First appeared a cloud, and that vanished away. Three came in, they made cursy to the chair, and two went away. Then the third which remained lay down on the ground as before. There came like a lamb's head, and licked him.'

Δ: 'Of your so greatly commended liquor I am desirous to have farther understanding.'

MEDICINA DEI: 'What liquor is more lively than the dew of truth, proceeding from a fountain most sweet and delectable? Even that verity which thy mouth hath preached of. What water recreateth more, or cooleth ignorance deeper, than the knowledge of our celestial speech? Your voices are but feigned: shadows of the words and voices that substantially do comprehend every substance in his kind. The things which you do look on, because you see them not in deed, you also do name them amiss. Secrets there are none but that buried are in the shadow of man's soul.

'The waters shall stand, if they hear their own speech. The heavens shall move and show themselves, when they know their thunder. Hell shall tremble, when they know what is spoken to them. The first excepted, no man ever was, is, or shall ever understand this vessel.'[11]

E.K.: 'He showeth a book, as he did before, all gold. The leaves of the book are all lined, full of square places, and those square places have characters in them, some more than other, and they all written with colour, like blood, not yet dry.'

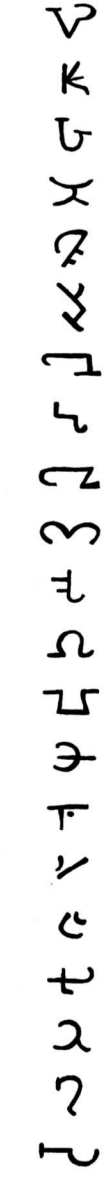
He pointed orderly to them with his finger, and looked toward the skryer

at every pointing.

MEDICINA DEI: 'Note what they are.'

E.K: 'He took from under the table a thing like a great globe, and set that in the chair, and upon that globe laid the book. He pointeth to the characters, and counteth them with his finger, being 21: and beginning from the right hand, toward the left.'[12]

A meridie hor. 5½. Now appeareth the red cloth before the chair. There come in three. They all make cursy: and two of them went away.



Δ: 'Our desire is to know what we are to think of the man which came out of my oratory and laid the fiery ball at Mr Adrian Gilbert his feet yesterday, as he sat in my study with Mr Kelly and me. Whether it were any illusion, or the act of any seducer?'

MEDICINA DEI: 'No wicked power shall enter into this place.'

E.K.: 'The Stone is become very dark.'

MEDICINA DEI: 'As the building is grounded and ended upon three, so must the mysteries hereof be practised with three.'

Δ: 'Must Adrian Gilbert be made privy of these mysteries?'

MEDICINA DEI: 'Thou hast said. Behold, these things shall God bring to pass by his hands whose mind he hath now newly set on fire. The corners and straights of the earth shall be measured to the depth: and strange shall be the wonders that are creeping in to new worlds. Time shall be altered, with the difference of day and night. All things have grown almost to their fullness.'

Δ: 'Then this Adrian Gilbert shall carry the name of Jesus among the Infidels to the great glory of God, and the recovery of those miserable people from the mouth of hell into which, for many hundred years past, and yet continually, they do fall. May he require description of the countries, for his better instruction?'

MEDICINA DEI: 'I instructed thee beforehand, and told thee, that both of you must jointly learn those holy letters: to the intent that the finger may point to the head, and the head to the understanding of his charge, for discoveries making of the seas and their bounds.'

Δ: 'You perceive that I have divers affairs which at this present do withdraw me from peculiar diligence using to these characters and their names learning by heart: and therefore, I

trust, I shall not offend if I bestow all the convenient leisure that I shall get about the learning hereof.'

MEDICINA DEI: 'Peace. Thou talkest as though thou understoodest not. We know thee, we see thee in thy heart. Nor one thing shall not let another. For short is the time that shall bring these things to proof: wherein he that liveth shall approve himself alive. Beautiful are the footsteps of his coming.'

E.K.: 'He holdeth his hands abroad. He draweth the curtain.'

28 *Mar.* Thursday morning. Maundy Thursday.

E.K.: 'Now the veil is plucked away. Three appear, as before. The two go away and the third remaineth who is like in all points to him who yesterday to me alone, in your absence, declared himself to be an illuder.'

Note: for the better understanding of this day's Act it may be remembered that E. Kelly, while I (John Dee) was at London yesterday (being Wednesday), had used means to have conference with the good creature with whom we have dealing jointly: and that there appeared one very much like unto our good friend, who took upon him to be the same, and now seemed to be constrained by E.K. to tell the truth: and therefore his outward beautiful apparel seemed to go off, and his body appeared hairy, and he confessed that he was an illuder *&c.* Whereupon E.K. was in a great perplexity of mind, and was ready to have gone his way. And at my coming home told me a long process of this tragical act.

But I comforted him, and would not yield to his opinion, but did declare my confidence in the goodness of God: for that we craved at his hands, things good and necessary: and that therefore he would not give his children a stone for bread, or a scorpion for needful food required *&c.* And this morning the matter was propounded by me, and thereupon the former sayings were used, and all the consequences of matter, which hereafter is recorded.

Δ: 'The verity I require of yesterday's doings with E.K. in my absence.'

'*Camikas zure,*' he said, holding his hands up to heaven.

E.K.: 'He walketh up and down and seemeth angry: and did beat his hands together.'

MEDICINA DEI: 'How long shall the sons of men puff up themselves with bragging and boasting of that they see not?' (Looking to E.K.) 'But whom God hath chosen, shall none overturn. Whilst heaven endureth, and earth lasteth, never shall be razed out the memory of these Actions. When I yoked your feathers together, I joined them not for a while.'

E.K.: 'He goeth his way and taketh all with him, table, chair, and curtain

and all.'

There came in a great many with flaming swords, and bring in the wicked spirit, who yesterday dealt so devilishly with E.K. Now is the scroll with the characters brought in, which was found by spiritual direction this month, the 12 day, about 10½ after noon by Mr Kelly and Master Husey.

Δ: 'What is thy name?'

The wicked answered 'Gargat'.

Δ: 'What is the sentence of that scroll?'

GARGAT: 'I know not.'

Δ: 'In the name of Jesus, I charge thee to tell me the truth as concerning that roll here showed.'

GARGAT: 'I have counterfeited this roll, and brought it: for it is not the true roll.'

After many words between him and me, and the more because he denied that he knew of any glory belonging to God, I requested God to use his justice on him for the glory of his name. Then all the company fell on him and hewed him in pieces, and digged a hole in the earth with their swords, and he fell in, and after that was a mighty roaring heard. Then returned our friend Medicina Dei, and all seemed light and bright again.

Δ: 'Master Kelly, is your doubt of the spirit now taken away?'

E.K.: 'Yea truly, I beseech God to forgive me.'

Δ: 'As concerning Adrian Gilbert, there might be some doubt in common external judgement, of his aptness to the performance of the voyage with the appurtenances, but the secret of God his providence I will not meddle withal: for he can make infants speak, and the dumb to show forth his glory.'[13]

MEDICINA DEI: 'If God be mighty, acknowledge his power. Who made the sun of nothing?'

Δ: 'As concerning John Davis, we are to ask somewhat.'

MEDICINA DEI: 'John Davis is not of my calendar. Learn of them of whom it is necessary. Be not negligent in learning the things before prescribed. God be amongst you.'

E.K.: 'He hath drawn the curtain of red.'

After noon, hor. 3½. The veil being drawn away, after a quarter of an hour (almost) after the first motion made by me, three came in and made obedience to the chair. Two went away, and the third remained there, as before.

Δ: 'As concerning the calendar to be reformed, I am grieved that her Majesty will not reform it in the best terms of verity. And as for the privilege for Mr Adrian Gilbert his voyage, I think not well of it that royalties should not be granted.'[14]

MEDICINA DEI: 'In one government there are sundry principal parts. Every part in subdivision containeth many and sundry offices. Many offices require many disposers: yet hath every disposition continually some partition in his quality.'

Δ: 'Indeed, I thought that your good counsel was or might be a remedy and a medicine to my afflicted mind for this unseemly doing, in the two former points expressed.'

MEDICINA DEI: 'Behold whereunto thy earthly man would seduce thee. Dost thou think that if it please God, it shall not please the prince? I say, thou shalt prevail against them, yea even against the mightiest. Thy weapons are small, but thy conquest shall be great.'

Δ: 'As things be planted here, for preparation of Table, Sigillum Dei *&c.*, which things are not portable with ease: so, because I think that some services to be done in God's purposes by me will require other places than this house, so shall divers my practices have (as I think) a more compendious manner, and ready to be executed in any place *&c.*'[15]

MEDICINA DEI: 'Truly thou hast said, and so shall it fall unto thee.'

+ε IO a merid.

29 *Mar.* On Good Friday, after noon. There was a savour of fire felt by E.K. There seemed one with a sword suddenly to thrust out of the Stone at E.K. his head. Whereat he started, and said he felt a thing (immediately) creeping within his head, and in that pang became all in a sweat. And he remained much misliking the moving and crèeping of the thing in his head. At a quarter of an hour end it came to one place, and so ceased somewhat: and then the curtain was drawn away, and there appeared the table, and the chair covered. Then came three; two went away and the one remained, as before was used.

E.K. held the paper of the letters in his hand: and Medicina Dei bade him put it out of his hand.

MEDICINA DEI: 'What will ye?'

I answered, we desired to learn the mysteries of the book. The book now appeared.

MEDICINA DEI: 'Say after me... But pray first, ere you begin.'

We prayed.

MEDICINA DEI: 'Say after me: *Zuresch od adaph mal ses geno au marlan oh muzpa agiod pan ga ses gampedaz Kaphene go od semelabugen domka phiam ga vankran vrepres ádeph aze druz. Tardemah va tzests grapad. Zed unbar domiol adepoad chieuak mah oshe daph Onizdar pangepi adamh gemedsol a dinoxa hoxpor adpun dar gharmes.*

'I teach. Let this lesson instruct thee to read all that shall be gathered out of this book hereafter. It is not to be spoken, but in the time of his own time. Farewell.'

E.K.: 'Now he covereth the book with the veil.'

31 *Mar.* Easter Day after noon about 4. E.K. heard first a sound of musical harmony. The veil was plucked away. Three came in, two went away, as was before accustomed. E.K. felt the thing run in his head as the other day it did. Medicina Dei taketh out the rod from under the table. He said: 'Eternity in heaven.'

Upon my staying from speech, he said: 'What wilt thou?'

Δ: 'It may seem that very long time will be requisite to this doctrine receiving: but if it be God's good liking, we would fain have some abridgement or compendious manner whereby we might the sooner be in the work of God's service.'[16]

E.K.: 'The chair and the table are snatched away, and seem to fly toward heaven. And nothing appeared in the Stone at all, but was all transparent clear.'

Δ: 'If the Lord be offended with his younglings and novices in these mysteries, for propounding or requiring a compendious method *&c.*, then we are very sorry and ask forgiveness for the rashness of our lips, and desire his Majesty not to deal so rigorously with us.'

E.K.: 'Now cometh all down again, as before.'

MEDICINA DEI: 'What are the sons of men, that they put time in her own bosom? Or measure a judgement that is unsearchable? Lo, until the secrets of this book be written, I come no more. Say what you hear, for every word shall be named unto you: it is somewhat a shorter way, and more according to your desire. I go.'

E.K.: 'He plucketh the veil over all.'

NOTES

1 Dee already owned at least one divining mirror and two crystal balls: one which he described as being mounted in a frame, and his 'great crystalline globe' (10 March 1582). His polished obsidian mirror and one of his crystal balls can now be seen in the British Museum in London. (For an account of how the former ended up there, see Smith WH, ed., 'The Devil's looking-glass: the magical speculum of Dr John Dee' in *Horace Walpole: Writer, Politician, and Connoisseur;* London and New Haven, 1967.)

2 Pope Gregory XIII introduced the new calendar in much of mainland Europe in 1582. Dee agreed that the calendar needed reforming but, using data from Copernicus, calculated that eleven days should be eliminated rather than ten. He presented his treatise ('A plain discourse . . . concerning the needful reformation of the vulgar calendar') to Lord Burghley on 26 February 1583. It was broadly approved by a mathematical committee but rejected because of ecclesiastical opposition, on the grounds that it showed the influence of papism. England did not come into line with the rest of Europe until September 1752. (Whitrow GJ, *Time in History;* Oxford, 1988.)

3 The Feast of the Circumcision.

4 Paris Garden in Southwark, by the River Thames, was the site of arenas for bull- and bear-baiting. These spectacles usually took place only on Sundays and other holidays. A belief that God's wrath could be aroused by such profanities was common but not universal. Keith Thomas, in *Religion and the Decline of Magic*, quotes Thomas More: 'This is much like as at Beverley, late, when much of the people being at a bear-baiting, the church fell suddenly down at evensong time and overwhelmed some that then were in it. A good fellow that after heard the tale told: Lo, quod he, now may you see what it is to be at evensong when you should be at the bear-baiting.'

5 Fairies were widely believed in and were sometimes called upon to impart occult knowledge. (See Latham MW, *The Elizabethan Fairies;* New York, 1930.)

6 'Her Majesty asked me obscurely of Monsieur his state. I said: "He will die a violent death."' The concept of *biothanatos*—the idea that some people are marked out to die a violent death—was later explored by John Donne in an essay of the same name. Just over a year after this strange conversation, Monsieur (the Duke of Alençon) was dead of typhoid.

7 Although Hudson is one of the most famous names in the history of British navigation, little is known for certain about the family; nor is it known which member was present at this particular meeting. Henry Hudson the elder had died in 1555, the year that he co-founded the Muscovy Company. Christopher Hudson was an agent for the Company in the 1560s. Thomas Hudson took part in an expedition to Persia that set off in 1579. As for the legendary Henry Hudson the younger, one of the few details known about his personal life is that he was already a grandfather when he embarked on his fateful last expedition of 1610–11.

8 Possibly the scholar and soldier John North (d. 1597), who later served with Sir Philip Sydney.

9 The book was an alchemical tract, supposedly by St Dunstan, but in fact almost certainly written by Kelly himself (and included in A.E. Waite's edition of Kelly's *Alchemical Writings*). For the scroll, see Chapter 6, 'The Danish treasure'. Northwick Hill is a raised area ('hill' seems an exaggeration)

one mile north-west of Blockley in the Cotswolds.

10 See Chapter 6 ('The Danish treasure').

11 Adam's knowledge of the divine language, with which he could communicate with the angels and also command everything in Creation, had been lost when he lost his innocence. (See Cornelius Agrippa's chapter on 'The virtue of proper names' in *Three Books of Occult Philosophy*, trans. Freake J, pp. 153–4; London, 1651. See also Chapter 10 below, 'A doctrine for you only'.)

12 Dee wrote that it took 'a day or two or three' to decipher these letters, which were supposed to go around the edge of the Holy Table.

13 Dee's surprise that Adrian Gilbert had been chosen to spread the word of God may be understood in the light of John Aubrey's comment that Gilbert was 'the greatest buffoon in England; cared not what he said to man or woman of what quality soever.'

14 The letters patent from the Queen, belatedly granting Adrian Gilbert the exclusive rights to all lands he might discover on his voyage in search of the north-west passage to China, were printed in Hakluyt's *Principal Voyages of the English Nation.*

15 This is the first indication that Dee was planning to leave the country.

16 The first sequence of forty-nine words had been spelled out letter by letter. On Easter Day, before Dee's request, another sequence had been laboriously spelled out in the same way.

The Danish treasure

TWO DAYS AFTER *Raphael had upbraided Dee for his impatience, the work of transmitting the holy book resumed: word by word this time, not letter by letter, but still at great physical and mental cost to both Kelly and Dee.*

On the morning of 2 April, Edward Kelly claimed that he could see flames, first in the Show-Stone and then bursting out towards him, causing such a severe burning sensation in his head that he was unable to read. Dee, however, was unsympathetic, telling Kelly that if he had 'learned the characters perfectly and their names', as they had both been commanded, he would have no difficulty in recognising them.

Kelly finally managed to read five rows of letters, between interruptions caused by bursts of thunder in his head and the sound of melodious singing. Over the next three days—on one occasion starting at half-past five in the morning—thirty-four more rows were received. At first Dee seems to have repeated all the words as he heard them, slowing things down considerably and eventually provoking Raphael to appear and warn him about the danger of invoking the angels by accident: 'If you use double repetition in the things that follow, you shall both write and work all at once: which man's nature cannot perform. The troubles were so great that might ensue thereof, that your strength were nothing to prevail against them. When it is written, read it no more with voice, till it be in practice.'

6 *Apr.* Saturday after noon. The table, chair, book and fire appeared. And while I went into my oratory to pray, fire came thrice out of the Stone upon E.K., as he was at prayer at my table in the study.

E.K. heard a voice out of the fire, saying 'Why do the children of men prolong the time of their perfect felicity: or why are they dedicated to vanity? Many things are yet to come: notwithstanding, the time must be shortened. I AM THAT I AM.'

E.K.: 'Here is a man in white come in, like Uriel, who came first into the Stone.'

URIEL: 'Four months are yet to come: the fifth is the beginning of great misery to the heavens, to the earth and to all living creatures. Therefore must thou needs attend upon the will of God. Things must then be put in practice. In 40 days must the book of the secrets and key of this world be written.

'Therefore have I brought it to the window of thy senses, and doors of thy imagination: to the end he may see and perform the time of God his abridgement. That shalt, thou, write down in his proper and sanctified distinctions. This other,' (pointing to E.K.) 'shall have it always before him, and shall daily perform the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed.'

Δ: 'I pray you to give us advice what we are to do in our affairs.'

URIEL: 'It is said.'

He said to E.K.: 'Tell him I have told him,' and seemed to smile.

Δ: 'Of Mistress Haward' (Gentlewoman of Her Majesty's Privy Chamber), 'I would fain know, wherefore we were not warned of her coming? She hath caused us now for an hour or two to intermit our exercise. Is it the will of God that for her great charity used toward many (as in procuring the Queen's Majesty's alms to many needy persons), the Lord intendeth to be merciful to her? I mean at the pinch of these great miseries ensuing, now (by you) told of. And that by her, I may do good service concerning the Queen's Majesty's comfort?'

URIEL: 'Who is he that opened thy mouth, or hath told thee of things to come? What thou hast said is said. Mark the end. Look up.'

He said so to E.K. who, looking up, saw the book, the chair and the globe apart, abroad, out of the Stone, and then none remaining in the Stone to be seen.

We put up the Stone: and the former book and other furniture appeared upon the table hard by E.K. and he was to write out as he saw: which he began to do, both in character and words. But it was too cumbersome to him, and therefore he wrote only the words in Latin letters.

After he had written 28 lines there in that paper book, the first word being *Arney*, and the last being *nah*, suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, continually as he wrote, he understood the language and sense thereof, as if it had been in English.

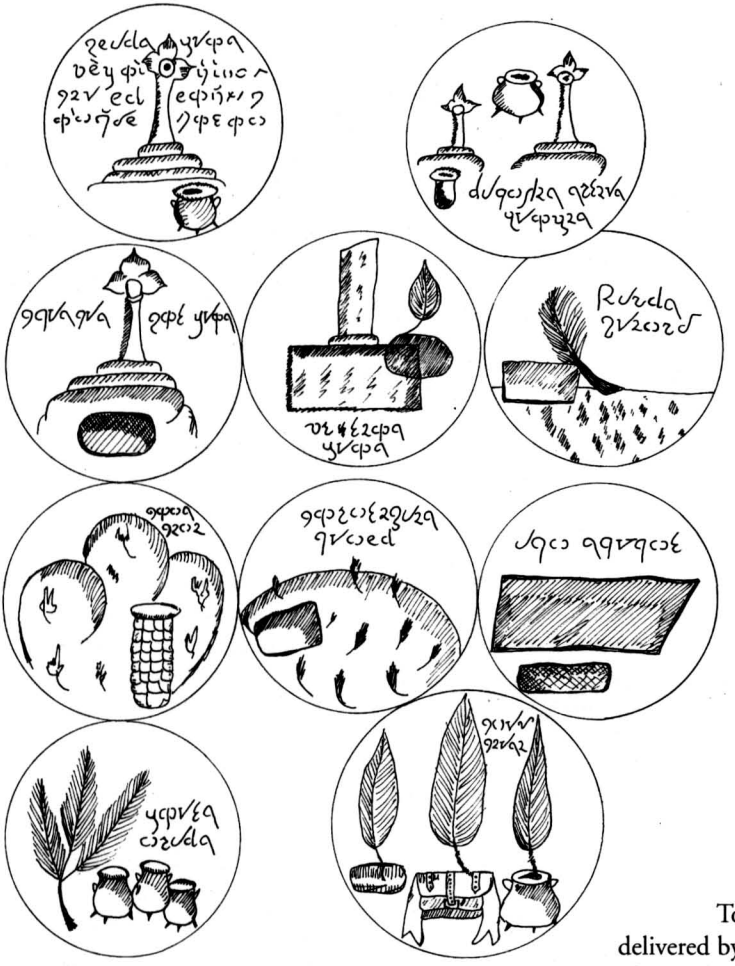
After he had finished that second page of the first leaf, I then did copy it out as followeth:

Arney vah nol gadeth adney ox vals nath gemseh ah orza val gemáh, oh gedvá on

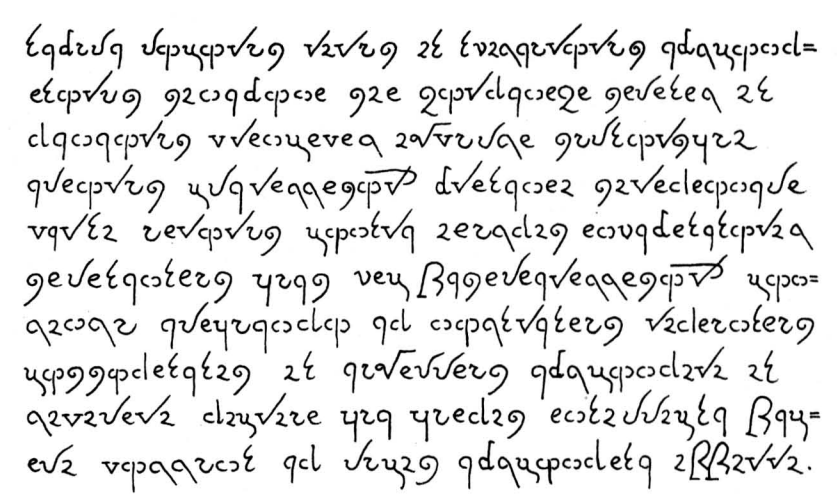
zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax órzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan vnfa onmah vndabra gonsah gols nahad na.[1]

10 *Apr.* Hor. 9. As we were talking of the Macedonian (the Grecian) who yesterday came with Mr Sanford his letters, there appeared in the corner of my study a black shadow: and I did charge that shadow to declare who he was.

There came a voice and said that it was the Macedonian, and about his hat was written in great letters this word καταστικτος: which E.K. wrote out, and it signifieth *Maculosus* or *condemnatus &c.*, and the voice said: 'That word was sufficient.'[2]

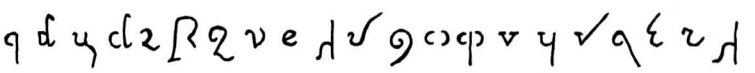


To me delivered by Mr Edward Kelly 1583, March 22, Friday. Mr Husey came with him from Blockley.



11 *Apr.* Thursday. After my coming home from the Court, about 4 of the clock after noon, and after being in my study a while, it came into my head to assay to decipher the cipher which before is spoken of, and was brought me by E.K. as he was willed to do.[3] And at the first I was half out of all hope: but yet making many assays, and guessing at it (at the length) to be Latin, I found this to be the true alphabet: God giving me the perseverance.

A b c d e f g h i k l m n o p q r s t v x y z w



And the first longer writing was thus:

Tabula locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[4]

And the notes of the ten places hereby affixed are thus to be read orderly:[5]

1 Gilds cros hic o..... mer id.io onali. ot on

2 blankis Suters croces

3 Marsars got cros	4 Huteos Cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr Merse

11, 12 *Apr.* Ιανε αδ θεμ πλεντιφυλλι.

15 *Apr.* Monday. As E.K. was writing the 18 leaf which was of the spirits of the earth (in the afternoon about 4½ of the clock), he read a parcel thereof, plainly and aloud to himself, and thereupon suddenly at his side appeared three or four spiritual creatures like labouring men, having spades in their hands and their hair hanging about their ears, and hastily asked E.K. what he would have and wherefore he called them. He answered that he called them not. And they replied, and said that he called them.

Then I began to say they lied: for his intent was not to call them, but only to read and repeat that which he had written: and that every man who readeth a prayer, to perceive the sense thereof, prayeth not. No more did he call them. And I bade them be packing out of the place, and thereupon removed from my desk (where I was ruling of paper for his writing) to the green chair which was by my chimney.

And presently he cried out and said they had nipped him and broken his left arm by the wrist: and he showed the bare arm, and there appeared both on the upper side and lower side, imprinted deep in, two circles as broad as groats very red. And I, seeing that, sought for a stick: and in the meanwhile they assaulted him, and he rose and cried to me, saying: 'They come flying on me, they come.' And he put the stool which he sat on, between him and them. But still they came gaping or gyrning at him.

Then I axed him where they were: and he pointed to the place, and then I took the stick and came to the place, and in the name of Jesus commanded those baggages to avoid, and smit a cross stroke at them, and presently they avoided. All thanks be to the only one Almighty and Everliving God, whose name be praised now and for ever. Amen.

18 *Apr.* The Queen went from Richmond toward Greenwich: and at her going on horseback, being new up, she called for me by Mr Rawlegh his putting her in mind, and she said 'Quod defertur, non aufertur',[6] and gave

me her right hand to kiss.

After dinner, a dark cloud to hang in the place of a glorious book did greatly disquiet our minds, and brought us in fear of some offence lately committed by any one or both of us, whereby the indignation of the Lord might be kindled against us. Hereupon we prayed severally: and at length (no alteration or better comfort happening to us), I prayed in the hearing of E.K. (by my desk, on my knees) in great agony of mind; and behold there appeared one standing upon, or rather somewhat behind the heptagonal cloud, who said: 'I am sent to understand the cause of your grief, and to answer your doubts.'

I then declared my mind briefly, whereunto he answered at large, reproving my appointing of God a time or to abridge the time spoken of. And among his manifold grave speeches he had these words:

'Prepare all things, for time is at hand.

'His justice is great, and his arm strong.

'How darest thou doubt or dream, saying: "Lo, God, this may be done in shorter time *&c.*" It is not the manner of us good angels to be troubled so oft. At the time appointed thou shalt practise: while sorrow shall be measured, thou shalt bind up thy fardel.

'You are chosen by God his mercy to an end and purpose: which end shall be made manifest by the first beginning in knowledge in these mysteries. One is not to be lightened, but all. And which all? The two feathered fowl together with the Captain.[7]

'Ask what thou wilt: for until the 40 days be ended, shalt thou have no one more show of us.'

Δ: 'Whether shall we give counsel or consent to the Captain to go down into his country, as presently he intendeth.'[8]

URIEL: 'As he listeth.'

E.K. said that this was Uriel who now had appeared and answered all this.

URIEL: 'I will ask thee one question. Have we any voice or no?'

Δ: 'I do think you have no organs or instruments apt for voice, but are mere spiritual and nothing corporal: but that you have the power and property from God to insinuate your message or meaning to ear or eye, in such sort as man's imagination shall be, that both they hear and see you sensibly.'

URIEL: 'We have no voice but a full noise that filleth every place: which when you once taste of, distance shall make no separation.[9] Let there one come that may better answer. Do thy duty.'

He said this to one who came in, and he departed himself. This new-come creature said: 'Would you have anything with me, Il?'

Δ: 'Who art thou: art thou one that loveth and honoureth our Creator?'

IL: 'Will you see my heart?'

E.K.: 'He openeth his body and showeth his heart, and thereon appeared written "EL".'

He seemed to be a very merry creature, and skipped here and there, his apparel was like as of a Vice in a play:[10] and so was his gesture and his scoffing, as the outward show thereof was to be vulgarly deemed. But I did carefully powder the pith of the words which he spake: and so forbare to write very much which he spake at the beginning, by reason E.K. did so much mistake him, and in a manner took him to be an illuder.

Δ: 'Do you know where the Arabic book is that I had, which was written in tables and numbers?'

IL: 'It is in Scotland. A minister hath it: it is nothing worth. The book containeth false and illuding witchcrafts.'

Δ: 'The Lord Treasurer, hath he any books belonging to Soyga?'

IL: 'He hath none.'

Δ: 'But it was reported to me by this skryer[11] that he had certain peculiar books pertaining to Soyga: otherwise named Ysoga and Agyos.'

IL: 'Soyga signifieth not Agyos. *Soyga alca miketh.*'

Δ: 'What language is that?'

IL: 'A language taught in Paradise to Adam.'

Δ: 'Be there any letters of that language yet extant among us mortal men?'

IL: 'That there be.'

Δ: 'Belike then, they were delivered from one to another by tradition. Or else Enoch his book or prophecy doth or may seem to be written in the same language.'

IL: 'Before the Flood, the spirit of God was not utterly obscured in man. Their memories were greater, their understanding more clear, and their traditions most unsearchable. Nothing remained of Enoch but might have been carried in a cart. But I can show you the books. Sleep 28 days, and you shall find them under your pillow when you do rise.

'Your doings are of God: your calling great. Go down and seek the treasure, and you shall obtain it. Take no care, for this book shall be done in 40 days. Begin to practise in August. After the end of 40 days, go down for the treasure. The rest of the time until August is for rest, labour and prayer.'

Δ: 'What labour?'

IL: 'In digging up of those treasures.'

Δ: 'Must we needs dig for them? For to dig without licence of the Prince is dangerous by reason of the laws, and to ax licence is half an odious suit.'[12]

IL: 'If thou hast a parcel or part out of every place of the earth, in any small quantity, thou mayest work by the creatures whose power it is to work in such causes.'

Δ: 'You mean those ten places, marked in the table, which last day I deciphered?'

IL: 'Ay, marry, now you hit it. Yea sir, and your chest also, it would do no hurt.'

Δ: 'As concerning that chest, I pray you how came the Macedonian or Mr Sanford to know of it so particularly as he did?'

IL: 'Husey told of it, openly, at the board at Brainford in the hearing of divers. Your chimney here will speak against you anon: yet I am no bricklayer.'[13]

True it is, I had hidden there in a capcase the records of my doings with Saul and others *&c.*

IL: 'I must be gone.'

He advised E.K. to communicate to me the book, and the powder,[14] and so all the rest of the roll, which was there found: saying 'True friends use not to hide anything each from other.'

19–23 *Apr.* ~~Quarrels with E.K and A.G . . . and E.K. *&c.*~~

20 *Apr.* This Saturday had been great and eager pangs between E.K. and me: while he would utterly discredit the whole process of our Actions, as to be done by evil and illuding spirits seeking his destruction. And that he was not thus to lose his time: but that he is to study, to learn some knowledge whereby he may live: and that he was a cumber to my house, and that he dwelled here as in a prison: that it were better for him to be near Cotsall Plain where he might walk abroad without danger or to be cumbered or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the Black Raven in Westminster, who railed at him for bearing witness of a bargain made between the same Ned (or Edward) and one Lush, a surgeon, who was now fallen in poverty, a very honest man *&c.* With a great deal of more matter, melancholic, and cross overthwartly to the good and patient using of ourselves to the accomplishing of this Action.

I replied, and said that we might find ourselves answered on Thursday,[15] as that God would clear when it pleased him: and that we were not to appoint God a time to perform his mysteries and mercies in, shorter than he hath spoken of. And as concerning his doubting the goodness of the creatures (dealing with us), he was to blame, to say or doubt the tree to be ill that bringeth forth good fruit. For of these creatures, from the beginning of their dealing with us unto the last hour, we never heard other than the

praise of God. The things they promise be such as God can perform, and such as have been imparted to man before: and therefore neither impossible for man to enjoy again, nor unmeet for us to hope for. And seeing I have and do ask wisdom at the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a stone to his seely children, when in time of need they ask bread at his hands. And whereas he complained of want, I said, my want is greater than his: for I was in debt almost 300 pounds, had a greater charge than he, and yet for all my 40 years' course of study, many hundred pounds spending, many hundred miles travailing, many an incredible bite and forcing of my wit in study using to learn or to bolt out some good thing, *&c.*: yet for all this I would be very well pleased to be deferred yet longer (a year or more) and to go up and down England clothed in a blanket, to beg my bread, so that I might at the end be assured to attain to godly wisdom, whereby to do God some service for his glory. And to be plain, that I was resolved either willingly to leave this world presently, that so I might in spirit enjoy the bottomless fountain of all wisdom, or else to pass forth my days on earth with God's favour and assurance of enjoying here his merciful mighty blessings.

23 *Apr.* Mane, hor. 8. After our prayer jointly, and my long prayer at my desk requesting God to deal with us so as might be most for his glory, in his mercies, *&c.*: at length appeared in the Stone a white cloud, seven-cornered. And behind the cloud a thunder seemed to issue.

VOICE: 'When I gathered you, you were chosen of the midst of iniquity: whom I have clothed with garments made and fashioned with my own hand. I, AM, therefore believe.'

I prayed and thanked the Highest that so mercifully regarded our misery.

VOICE: 'I, AM.'

E.K.: 'Now standeth Uriel upon the cloud.'

URIEL: '"I have measured time," saith the Lord, "and it is so. I have appointed to the heavens their course, and they shall not pass it."'

Δ: 'Seeing it is said that in 40 days the book shall be finished: and seeing it is said that our former instructors shall not come nor appear to us till the book be finished: and seeing, heretofore, the book used to appear to E.K., that he might write whensoever he bent himself thereto: and seeing the same book appeareth not so now: and seeing we are desirous to be found diligent in this work, and to omit no opportunity wherein the writing thereof might be furthered: we would gladly know what token or warning shall be given us, henceforward, when due time serveth for the same purpose.'

URIEL: 'Die in the folly: I have said.'

E.K.: 'It thundreth and lightneth about the cloud: and now all is vanished away.'

E.K. said that at the very beginning of this day's Action, when he expressed the first voice (this day) heard of him, his belly did seem to him to be full of fire: and that he thought verily that his bowels did burn: and that he looked downward toward his legs to see if anything appeared on fire, calling to his mind the late chance that befell to the adulterous man and woman by St Bride's Church in London, *&c.*[16] Also that when he had made an end, he thought his belly to be wider, and enlarged, much more than it was before.

I said certain prayers to the Almighty our God and most merciful Father, on my knees, and E.K. on his knees likewise answered divers times 'Amen'.

After this, we made A.G. to understand these the mercies of the Highest: and he rejoiced greatly, and praised the Lord: and so E.K. was fully satisfied of his doubts. And A.G. and he were reconciled of the great discord which yesterday had been between them *&c.*

24 *Apr.* ~~. . . recessit . . . ex uxoris meæ verbis asperioribus. Inde maxime mærere . . .~~[17]

26 *Apr.* By the providence of God, and Mr Gilbert his means, and pacifying of E.K. his vehement passions and pangs, he came again to my house: and my wife very willing, and quieted in mind, and very friendly to E.K. in word and countenance: and a new pacification on all parts confirmed: and all upon the confidence of God his service, to be faithfully and cheerfully intended, and followed in and by our Actions, through the grace and mercy of the Highest.

NOTES

1 Forty more sets of forty-nine words were then dictated, after which Dee made a note to himself: 'I find divers doubts which I cannot order to my contentment.' He listed various errors and inconsistencies to raise with the angels later.

2 According to the voice, the Macedonian was defiled and guilty.

3 See 23 and 24 March 1583. Dee added here: 'They were found at Huets Cross as the spiritual creature affirmed when he led them to the finding of this monument and a book of magic and alchemy. Perhaps that is the cross called Huteos Cros being the fourth of them below.'

4 The Latin says that this is a map showing where Menaban, soldier and prince of the Danes, and others hid their treasure before being driven out of the country. According to Dee's note, 'The last being of the Danes here was about the year 1040.' The normally meticulous Dee made a number of mistakes in deciphering the code: the symbol for 'x' is not the same as the one for 'k'; the prince was called Menabon (or Menabonus), not Menaban; and 'Gordanili' (presumably the name of his tribe) should read 'Gordanigi'.

5 Dr C.L. Whitby has identified 'Mons Mene' as Meon Hill, the site of an Iron Age hill fort in Warwickshire at the northernmost point of the Cotswolds. In 1824 a hoard of almost 400 iron currency bars—the first such hoard to be recorded—was discovered there (*Proceedings of the Prehistoric Society* 33, 328–31, 1967). Huets or Huteos Cross was apparently on Northwick Hill near Blockley (see note 3, above). The other places on the treasure map have not been identified, and the crosses seem no longer to exist. It was commonly believed that crosses marked hoards of buried treasure, and many were pulled down by treasure-hunters in the sixteenth century. (See Thomas K, *Religion and the Decline of Magic*, chapter 8.)

6 The Queen was assuring Dee that a promise deferred is not a promise broken.

7 See 4 May 1582.

8 i.e. 'Should Adrian Gilbert be allowed to go home to Devonshire?'

9 This was the subject of much debate in Renaissance Europe. Leonardo da Vinci believed that spirits could not exist without bodies, but that to have a voice relied on the movement of air from the body, 'and air in it there is none' (*The Notebooks of Leonardo da Vinci*, ed. Richter JP, vol. II, pp. 254–6; London, 1970). Cornelius Agrippa, on the other hand, wrote: 'We might doubt whether angels, or demons, since they be pure spirits, use any vocal speech or tongue amongst themselves, or to us: but that Paul in some place saith, If I speak with the tongue of men, or angels.' (*Three Books of Occult Philosophy*, trans. Freake J, p. 412; London, 1651.)

10 The buffoon in the medieval morality plays. He often carried a wooden dagger and wore and cap with asses' ears. Dee consequently 'powdered the pith' of what he was saying—i.e. took it with a pinch of salt.

11 Barnabas Saul. For the Book of Soyga, see 17 January 1582.

12 Dee had already tried to obtain such a licence. In a letter to Lord Burghley in 1574, he had boasted of his ability to find hidden treasure, and requested 'that her Majesty do freely give unto me, by good warranty and assurance of her letters patents, her right and propriety to all treasure trouvé, and such things commodious, as . . . by digging or search, anywhere, in her Grace's kingdoms and dominions, I, or my assignees, shall come to, or find.' He added that 'a

pot of two or three hundred pounds *&c.* hid in the ground, wall or tree, is but the price of a good book or instrument for perspective, astronomy, or some feat of importance'; and he assured the Lord Treasurer that 'in zeal to the best learning and knowledge, and in incredible toil of body and mind, . . . I know most assuredly that this land never bred any man whose account therein can evidently be proved greater than mine.' Although he offered Burghley half of all the profits, however, his request for a licence was turned down. (British Library, Lansdowne MS 19, ff. 81–3.)

13 Dee's chest and his chimney were his two favourite hiding-places. The chest full of books, which Barnabas Saul had told him about, may have been the one in which many of his own secret writings were discovered after his death (see Introduction).

14 The red powder—which Kelly now claimed to have found on Northwick Hill, together with the book of alchemy and the treasure map—was supposed to have alchemical powers. Much of Kelly's later reputation as an alchemist was based on the mystery with which he imbued it. A marginal note by Dee against a later entry (18 April 1587) indicates that the powder and other objects were found by digging. Dee seems to have kept some of the powder with him till the end of his life (see 17 July 1607).

15 'On Thursday': i.e. last Thursday (18 April). The following passage contains one of Dee's favourite themes, repeated verbally to the Emperor Rudolph II in 1584, and recurring several times in his published writings. In his preface to Euclid, he asked: 'Should I, for my 20 or 25 years' study: for two or three thousand marks spending: seven or eight thousand miles going and travailing, only for good learning's sake: and that, in all manner of weathers: in all manner of ways and passages: both early and late: in danger of violence by man: in danger of destruction by wild beasts: in hunger: . . . in perilous heats by day, with toil on foot. . . . Should I for all this, have fished, with so large and costly a net, to have catched a frog? Nay, a devil?' He returned to the theme in his *General and Rare Memorials Pertaining to the Perfect Art of Navigation* and his 'Discourse Apologetical'.

16 According to Dr C.L. Whitby, this incident does not seem to have been recorded by contemporary chroniclers.

17 Dee was unhappy that his wife had caused offence with her unkind words.

How pitiful is it, when the wise are deluded

IT HAD BEEN *a gamble to tell Adrian Gilbert about the angelic mysteries; and if Edward Kelly had been hoping for any favours from the man of the moment, he was disappointed. Several days of bitter argument—referred to only briefly in the diary—had apparently been resolved amicably on 23 April; but subsequently Kelly's role in the Actions became increasingly ambiguous. He began to express serious doubts about the authenticity of the Actions, and to drop the clearest hints that Dee might be being deceived. Dee's faith was too strong, however, to allow him to be deflected from his chosen course.*

28 *Apr.* Sunday: after dinner, about 4 of the clock. As I and E.K. had divers talks and discourses of transposition of letters: behold, suddenly appeared the spiritual creature, IL, and said: 'Here is a goodly disputation of transposition of letters. Choose whether you will dispute with me of transposition, or I shall learn you.'

Δ: 'I had rather learn than dispute. And first I think, that those letters of our Adamical alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also mystical.'

IL: 'These letters represent the Creation of man: and therefore they must be in proportion. They represent the workmanship wherewithal the soul of man was made like unto his Creator. But I understand you shall have a painter shortly.'

Δ: 'I pray you, what painter may serve best for the purpose? Can Master Lyne serve the turn well?'

IL: 'Can wickedness of a painter deface the mysteries of God? Let me see the form of your Table.'

I showed him the characters and words which were to be painted round about in the border of the Table.

IL: 'Those characters are devilish. Behold, I have brought thee the truth.'

After our prayers made, E.K. had sight (in the Stone) of innumerable letters: and after a while they were brought into a lesser square and fewer letters.

IL: 'What have you in the middle of your Table?'

Δ: 'Nothing.'

IL: 'Sigillum Emeth is to be set there. The rest, after supper.'

After supper, returning to our business, I first doubted of the heads of the letters in the border, to be written, which way they ought to be turned.

IL: 'The heads of the letters must be next or toward the centre of the square Table or figure.

'Round about the sides (of this square) is every letter of the 14 names of the seven kings and princes.[1] Hereafter shall you perceive that the glory of this Table surmounteth the glory of the sun.

'Tomorrow I will be with you again.'

29 *Apr.* Monday, a meridie. As E.K. and I were talking of my book Soyga, suddenly appeared the spiritual creature which said yesterday that he would come again this day.

IL: 'Well, I will give you my lesson, and so bid you farewell. Take clean paper. It must be made four inches square. Pray.'

We prayed.

IL: 'These letters, which I shall speak now, thou shalt afterward put them in their proper characters. Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the weaklings of this world.'[2]

After that these things were finished, E.K. rose up from the table and went to the west window, to read a letter which was even then brought him from his wife: which being done, he took a little prayer book (in English meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the table by us all the while of this last Action), and with this book he went into his bedchamber, intending to pray on it a certain prayer which he liked.

And as he opened the book, his eye espied strange writing in the spare white paper at the book's end,[3] and beholding it, judged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this character before this present hour, he became astonished, and in great wrath. And behold, suddenly one appeared to him and said 'Lo, this is as good as that other', meaning that which we had received.

With this news came E.K. to me, as I was writing down fair this last Action,[4] and said: 'I have strange matter to impart unto you.'

Then said I: 'What is that?'

And at the first (being yet tossed in his mind with this great injury of the subtle supplanter of man, ambitiously intruding himself, to rob God of his glory), he said 'You shall know', and at length showed me this little paper, hereby, being the one of the white leafs in the end of the foresaid little prayer book.

And I viewing it found it to be meant to be the counterfeit of ours, but withal imperfect: and thereat laughed at and derided the wicked enemy for his envy, his ass-headed foolish ambition, and indeed mere blindness to do anything well.

To conclude, we found that with an incredible speed this devilish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us. But I by God's grace (contrary to such inconveniency) was armed with constancy, and confident good hope, that God would not suffer me (putting my trust in his goodness and mercy, to receive wisdom from him) to be so unjustly dealt withal or unkindly or unfatherly used at his hands *&c.*, and intended after supper to make my earnest complaint to the Divine Majesty against this wicked intrusion and temptation of the illuding devil: and so we went to supper.

After supper, hor. 8. I went into my oratory, and made a fervent prayer against the spiritual enemy: specially meaning the wicked one who had so subtly counterfeited the hand and letters of E.K. Likewise E.K. on his knees (at the green chair standing before my chimney) did pray.

E.K.: 'There seemeth to me Uriel to be come.'

URIEL: 'The Lord hath heard thy prayers. "Therefore," sayeth the Lord, "be of stout and courageous mind in me. As mercy is necessary for those that repent, so is temptation requisite and must ordinarily follow those whom it pleaseth him to illuminate with the beams of triumphant sanctification. If temptation were not, how should the sons of men," sayeth the Lord, "know me to be merciful? Be faithful: for you shall be written within tables of perfect and everlasting remembrance."

'This night, if your prayers had not been, yea, if they had not pierced into the seat of him which sitteth above: thou, yea (I say), thou hadst been carried and taken away this night into a wilderness, so far distant hence northward, that thy destruction had followed.'

Hereupon I made most humble prayer with hearty thanks to our God. And at my standing up I understood that Uriel was out of sight to E.K., yet I held on my purpose to thank him, and to praise God for Uriel that his so faithful ministry unto his Divine Majesty, executed to our needful comfort in so vehement a temptation.

1 *May.* Albertus Laski, Polonus, Palatinus Siradiensis, venit Londinium, May primo.

4 *May.* Mr Adrian Gilbert and Mr Pepler went by water to Brainford, and so to ride into Devonshire.

5 *May.* Sunday, a meridie hor. 4 vel circiter. After a quarter of an hour's invocation to God, and prayers made, E.K. said 'Here is one' whom we took to be Uriel: as he was, indeed. I had laid 28 questions or articles of doubts in writing upon my desk, open, ready for me to read (upon occasion) to our spiritual instructor.

URIEL: 'This book, and holy key, which unlocketh the secrets of God his determination, as concerning the beginning, present being, and end of this world, is so reverent and holy, that I wonder why it is delivered to those that shall decay.

'This book (I say) shall tomorrow be finished, one thing excepted, which is *the use thereof*:[5] unto the which the Lord hath appointed a day.

'See that all things be in a readiness against the first day of August next. Humble yourselves nine days before. For why? The Lord hath sent his angels already to visit the earth, and to gather the sins thereof together, that they may be weighed before him in the balance of justice. And *then* is the time that the promise of God shall be fulfilled.

'The second of the greatest prophecy is this: he *will* come. Neither are you to speak the words of this testimony in one place, or in one people, but that the nations of the whole world may know that there is a GOD which forgetteth not the truth of his promise: which when it has spread a while, THEN COMETH THE END.'[6]

Δ: 'Adrian Gilbert, how far or in what points is he to be made privy of our practice? Seeing it was said that none shall enter into the knowledge of these mysteries with me, but only this worker. Truly the man is very comfortable to our society.'

URIEL: 'He may be made privy of some things.'

Δ: 'For the bringing of the earths hither from the places of hidden treasure, what is your order and direction?'

URIEL: 'After you have eaten, it shall be told you.'

We prayed, and so went to supper.

The same Sunday, after supper hora 8½, this was said.

URIEL: 'After this holy book is finished, then my angel shall be among you, and shall direct his journey,[7] and will bring his feet even into the place and places where that earthly filth and corruption lieth.'

Δ: 'What if he go first to Newbury, and with the earth being taken

thence, to proceed to the other places noted in the scroll and then with the earth of those ten places, the rest of the scroll, the book therewith found, and the red congealed thing in the hollow stone, to come directly hither: and then the rest of the peculiar practice for enjoying the premises, to be learned. Or how else will you have him order his journey?

'As concerning the Victorious Captain the Lord Albert Laski the Polak, who so much desireth my acquaintance and conference, how shall I use myself to God his best liking, my country's honour, and my own good credit?'

URIEL: 'Remember, it is said that the princes of the earth shall not discredit, much less work thy confusion.'

Δ: 'As concerning the vision which yesternight was presented (unlooked for) to the sight of E.K. as he sat at supper with me in my hall—I mean the appearing of the very sea and many ships thereon, and the cutting off the head of a woman, by a tall black man—what are we to imagine thereof?'

URIEL: 'The one did signify the provision of foreign powers against the welfare of this land, which they shall shortly put in practice; the other, the death of the Queen of Scots. It is not long unto it. The majesty of his invisible power, which overcometh all things, be among you, upon you, and rest with you for ever.'[8]

Δ: 'Amen.'

E.K.: 'At his last words he flung fire with his hands from him toward us, and it spread itself in the manner of a cross.'

6 *May.* Monday, I went to London, and E.K. remained attending the accomplishing of the promise for the Table's ending and for the perfect form of the holy letters receiving: which two points (when I came home that afternoon) I found done. But it is to be noted that when E.K. could not aptly imitate the form of the characters or letters as they were showed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon, and so the yellow colour disappearing there remained only the shape of the letter in black, after this manner and just of this quantity and proportion:

7 *May.* E.K. went toward London, and so to go homeward for ten or twelve days.[9] Forty days from the Friday before Easter.

8 *May*. Wednesday. After dinner hora circiter 4. Being desirous to further all things on my part to be performed, and to lack the company of E.K. going for the earths (before spoken of) and to be away ten or twelve days: and forasmuch as the book was to be written in 40 days before August next, and uncertain of those days when they should begin, and also for that I would do all things (gladly) by warranty of counsel of our instructor: I was desirous to know whether the book were to be written in paper or parchment: in what colour the lines were to be ruled, green or blue *&c.*, and of divers other doubts necessary to be dissolved, I was careful to have had some advertisement. Then it came in my head to set forth the Stone.

E.K. said that there appeared in the Stone a fair palace: and out of the palace came a tall well favoured man, very richly apparelled with a brave hat and a feather on his head: and after him followed a great number, all like courtiers. And this brave man said: 'How pitiful a thing is it, when the wise are deluded.'

After I perceived evidently that it was a wicked tempter, I began with some zeal and eagerness to rebuke and to charge him. But he stiffly and stoutly did contemn me a good while, mock me, and at length threaten to destroy me, my wife and children *&c.*

I thereupon made my earnest prayers to God against this spiritual enemy: but he in the middle of my prayers said thus: 'As truly as the Lord liveth, all that is done, is lies.'

Δ: 'That, thy sentence, will I record against thee, to be laid to thy charge at the dreadful day.'

After this great turmoil passed, all went suddenly out of sight, prince and palace and all: and the chair and table and Uriel appeared.

URIEL: 'Arm yourselves; for great shall be the temptation following. You shall be hindered in all that may be. Fulfil those things that are commanded. Form and write the book after thine own judgement.'

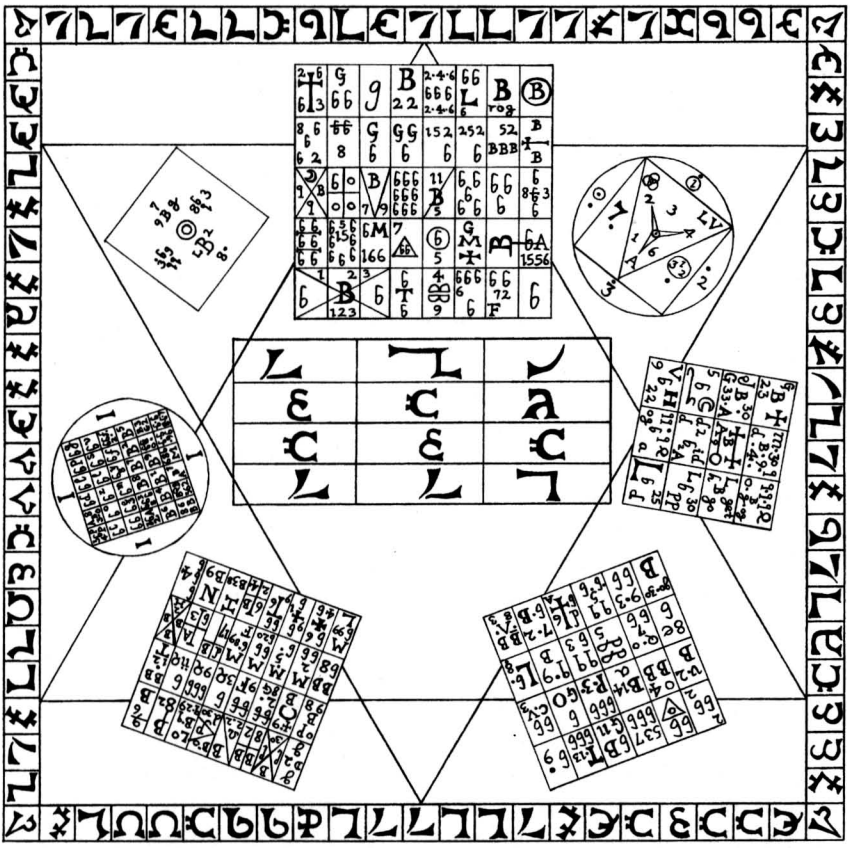
Δ: 'Forasmuch as expedition is to be made for the earths' fetching and divers other things: and we have made assay to get an horse, but we could get none as we would: and without some better provision of money than we have, we cannot redress the case. Therefore, if it might please God, that of the ten places noted, we might have but the possession of the smallest of them delivered here unto us, at this pinch, it might greatly pleasure us.'

URIEL: 'Will these worldlings hold on in their iniquity?'

E.K.: 'They pull the legs of the table away, and seem to carry all away in a bundle like a cloud: and so disappeared utterly.'

Hereupon I was exceeding sorrowful, and betook myself to a lamentable pang of prayer.

The HOLY TABLE



After long prayer, appeared in the Stone a thing like a tongue all on fire hanging downward, and from it came this voice.

TONGUE: 'Thou hast spoken iniquity, and therefore doth the verity of God's doings by us decay in your wickedness.'

Δ: 'I doubt of the verity of that tongue.'

TONGUE: 'Man (O God) believeth himself in his own imagination. Therefore wipe our holiness from the face of the earth and justify our doings, where we laud and praise thee.'

I became now abashed of my former speech, and perceived my error: axed forgiveness bitterly at the Lord his hand.

TONGUE: 'Do that which is commanded. The Lord is just.'

Δ: 'O Lord, forgive me my trespasses, and deal not with me according to justice: for then I and all mankind shall utterly perish.'

TONGUE: 'It is forgiven: but it shall be punished.'

The tongue mounted up toward heaven, and E.K. saw it in the air out and above the Stone above a hand breadth, mounting upward.

Hereupon I was in an exceeding great heaviness and sorrow of mind, and bewailed my case to God, and promised a greater care henceforward, of governing my tongue: and consenting to forbear to accompany with my own wife, carnally: otherwise than by heavenly leave and permission.

9 *May.* Holy Thursday, in the morning. Being desirous (before E.K. his going down into the country) to have some comfort and token of free forgiveness at God's hands I brought forth the Stone. Then I went into my oratory and prayed the 22 Psalm.[10]

E.K.: 'One all in white appeareth in the Stone, who said: "Even as the father his compassion is great over his younglings and children: so is the abundance of thy mercy (O Lord) great and unspeakable to the long offences and sins of thy servant."'

Thereupon he disappeared, and immediately appeared Uriel.

URIEL: 'Be humble and diligent. Continue to the end.'

Δ: 'Whereas the ordering of the book is referred to my judgement: in my mind it seemeth requisite that as all the writing and reading of that holy language is from the right hand to the left, so the beginning of the book must be (as it were, in respect of our most usual manner of books, in all languages of Latin, Greek, English *&c.*) at the end of the book: and the end, at the beginning, as in the Hebrew bible. Secondly the first leaf cannot be written in such little and equal squares as all the rest of the 47 leaves are: because the first leaf, except nine lines (of the second page) thereof is all of words: some containing many letters, and some few, very diversely: wherefore I intend to make many leaves, serve to distinguish the 49 rows of the first leaf: and at the end of every word to draw a line of partition, up and down, between the two next parallel lines *&c.*, or as shall come in my mind then.'

URIEL: 'He that sayeth "Do this" directeth thy judgement.'

E.K.: 'Now is there a veil drawn before all: and all things appear far beautifuller than ever they did.'

I rendered thanks to the Highest, and became in mind very joyful, that the Lord had pardoned my offences.

E.K. immediately was to take boat and so to go to London: there to buy a saddle, bridle and boot-hose: for he had (here) yesterday bought a pretty

dun mare of Goodman Pentecost, for 3*li*, ready money, in angels. God be his guide, help and defence. Amen.

NOTES

1 The names of the seven spiritual kings and seven princes had been delivered at the end of November 1582. The most important of them was King Carmara (see 21 November 1582).

2 The secret is not reprinted here because it consists only of various ways of writing the names of the spiritual kings and princes in different combinations and characters. (British Library, Sloane MS 3188, f. 94.)

3 Dee wrote in the margin: 'The title of the book was *Seven Sobs of a Sorrowful Soul for Sin.*' The piece of paper, which was presumably Kelly's crib, was preserved by Dee in his manuscript.

4 Dee customarily recorded the Actions hastily as they were happening, then made his neat copy afterwards. Some first drafts for March and April 1583—in an illegible hand, on coarse grey paper—are preserved in the Bodleian Library (Ashmole MS 1790, ff. 24–8).

5 Dee underlined this several times.

6 The marginal note reads: 'Our testimony of this prophecy, all the world over, to be (by us) published.' In fact the angels' apocalyptic message would have come as no surprise to Dee. In 1564 he had bought a copy of Cyprian Leowitz's book *De Coniunctionibus Magnis*, which predicted the imminent coming of Christ and the end of time. 1583 was believed to be a particularly significant year because of a conjunction of the superior planets Saturn and Jupiter at the end of the 'watery trigon' (the triplicity of the signs of Cancer, Scorpio and Pisces) and the beginning of the 'fiery trigon' (of Aries, Leo and Sagittarius), which was said to have happened only six times previously in the history of the world—including once in the time of Enoch and again at the birth of Christ. It was also believed that the full force of the planets' conjunction would be realised in 1588, a date which had been mentioned in connection with the end of the world for at least thirty years. In 1587 the chronicler Raphael Holinshed described the grip which these predictions had taken on people's minds: 'Either a final dissolution, or a wonderful horrible alteration of the world is then to be expected. All these considerations laid together . . . made divers diversely affected; insomuch that some, conversing and conferring, looked for no less than was prophesied; and talking very religiously, seemed as though they would become sanctified people.' It is important to see Dee's apparent gullibility in this broader context. (See Aston

ME, 'The fiery trigon conjunction.' *Isis* 61, 159–87, 1970.)

7 i.e. Edward Kelly's.

8 Years later Dee returned to the manuscript to add a note in the margin: 'The Queen of Scots to be beheaded. So she was anno 1587 at Fodringham [Fotheringay] Castle. And also the same year a great preparation of ships against England by the King of Spain, the Pope and other princes called Catholic *&c.*'

9 On 6 April, Dee was told that the book of secrets had to be written in forty days, and he was unhappy about Kelly going away. Elias Ashmole (Bodleian Library, Ashmole MS 1790, f. 62) pointed out that Kelly evidently did not leave on 7 May as Dee recorded.

10 'I am a worm, and no man: a very scorn of men, and the outcast of the people.'

A new saviour

THE ANGELS WERE *already preparing Kelly and Dee for a long journey when, in the middle of 1583, several factors combined to make their departure a matter of expediency.*

Dee was becoming increasingly frustrated by financial worries and his lack of advancement at court. He had been deeply offended by Lord Burghley's reluctance to endorse his proposals for imperial expansion, and now he became convinced that Sir Francis Walsingham was working against him too.[1]

More alarming, however, was the report that Edward Kelly was in danger of imminent arrest for counterfeiting money. Kelly may already have been pilloried for forgery, and he certainly seems to have feared that a conviction on this occasion would entail the death penalty.[2]

Therefore the arrival of the powerful and charismatic Prince Albert Laski—and his subsequent willingness to believe in the authenticity of the Actions—seemed to provide Dee with a new patron, and Kelly with a new protector.

13 *May.* ⊕ I became acquainted with Albertus Laski at 7½ at night, in the Earl of Leicester his chamber in the Court at Greenwich. This day was my lease of Devonshire mines sealed at Sir Leonel Duckett's house.

17 *May.* ⊕

18 *May.* The Prince Albertus Laski came to me at Mortlake, with only two men. He came at afternoon and tarried supper and after sunset.

23 *May.* Thursday, circa 10½ mane. E.K. being come yesterday again and having the earths of the 11 places before specified:[3] I made prayer, both in my oratory and at my desk, rendering thanks for E.K. his safe return, and for the benefit received of late of the governor and assistants for the Mines Royal[4] (which I perceived was the extraordinary working of God for their inward persuasion: they being else very unwilling so to let the lease, as I obtained it), and moving somewhat touching Albert Laski. At length E.K.

heard a melody afar off, and the voice of many singing these words:

Pinzu Lephe ganiúrax Kelpadman pacaph.

At the length the curtain was taken away, and there came the three which were wont to come in.

E.K.: 'They bring in a throne like a judge's seat or throne and set it up, with the back of it to the wall. And there cometh a beam from the throne, and through Raphael his head, and seemeth to come out at his mouth.'

RAPHAEL: 'I will speak (O Lord) because it is just that thou hast commanded. Your rashness (O worldlings) is trodden underfoot. He sayeth (I say not) your sins are forgiven.'

Δ: 'O blessed God, O praise we his mercies for ever: O comfortable news.'

RAPHAEL: 'I answer thee.'

Note: he meaneth, now to such matters as I propounded first of myself, and this Polander Prince *&c.* to give answer. The Prince had left with me these questions:

1. What may be said about the life of Stephen, King of Poland?

2. Will his successor be Albert Laski or someone from the House of Austria?

3. Will Albert Laski, Palatine of Siradia, gain possession of the kingdom of Moldavia?

RAPHAEL: 'Many witches and enchanters, yea many devils have risen up against this stranger. But I will grant him his desire. He shall do good with many: your names are in one book. Fear not, therefore. Love together.'

We were called to dinner often, so he ended.

RAPHAEL: 'Let those which are of time, yield to time.'

E.K.: 'They pluck the curtain afore the Stone, all over. The curtain is like beaten gold.'

28 *May.* Tuesday.[5] As I and E.K. sat discoursing of the noble Polonian Albertus Laski his great honour here with us obtained, his great good liking of all states of the people, of them that either see him or hear of him, and again how much I was beholding to God that his heart should so fervently favour me, and that he doth so much strive to suppress and confound the malice and envy of my countrymen against me, for my better credit winning or recovering to do God better service hereafter thereby, *&c.*: suddenly there seemed to come out of my oratory a spiritual creature, like a pretty girl of seven or nine years of age, attired on her head with her hair rolled up before and hanging down very long behind, with a gown of changeable green and red, and with a train.

She seemed to play up and down, child-like, and seemed to go in and out behind my books, lying on heaps: and as she should ever go between

them, the books seemed to give place sufficiently, distinguishing one heap from the other, while she passed between them. And so I considered awhile the divers reports which E.K. made unto me of this pretty maiden, and I said: 'Whose maiden are you?'

SHE: 'Whose man are you?'

Δ: 'I am the servant of God, both by my bound duty, and also (I hope) by his adoption.'

VOICE: 'You shall be beaten if you tell.'

SHE: 'Am not I a fine maiden? Give me leave to play in your house, my mother told me she would come and dwell here.'

She went up and down with most lively gesture of a young girl, playing by herself, and divers times another did speak to her from the corner of my study by a great perspective-glass, but none was seen beside herself.

Δ: 'Tell me who you are?'

SHE: 'I am a poor little maiden, Madimi.[6] I am the last but one of my mother's children. I have little baby-children at home.'

Δ: 'Where is your home?'

MADIMI: 'I dare not tell you where I dwell, I shall be beaten.'

Δ: 'You shall not be beaten for telling the truth to them that love the truth. To the eternal truth all creatures must be obedient.'

MADIMI: 'I warrant you I will be obedient. My sisters say they must all come and dwell with you.'

E.K.: 'She bringeth a little book out of her pocket. She pointeth to a picture in the book.'

MADIMI: 'Is not this a pretty man.'

Δ: 'What is his name?'

MADIMI: 'My mother saith his name is Edward. Look you, he hath a crown upon his head. My mother saith that this man was Duke of York.'

E.K.: 'She looketh upon a picture in the book with a coronet in his hand and a crown upon his head.'

MADIMI: 'This was a jolly man when he was King of England.'

Δ: 'How long since is it that he was King of England?'

MADIMI: 'Do you ask me such a question, I am but a little maiden? Lo, here is his father, Richard Plantagenet, and his father also.'

E.K.: 'She turneth over divers leaves.'

MADIMI: 'This same is Roger Mortimer. My mother saith this man was Earl of the Marches. This same is his wife. This same is wild Genville, her father. Here is his wife too.

'Here is a town they call Weobley. Here is Bewdley. Here is Mortimers Clybery. Here is Wild Wenlock. Here is Ludlow. Here is Stanton Lacy.

Genville his wife was heir of all these. Here is Hugh Lacy her father. He weareth his hair long, for he was Deputy of Ireland.[7] That maketh him look with such a writhen face.

'My sister hath torn out the other two leaves. I will bring them when you have supped. I pray you do not tell anybody of me.'

We were earnestly called to supper by my folks.

After supper.

MADIMI: 'Here is William Lacy, father to Hugh. Here is Richard, his father. And here is Sir Richard, his father, and here is William, Sir Richard's brother. Here is his going into France. Here is his going into Denmark. My sister will come shortly, and tell you how he married in Poland, and what issue this William had.'

Δ: 'I pray you declare the pedigree down to this Albert Laski.'

MADIMI: 'Alas, I cannot tell what's done in other countries.'

Δ: 'I know you are not particular of this country, but universal for all countries of the whole world, which is indeed but one country, or a great city, *&c.*'

E.K.: 'There seemeth someone to call her, whom I hear now.'

MADIMI: 'I come.'

She took up her scrolls on the ground, of which some were very old, and she put up her book.

MADIMI: 'This may stand you in some stead.'

29 *May.* +ε II nocte.

3 *June.* Monday, a meridie hora 4½. E.K. espied one standing on the Table beside the silk cloth on which the Stone stood. He seemed like a husbandman all in red apparel, red hose close to his legs, a red jacket, red buttoned cap on his head, yea, and red shoes.[8]

Δ: 'By your apparel it should seem you have somewhat to say concerning the commons of this realm, and not of high school-points, or sciences. I am desirous to know who sent you? What is your message? And what is your name? For a name you have peculiar as all creatures else.'

He looked toward me.

SPIRIT: 'The earth laboureth as sick, yea sick unto death. The waters pour forth weepings, and have not moisture sufficient to quench their own sorrows.

'Whom thou sayest that thou hast not yet confirmed,[9] confirm with good counsel. It is said I have accepted him. In election he shall govern him a people. Then shall it be said unto him "O King".

'Give him sharp and wholesome counsel. For in him (I say) the state and alteration of the whole world shall begin.

'He that saith thus (I speak of myself, and as concerning my message), is equal with the greatest angels, and his name is Murifri. Thou hast written my name, and I am of thy calendar, because thy calendar is of God. In the grounds of all thy tables thou shalt find my name.'

Δ: 'I remember not any such name written by me, but it may be contained in some new composition or collection.'

MURIFRI: 'It is true, for if thou hadst remembered all those things which thou hast written, thou should not my message need.'

Δ: 'If I might, without offending you, I would move two petitions unto you: one concerning the soul, and another concerning the body. Concerning the soul, is for one Isabel Lister, whom the wicked enemy hath sore afflicted long with dangerous temptations, and hath brought her knives to destroy herself withal. She resisteth hitherto, and desireth my helping counsel, which how small it is God knoweth.

'The other is of another woman, who hath great need, and is driven to maintain herself, her husband and three children by her hand labour, and there is one who by dream is advertised of a place of treasure hid in a cellar, which this woman hath hired thereupon, and hath no longer time of hiring the said cellar, but till midsummer next. She and that dreaming maiden digged somewhat, and found certain tokens notified unto her: but so left off. I would gladly have your help herein, if it pleased God.'

MURIFRI: 'I answer thee, I will come again soon, and thou shalt receive a medicine which I will teach thee to work help in the first. The second is vanity, for it is not so, but to the intent that after great hope of this world hath infected the weakling's mind, desperation might have the more open and ready entrance. I go.'

After supper, as we were together in my study, and attending somewhat the return of the good messager spiritual, and said that he promised to come again suddenly, he appeared and answered: 'So I am, write 7.30.25.44.37.35.46. To the first, S; to the second, O; the third, L; the fourth, G; the fifth, A; the sixth, R; the seventh, S.'

Δ: 'That maketh SOLGARS.'

MURIFRI: 'Add the first and last number together, it maketh 53. Let that be the centre to the rest. Form this upon a plate of lead: it prevaileth as a cure against such infections.'

Δ: 'How is this to be used?'

MURIFRI: 'Use it upon the body molested, adding the letters of her name in a small circle on the back half, not the letters in their forms expressed, but the number of such letters.[10] The health of him which sent me be amongst you. Amen.'

5 *June.* Wednesday, a meridie circa 2. E.K. had been ever since 9 of the clock in the morning in a marvellous great disquietness of mind, fury and rage, by reason his brother Thomas had brought him news that a commission was out to attach and apprehend him as a felon for coining of money. Secondly, that his wife was gone from Mistress Freeman's house at Blockley, and how Mr Husey had reported him to be a cosener, and had used very bitter and grievous reports of him now of late; and that his wife was at home with her mother at Chipping Norton:[11] whereupon I was touched with a great pang of compassion, both that any Christian should use such speeches as he used, or be of so revenging mind and intent as he showed himself to be: and also in respect of mine own credit to be brought in doubt, for embracing the company of such an one, a disorderly person.

I had (upon some reasonable respite) set the Show-Stone with the mystery in it on the Table by E.K.

E.K.: 'I hear a voice about the Show-Stone very great, as though men were beating down of mud walls.'

After a great silence and pause, appeared one on the Table (without the skirts of the silk sarcenet) like a woman having on a red kirtle and above that a white garment like an Irish mantle. She said: 'It is written that pride was the first offence. Githgulcag knew not himself. Pride was the cause he knew not himself. Therefore pride is the cause of ignorance.'[12]

Δ: 'The argument is good.'

SHE: 'Ignorance was the nakedness wherewithal you were first tormented, and the first plague that fell unto man was the want of science.'

E.K.: 'She looketh upon you and smileth.'

I made speed to write.

SHE: 'You have time enough, and therefore we may take leisure.'

Δ: 'In respect of the book, the scroll and the powder to be communicated, what is your judgement or mind, seeing when he was coming from Islington with them, he was threatened to be pulled a pieces if he came with them to me?'

SHE: 'The book may be used to a good purpose.'

Δ: 'As concerning the powder (I beseech you), what is your knowledge of it?'

SHE: 'It is a branch of nature's life. It is appointed for a time, and to a purpose.'

Δ: 'As concerning the earths of the eleven places being with expedition found: what is now to be done with them?'

SHE: 'It was a foresight of God. If they had been there now they had utterly perished.'

E.K.: 'Tell us your name.'

SHE: 'I am almost HATH.'

Δ: 'I understand you to be ATH, in Sigillo Emeth.'

ATH: 'So am I in the number of God's elect.'

Δ: 'Shall I not make means to Mr Richard Yong, as one of the higher commissioners, to do my companion here some good?'

ATH: 'Trouble yourself when you need. Remember the true path that leadeth unto true honour.'

E.K.: 'She is gone.'

9 *June.* A meridie hora 5. Very long I prayed in my oratory and at my desk to have answer or resolutions of divers doubts which I had noted in a paper, and which doubts I read over distinctly; they concerned the preparation of things about the Table of Practice and other things about my Lamin and Stone, but answer came none.

14 *June.* Friday, a meridie hora 4½. The golden veil or curtain appeared covering the whole Stone. At length appeared a woman like an old maid in a red petticoat, and with a red silk upper bodice, her hair rolled about like a Scottish woman, the same being yellow, and she said: 'I am going home, I have been from home this seven-night.'

Δ: 'Distance of place cannot protract time in your journey homeward.'

MAID: 'Jesu, now he will be angry with me, as he was with his maid.' Mary my maid had angered me on Thursday night, with her undue speech.

Δ: 'We would gladly know your name.'

MAID: 'My name is Galvah.'

Δ: 'You will not be offended, if I propound a doubt somewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the same. Tritemius sayeth that never any good angel was read of to have appeared in female form. I pray you to give us an answer to these so great a clerk his words, which are to be read in his little book, *Octo Quæstionum Maximiliani Cæsaris.*'[13]

GALVAH: 'Angels neither are man nor woman. Therefore may those that are the eternal ministers of God in this proportion of sanctification take unto them the bodies of them both.[14]

'Those also that are called *filiæ* and *filiæ filiarum* are all comprehended in me, and do attend upon true wisdom; which if Tritemius mark, he shall perceive that true wisdom is always painted with a woman's garment.'

Δ: 'As concerning the Polandish Lord Albertus Laski, whom we are certified to be of God elected to govern him a people, whom we are willed to love and honour: what have you to say of him? *&c.*'

GALVAH: 'Ask me these things tomorrow.'

E.K.: 'She is gone with a brightness.'

15 *June.* The Lord Albert Laski came to Mortlake to me. About 5 of the clock came the Polonian Prince Lord Albert Laski down from Bisham, where he had lodged the night before, being returned from Oxford whither he had gone of purpose to see the universities, where he was very honourably used and entertained.[15] He had in his company the Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queen's men, he had the barge covered with the Queen's cloth, the Queen's trumpeters, *&c.* He came of purpose to do me honour, for which God be praised.

Saturday afternoon, hora 6. After that the noble Albertus Laski had been with me, and was now gone to London, I used some discourse by prayer to God. Then appeared he whom (before) we were taught to call Il, and he seemed to scorn at E.K.

IL: 'That is a gird to you, sir, for your fishing.'

E.K. had spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this Action.

Shortly after this, appeared Galvah and to be in a field closed round about with a hedge.

GALVAH: 'Here is no way out.'

IL: 'It is a strange thing that wisdom cannot find a way through a hedge.'

E.K.: 'This Il pulleth down the hedge. He is gone.'

GALVAH: 'Behold, it is late: with this people, I can get no lodging. O ye my feet, be a witness against them; let the winds move the dust to report their unkindness.'

E.K.: 'Now she goeth along a great way, like a common highway: and the light of the air about her seemeth somewhat darkish like evening or twilight.'

GALVAH: 'Yea, though you have too much light, I have too little.'

Note. I had spoken of too much light coming from the west window of my study toward the Table, where the Show-Stone stood, when we began now to attend her coming, and thereupon she spoke this.

E.K.: 'Her own garments cast a light. Now she cometh where she must clamber up a wall, having steps in it of ragged stones. Now cometh a big stout man to the top of the wall, and a boy with a crown on his head: he seemeth to be about 18 years old.'

THE BIG MAN: 'Though thou hast travelled as a woman, thou shalt now be known to be a man.'

E.K.: 'He spake to Galvah. They embrace each other. They fetch clothes

for her, and put upon her a black gown, a man's gown, as the gown of a counsellor.

'She kneeleth down like a man in form, her head and all.

'All is now on the sudden vanished away, and the transformed man is returned again to her woman's shape.'

GALVAH: 'Now I will go with you, sir, your journey.'

E.K.: 'She speaketh to you, Dee.'

GALVAH: 'And to you, sir, you were best to hunt and fish after verity.'

She spake so to E.K. because he spent too much time in fishing or angling.

GALVAH: 'Whom thou sawest here shall govern over 21 kingdoms.'

Δ: 'If there be no mystery in that speech, the conquest must be great, and the trouble great and strange.'

GALVAH: 'I say unto thee, his name is in the Book of Life: the sun shall not pass his course before he be a king. His counsel shall breed alteration of this state; yea of the whole world.'

Δ: 'In respect of my own state with the Prince, I pray how much hath he prevailed to win me due credit: and it what case standeth my suit, or how am I to use myself therein?'[16]

GALVAH: 'I have told thee.'

Δ: 'Concerning Charles Sled, his nose gushing out with blood twice (yesternight and this morning) upon my charitable instructions giving him to virtue and godliness: meaneth he well toward me?'

GALVAH: 'The evil spirit that possesseth him was cast out of him, even at his nose. Trouble me no more with him.'

I spake a great while of the mercies of God and his justice, and gave thanks for our calling and election into the blessed state.

17 *June.* Nurse Rowland paid her wages, ending the 17 day of this month.

18 *June.* Logah incœpi scribere.[17]

19 *June.* The Lord Albert Laski came to me and lay at my house all night.

Wednesday after noon, circa horam 5, the Lord Albert Laski being present, we attended of Galvah some instructions or discourse concerning the Lord Laski. At length appeared before the Lord Laski (in the air) an angel in a white robe, holding a bloody cross in his right hand, the same hand being also bloody.

ANGEL: 'My name is Jubanladaech. I am the keeper and defender of this man present: which carry the triumph and ensign of his victories continually before him. The Jews in his time shall taste of this cross: and with this cross shall he overcome the Saracens and Paynims. For I will establish one faith (saith the Lord of Justice).'

Note. At this instant Tanfeld came rashly upon us, into my study: we thinking that the study door had been shut. The Lord Laski being gone out of my study, the other way through my oratory, to take Tanfeld's message from the Court, and having despatched him, rested without: and Tanfeld having commendations to me, as he said, from some at London, fearing least he should be sent away by and by, without doing them, came undiscreetly upon us, to our no little amazing and grief, fearing his rash opinion afterward of such things, as he could not perceive perfectly what my companion and I were doing.

Hereupon Jubanladaech declared this the fatal end of Tanfeld: 'It is said, he that entered in thus rashly, lo five months are yet to come, and fishes of the sea shall devour his carcass.

'As before,[18] whatsoever he taketh in hand shall prosper.'

Δ: 'For his return homeward, what is your advice? Perhaps he wanteth necessary provision and money.'

JUBANLADAECH: 'His help shall be strange which hath not been often seen. The Queen loveth him faithfully, and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I do always inwardly direct him. When this country shall be invaded, then shall you pass into his country, and by thy means shall his kingdom be established again. This is the first time he hath been here, and it is wonderful. The second coming is not long unto, and then shall he be wonderful. Deprived of me, he is overwhelmed by evil. He is now destitute of me.'

Note, as soon as he had said this sentence, he seemed to sink through the Table like a spark of fire, and seemed to make haste to his charge, I mean the Lord Laski: whereby we perceive the frailty of man to be great when he is destitute of this good angel.

29 *June.* Saturday, a meridie hora 4. While I was about to write the title of the second side of the seventh leaf, and E.K. sitting by me, Madimi appeared as before like a young girl, *&c.* And I saluted her in the name of God, and said to her that I was wonderfully (in manner) oppressed with the work prescribed to me to perform before August next, and desired her to help me to one to write the Holy Book as it ought to be written: seeing I did all I could, and it seemed almost impossible for me to finish it as it is requisite. Madimi promised to help me to one to write the book: and thereupon appeared to her (but unseen of E.K.) her mother. Madimi said also that she was now learning of Greek and Arabic, and the Syrian tongue.

MADIMI: 'Mother, I pray you let him have one to write his book.'

Δ: 'I pray thee tell me Madimi, what was his name which yesterday tempted my friend and accused me most unduly and untruly to E.K. as a murderer and hypocrite, and one that had injured a thousand.'

MADIMI: 'His name was Panlacarp.'

Δ: 'Can the wicked conjurors have their devils to write books at their commandments, and shall not an honest Christian philosopher have the help of God his good angels to write his holy mysteries? Truth it is, it might grow to a great misliking grudge, that God should seem to have laid burdens on our shoulders greater than we are able to bear.'

MOTHER: 'I will put thy yoke (in this one thing) upon my shoulders.'

Δ: 'Will you then write it? Where shall I leave the book?'

MOTHER: 'Leave it where you will. Your locks are no hindrance to us. Even when the time cometh, believe, and you shall find it written.'

Δ: 'You have eased my heart of a thousand pound weight. Now I shall have leisure to follow my suit, and to do all Mr Gilbert's business.'

MADIMI: 'My mother will speak to the Queen for you shortly.'

E.K.: 'She prayeth vehemently.'

MADIMI: 'Ὄυτος ὁ ἑταιρος τουτο ἐργον ἀναση̃ζαι: κοσμος μεν γαρ προθυμος τυγχανει ὤν.'[19]

E.K.: 'Unless you speak some language which I understand, I will express no more of this gibberish. Now she is gone.'

My heart did throb oftentimes this day, and thought that E.K. did intend to absent himself from me, and now upon this warning I was confirmed, and more assured that it was so: whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said, if it were to ride to Mr Harry Lee, I would go thither also to be acquainted with him, seeing now I had so good leisure, being eased of the book-writing. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke (or Palatine) and me, *&c.*

I answered for the Duke and myself; and also said that if the 40 pound annuity, which Mr Lee did offer him, was the chief cause of his mind settling that way (contrary to many his former promises to me), that then I would assure him of 50 pound yearly, and would do my best by following of my suit, to bring it to pass as soon as (possibly) I could, and thereupon did make him promise upon the Bible.

Then E.K. again upon the same Bible did swear unto me constant friendship, and never to forsake me: and moreover said that unless this had so fallen out, he would have gone beyond the seas, taking ship at Newcastle within eight days next. And so we plight our faith each to other, taking

each other by the hands upon these points of brotherly and friendly fidelity during life, which covenant I beseech God to turn to his honour, glory and service, and the comfort of our brethren (his children) here in earth.

1 *July.* Master Mills his answer of no hope in my suit at Greenwich.

2 *July.* Tuesday, a meridie, circa horam 2. While I was writing of letters to Mr Adrian Gilbert, into Devonshire, Madimi appeared by me in the study before E.K. sitting in the chair. And I said: 'How is the mind of Mr Secretary toward me? Methinketh it is alienated marvellously.'

MADIMI: 'The Lord Treasurer and he are joined together, and they hate thee. I heard them when they both said thou wouldst go mad shortly. Whatsoever they can do against thee, assure thyself of. They will shortly lay a bait for thee; but eschew them.'

Δ: 'Lord have mercy upon me: what bait (I beseech you) and by whom?'

MADIMI: 'They have determined to search thy house: but they stay until the Duke be gone.'

Δ: 'What would they search it for?'

MADIMI: 'They suspect the Duke is inwardly a traitor.'

Δ: 'They can by no means charge me, no not so much as of a traitorous thought.'

MADIMI: 'Though thy thoughts be good, they cannot comprehend the doings of the wicked. In sum, they hate thee. Trust them not: they shall go about shortly to offer thee friendship: but be thou a worm in a heap of straw.'

Δ: 'I pray you, expound that parable.'

MADIMI: 'A heap of straw being never so great, is no weight upon a worm, notwithstanding every straw hindreth the worm's passages. See them, and be not seen of them, dost thou understand it?'

Δ: 'When, I pray you, is the Duke likely to go away?'

MADIMI: 'In the middle of August.'

Δ: 'If in the midst of August he will go, and then our practices be yet in hand, what shall be done with such our furniture as is prepared and standing in the chamber of practice?'

MADIMI: 'Thou hast no faith. His going standeth upon the determinated purpose of God.'

Δ: 'As concerning Adrian Gilbert, what pleaseth you to say of him and his intended voyage?'

MADIMI: 'He is not in the true faith.'

Δ: 'How hath it been said, then, that he should be the setter forth of God his faith and religion among the infidels?'

MADIMI: 'That is a mystery.'

Δ: 'Whether shall it be good that the Duke resort hither oft, or tarry for the most part at his house at London.'

MADIMI: 'As in one root there are many divisions, so in the stem and branches are many separations.'

Δ: 'Because it hath been said that in the beginning of our country troubles we should be packing hence into his country, what token shall we have of that time approaching or at hand?'

MADIMI: 'Your watchword is told you before: when it is said unto you "*Venite*", *&c.*'

Δ: 'But (I beseech you) to be ready against that watchword hearing, what is to be done, as concerning our wives and children into his country?'

MADIMI: 'Miraculous is thy care (O God) upon those that are chosen. Thou shalt cover their legs with boots, and brambles shall not prick them. Their hands shall be covered with the skins of beasts that they may break their way through the hedges. Thy bell shall go before them as a watch and sure direction. The moon shall be cleared that they may go on boldly. Peace be amongst you.'

4 *July.* Thursday, hora 11 ante meridiem. Note. When I came home yesterday from the Court, and from London, and from the Lord Laski, I found that E.K. was purposed to ride forth of town, and intended to be away (as he expressly told me) five days: certain companions and his acquaintance having so appointed with him, some tarrying for him in Mortlake and some at Brainford (as was perceived this day afterward, and as he confessed unto me). Whereupon I thought good to signify so much unto the Lord Laski, who meant to come and refresh himself at my house as he was wont before, either this day or within two or three days after: who also delighted in E.K. his company, *&c.*

Hereupon about the time of E.K. his rising I wrote these lines, intending to send them presently to the Lord Laski, that word might be returned of his intent before E.K. should ride, I meaning and hoping to persuade E.K. to tarry so long, and upon such respect:

Most Noble Prince, on returning home I found our friend Edward, who certainly appeared happy: but girding himself (as he says) for a journey of five days. And this morning he is preparing for departure, and he assures me that he will return within five days: although only our true and omnipotent God knows what the actual truth may be.

This letter being now written, and not yet folded up, my friend E.K. was ready and came out of his chamber into my study; and I told him that I

was even now sending word to the Prince Laski of his riding out, and return after five days, and so showed him the letter: who when he came to the phrase 'What the actual truth may be', he was somewhat offended, saying: 'What secret meaning hath this, upon some of your two former conference?'

'Truly,' said I, 'even such as the circumstance of the letter doth import, that is; whereas you said that you intended to return within five days, or at the five days' end, it is uncertain whether you will, or shall, return later or sooner: and therefore "what the actual truth may be" of your return, or intent to return, only God doth know.'

He would by no means admit that my sincere exposition, but seemed suspicious of some other undue constructions of those former words. Thereupon I took the letter and tore it in three pieces, and sent none: but in my mind referred all to God his disposition, assuring myself of God his most constant proceeding in his own affairs.

Shortly after said E.K. to me: 'Certainly here is a spiritual creature in my right shoulder, who sensibly saith to me "Come away".'

'So,' said I, 'did one say to Saul, when they would have had him away to have drowned him, whom I stayed in this study by force, and so hindered the Devil of his purpose then: as appeareth by that unhappy man yet alive.'

'Nay,' said E.K., 'they have told me that if I tarry here I shall be hanged, and if I go with this Prince he will cut off my head, and that you mean not to keep promise with me: and therefore if I might have a thousand pound to tarry, yea a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children to Abraham. And again, I cannot abide my wife, I love her not, nay I abhor her; and here in the house I am misliked, because I favour her no better.'

To these, such his words spoken in great pangs and disquietness of mind, I replied and said that these his doings and sayings were not of God, and by my whole proceeding he might perceive what confidence I reposed in his dealing with the spiritual, our friends, seeing even to the uttermost penny (and more than my ability served unto conveniently) I laid out still about the performing of such things, as were by me to be done, *&c.*

Well, on the sudden, down he went: upon his mare, and away toward Brainford. After whose going, my wife came up into my study, and I said: 'Jane, this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, *&c.* He is gone,' said I, 'but I beseech the Almighty God to guide him and

to defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order, as he shall be a faithful servant unto God, *&c.*'

Note, within three hours after, came E.K. up my study stairs unbooted, for he was come in a boat from Brainford. When I saw him I was very glad inwardly: but I remained writing of these records as I had yet to write of Tuesday's last Action.

'I have lent my mare out,' said he, 'and so am returned.'

'It is well done,' said I, and thereupon he sat down in the chair by my table where he was wont to sit: and it was 10 of the clock then.

He took up in his hand the books which I had brought from London of the Lord Laski, written to him in his commendations, *&c.* And as he was looking earnestly on them, a spiritual creature did pat the book on the outside of the parchment cover, divers times, and once would have taken it out of his hands. Divers times I heard the strokes myself.

At length he said: 'I see here the handsome maiden Madimi, and have done a pretty while.'

Then said I to him: 'Why told you me no sooner?' Thereupon I took paper purposely to note what should seem noteworthy as followeth.

Δ: 'Mistress Madimi, what is the cause of your coming now?'

MADIMI: 'To see how you do.'

Δ: 'I know you see me often, and I see you only by faith and imagination.'

MADIMI (pointing to E.K.): 'That sight is perfecter than his.'

Δ: 'O Madimi, shall I have any more of these grievous pangs?'

MADIMI: 'Cursed wives, and great devils, are sore companions.'

Δ: 'In respect of the Lord Treasurer, Mr Secretary, and Mr Rawlegh, I pray you, what worldly comfort is there to be looked for?'

MADIMI: 'Madder will stain, wicked men will offend and are easy to be offended.'

E.K.: 'Will you Madimi lend me a hundred pound for a fortnight?'

MADIMI: 'Dost thou love silver and gold? The one is a thief, the other is a murderer. Come out of him, Barma!'

E.K. felt and saw a spiritual creature go out of his right thigh.

MADIMI: 'Where are thy 14 companions?'

BARMA: 'They dwell here.'

MADIMI: 'Come out, you evil spirits!'

E.K.: 'Here appear 14 of divers evil-favoured shapes: some like monkeys, some like dogs, some very hairy monstrous men, *&c.* They seemed to scratch each other by the face.'

MADIMI: 'The vengeance of God is a two-edged sword, and cutteth the

rebellious wicked ones in pieces.'

They sunk all 15 downward through the floor of the chamber, and there came a thing like a wind and plucked them by the feet away.

E.K.: 'Methinketh I am lighter than I was, and I seem to be empty, and to be returned from a great amazing: for this fortnight I do not well remember what I have done or said.'

MADIMI: 'Thou art eased of a great burden. Love God, love thy friends, love thy wife.'

We prayed the Psalm of Thanksgiving 14 of Roffensis[20] for E.K. his deliverance from Barma and his 14 companions. Amen.

7 *July.* George was dismissed my service and paid all reckonings, in the presence of Goodman Hilton and Mistress Kelly—in my study.

10 *July.* Thomas Hoke of Cranford came to my service, but went away again the 23 day of this month.

11–16 *July.* D. Albertus Laski.

12 *July.* 200 D. Alb. Lask. ⊕ et 400 annuus.[21]

16 *July.* Omnes Jubanladaech . . .

30 *July.* The Queen removed on Tuesday from Greenwich to Syon by water, and coming by my door she shaped her present.

31 *July.* ⊕ The first gift from my Queen, hora 3. The Queen's gift of 40 angels sent by the Earl of Leicester his secretary Mr Lloyd through the Earl his speech to the Queen. *&c.* Mr Rawlegh his letter unto me of her Matie's good disposition unto me.[22]

1 *Aug.* John Halton, minister dwelling in London with his cast found two copper rings buried in a chest, in the top of his . . . : a Worcestershire man, a wicked spy came to my house: whom I used as an honest man, and found nothing being as I used. I was sent to E.K. *&c.*

7 *Aug.* Mr William Burrow passed by me.

14 *Aug.* Paid, Nurse Lydgatt for Rowland for two months ending the 12th day.

15 *Aug.* +ε hor. 11.

18 *Aug.* A great tempest of wind at midnight. E.K's very great anger against his wife.

21 *Sept.* We went from Mortlake, and so the Lord Albert Laski, I, Mr E. Kelly, our wives, my children and family, we went toward our two ships attending for us, seven or eight mile below Gravesend.[23]

NOTES

1 In his 'Compendious Rehearsal', Dee recorded that 'the Lord Treasurer did seem at first to doubt of the value of the work, or pithiness thereof'. See also Dee's diary entry for 2 July 1583, and Clulee NH, *John Dee's Natural Philosophy,* p. 196.

2 In his edition of Edward Kelly's extraordinary *Alchemical Writings,* A.E. Waite cast doubt on many of the lurid stories surrounding Kelly's life (pp. xv–xxx). The famous story of necromancy in the churchyard of Walton-le-Dale, Lancashire, first appeared in John Weever's *Funerall Monuments* of 1631; Weever claimed that his informant, Paul Waring, was Kelly's accomplice. It was not until 1782, however, that the story of Kelly being pilloried and having his ears cropped first appeared in print (Nash TR, *Collections for the History of Worcestershire,* vol. 2, p. 446). The further embellishments published by Louis Figuier in his book *L'Alchimie et les Alchimistes* (Paris, 1860) make excellent reading, and may have been entirely in character, but are largely unverifiable.

3 Edward Kelly brought back earth from Newbury as well as the ten places marked on the treasure map (see 5 May 1583).

4 The governor of the Mines Royal was Sir Francis Walsingham; his deputy was Robert Beale. For an account of how strictly the monopoly was controlled, see Donald MB, *Elizabethan Monopolies*; Edinburgh, 1961.

5 Meric Casaubon's edition of the spirit diaries, *A True and Faithful Relation,* starts here. ('Tuesday' was mistranscribed as 'Lesdain', leading some modern scholars to believe that Dee was already on the Continent.) The early pages in particular had been badly damaged by being buried underground, and the ends of several lines are missing. For the sake of readability I have not indicated where these gaps occur, as they do not seem to affect the meaning significantly.

6 Madimi or Madimiel (whose name features twice in the Sigillum Emeth) came to demonstrate that Prince Albert Laski was descended from the noble English family of Lacy. Her name also features in Cornelius Agrippa's *Three Books of Occult Philosophy* (trans. Freake J, p. 435; London, 1651) as the spirit of Mars.

7 The Irish 'glib'—a mass of matted hair worn over the forehead—had in fact been outlawed by successive English deputies, including Sir John Perrot (Black JB, *The Reign of Elizabeth,* p. 473; Oxford, 1976). Madimi's information here is garbled and inaccurate; she may be referring to the elder Hugh de Lacy, first Lord of Meath and one of the conquerors of Ireland (who was murdered while inspecting his new castle at Durrow in 1186), or to his second son, who became Earl of Ulster in 1205. The towns and villages listed by Madimi were the principal estates of the Lacy family after the Norman Conquest.

8 Country people often wore a coarse material called russet, usually of a reddish-brown colour. A contemporary picture of Tarlton the Clown shows him in russet and wearing a cap. (Ashelford J, *Dress in the Age of Elizabeth I*; London, 1988.)

9 Identified in Dee's margin as Albert Laski.

10 cf. the belief of the physician Serenus Samonicus that if one wrote an acrostic of the word 'Abracadabra' on a piece of paper, 'diminishing letter after letter backward, from the last to the first, it will cure the hemitritean fever or any other, if the sheet of paper or parchment be hanged about the neck.' (Cornelius Agrippa, *Three Books of Occult Philosophy*, trans. Freake J, p. 374; London, 1651.)

11 Dee's marginal note reads: 'A mere untruth in every part thereof, and a malicious lie.' Mistress Freeman may have been related to John Freeman, vicar of Blockley from 1562 to 1586.

12 Dee does not identify Githgulcag; it may be another name for Satan.

13 Johannes Trithemius (1462–1516), abbot of Sponheim and writer on cryptology, demonology and alchemy as magic. Dee described his *Steganographia* as a book 'so needful and commodious, as in human knowledge none can be meeter or more behoveful'. (See Evans RJW, *Rudolf II and his World*, p. 219.) His *Liber Octo Questionum ad Maximilianum Cesarem* had been published in Oppenheim in 1516.

14 This idea was to be repeated by John Milton in *Paradise Lost:* 'For spirits when they please/ Can either sex assume, or both.' (Book I, 11, 423–4.)

15 The cosmologist Giordano Bruno was also present at the lavish banquets and public disputations at Oxford in June 1583, later describing what happened 'when he disputed publicly with the doctors of theology in the presence of the Polish prince Alasco, and others of the English nobility. Learn how ably he replied to the arguments. . . . Hear how they made him leave off his public lectures on the immortality of the soul and on the quintuple sphere.' (*La Cena de la Ceneri,* quoted by Yates FA, *Giordano Bruno and the Hermetic Tradition*, pp. 205–10; London, 1964.) Bisham in Berkshire, where Laski stayed on his way from Oxford to Mortlake, was the home of Lord and Lady Russell.

16 Dee's suit probably concerned his attempt to regain the livings of Upton and Long Leadenham. According to his 'Compendious Rehearsal', he had been so preoccupied with his work on the reformation of the calendar the previous year that he forgot to get the great seal affixed in time to renew the licence. His feeling that he had been unjustly deprived of a steady income (of about £80 a year) was to cause him deep regret and resentment for the rest of his life.

17 Dee began writing the Book of Loagaeth (pronounced 'Logah') this afternoon: evidently a landmark, because the entry is written in red.

18 i.e. 'Returning to the subject of Laski...'

19 In his preface to *A True and Faithful Relation*, Meric Casaubon commented that this passage revealed Dee as 'no very perfect Grecian', and gave the following translation: 'This fellow (or friend) will overthrow this work. His baggage (or furniture) is in a readiness.'

20 Edmund Guest's edition of the Psalms. Guest (1518–1577) had been bishop of Rochester (*Roffensis* in Latin).

21 Of the two annuities from Albert Laski mentioned here, Edward Kelly received the larger one. In an Action of 5 July 1584, Dee wrote that Kelly had 'no care neither for meat, nor drink for him and his, neither is he destitute of 400 dollars yearly pension'. (See 6–8 May 1585, however, for evidence that the pension was not always paid regularly.)

22 According to the 'Compendious Rehearsal', the Earl of Leicester had invited himself and Albert Laski to dinner at Dee's house. 'I confessed sincerely unto him,' Dee wrote, 'that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate, or some of my pewter, for it. Whereupon her Matie sent unto me (very royally) within one hour after 40 angels of gold, from Syon: whither her Matie was new come by water from Greenwich.'

23 Dee made this entry before setting off for the Continent—leaving his copy of Stadius' *Ephemerides* in Mortlake.

Liber Peregrinationis Primæ

WHEN JOHN DEE *embarked for the mainland of Europe in September 1583, he took with him the Holy Table, about six hundred books and a hundred manuscripts. The preponderance of books on alchemy and Paracelsian medicine, at the expense of those on history and philosophy, was an indication of where he expected his future career to lie.*

He had chosen a route that would take him from the mouth of the Thames to the Netherlands, then overland through northern Europe—always keeping near the coast—before heading inland to Kraków. He continued to seek guidance from the angels at every stage of the journey.

21 *Sept.* Saturday. Die Sancti Matthæi. We departed from Mortlake about 3 of the clock after noon: the Lord Albert Laski (Vaywoda of Siradia, in Polonia) meeting me on the water, as we had appointed: and so brought night to London. And in the dead of the night, by wherries, we went to Greenwich to my friend Goodman Fern[1] the potter his house, where we refreshed ourselves. And thither came a great tilt-boat from Gravesend to take us in (by appointment of me and Mr Stanley) to go to our ships, which we had caused to lie seven or eight mile beyond Gravesend: to which ships we came on Sunday morning by sunrise. In the greater of them (being a double fly-boat of Denmark) my Lord Laski, I and E.K. with my wife and children, *&c.* went. And in another ship (by me also hired for this passage) went some of my Lord his men, two horse, *&c.* That ship was a boyer, a pretty ship. With little wind we straightway hoysed sail, and began our voyage in the ship.

22 *Sept.* We were in great danger of perishing (on the sands called the spits) about midnight. We had (by force of wind contrary) anchored by them, and the anchor came home, no man perceiving it, till the ship was ready to strike on the sands. Then, upon great diligence and policy used by our mariners in hoysing sail and cutting our cable (to leave our shot anchor) and committing ourselves to the hands of God, and most earnestly praying

for a prosperous wind: it pleased the Almighty and most merciful God suddenly to change the winds, which served us to bear from the sands, and to recover Queenborough back again.[2]

23 *Sept.* (Being Monday) we came to the mouth and entrance of Queenborough Creek or Haven. And as we made to land in small fisher-boats, the Lord Laski, my wife and children in one boat, and I, with E.K., Mary, Elizabeth, and John Crocker[3] in another, it fell so out, that at the ship's side, our fisher-boat his sail-yard and sail was entangled on the main-yard of the fly-boat (being struck down) so that, in our setting from the ship's side, the top of our boat being fast above, and the winds and stream carrying the boat off below, it inclined so much on the one side, that the one half of the fisher-boat (well near) was in the water, and the water came so in (by the entangling before specified, not easily to be undone or loosed) that my Lord, my wife and all that saw us thought that of necessity our boat must sink, and so we to have perished.

But God in his providence and mercy had greater . . . of us, so that we became clear: the boat half full of water, so that we sat wet to the knees, and the water with the billow of the seas came still beating in more and more. And in this mean trouble, one of our two boatmen had lost his long oar out of the boat into the water, and so not only we lacked the help of that oar, but also by reason they would have followed the wind and ebb for that oar (contrary to our course in hand and not able to become by): so with much ado we constrained them with the sail, our one oar, and the rudder to make such shift as they could to get to Queenborough Town. And in the mean space E.K. with a great gauntlet did empty most part of the water out of the boat, else it must needs have sunk by all man's reason.

At length (to be brief) we came to the town side, up the crooked creek: where, when as the master of our ship would have taken me out in his arms (standing in the water with his boots) he fell with me in the water, where I was foul arrayed in the water and oase. God be praised for ever, that all that great danger was ended with so small grief or hurt.

25 *Sept.* Wednesday, circa 3 a meridie. At Queenborough, high tide. We prayed to God, and begged for his help, and the veil appeared at once. I prayed again, alone, for help in time of necessity. There appeared one, six feet up in the air.

E.K.: 'I do not know him.'

ANGEL: 'You have cause to know me, and him who sent me, or you would not be alive now.'

E.K.: 'It seems to be Michael.'

Δ: 'We give thanks to our Creator, who has sent his good, powerful and loyal servant to protect us in our time of need.'

MICHAEL: 'God speaks to you thus: "Let the winds open their mouths, and let the raging waters open their deep and powerful currents into all parts of your vessels: let the earth open its mouth and say what it wants to devour: yet they shall not prevail, because I shall give you my overwhelming power."'

Δ: 'If our sailor has come back today from London with a new anchor, is it not our best plan to sail away from here at once, if he wants it thus?'

VOICE: 'Question God no further. Victory will be yours.'

26 *Sept.* Thursday. We went to ship, and lay in it all night at anchor.

27 *Sept.* Friday. We sailed from Queenborough, and so by the land's end into the main sea, NE.

28 *Sept.* Saturday. We fell on Holland coast, and none of our mariners, master nor pilot knew the coast: and therefore to the main sea again with great fear and danger, by reason we could scarcely get off from that dangerous coast, the wind was so scarce for that purpose.

29 *Sept.* Sunday. We came into the Briel-haven, and there were like to strike on ground. At length we came to an anchor, and lay in ship all night.

30 *Sept.* Monday. We landed and went into Briel.

3 *Oct.* Thursday. We came from Briel to Rotterdam in a hoy of Amsterdam, to go within land. Here we lay all night.

4 *Oct.* Friday. We came to Tergowd hora 3 a meridie: where we lay within the town in the ship.

5 *Oct.* Saturday. We came by Haarlem to Amsterdam, and lay before the town all night in the ship.

8 *Oct.* Tuesday. We sailed from Amsterdam to Enkhuizen, and Edmond Hilton went with my goods by sea towards Dansk.

9 *Oct.* Wednesday. We set off from Enkhuizen early: but by reason of a contrary wind, we came very late to Harlingen.

11 *Oct.* Friday. We went within land in little scutes from Harlingen (by Franeker) to Leeuwarden.

12 *Oct.* Saturday. From Leeuwarden we came to Dokkum (in small boats) about 3 of the clock after noon.[4]

15 *Oct.* Tuesday. We made hard shift to get from Dokkum to Anjum by sunset.

17 *Oct.* Thursday. We came from Anjum to Emden,[5] going without the Isles, and coming in at Wester Emb. We came before the town by 6 of the clock after noon, but could not get in at the gates, and therefore we lay all night a-shipboard. But my Lord A.L. went over to the lodging on the other shore.

18 *Oct.* Friday. We came into the town. My Lord lay at the White Swan toward the waterside, and I and E.K. with my children and meyny at the Three Golden Keys, by the English house.

20 *Oct.* Sunday. This day morning about 8 of the clock we went in a little hoy from Emden toward Leer. My Lord tarried at Emden. We came late to Leer, and the same night we went from thence in a less scute by Styk-husen to Oppen.

21 *Oct.* Monday. By 9 of the clock in the morning we came to Oppen, a very simple village, and from thence we went straightway to Oldenburg.

22 *Oct.* Tuesday. From Oldenburg, by Delmenhorst, to Breme: and were lodged at an old widow her house, at the sign of the Crown.

2 *Nov.* Saturday. We rode from Breme two great mile to a nunnery called Ostarhold.

3 *Nov.* Sunday. We came to Fure or Fureden.

4 *Nov.* Monday. We came to bed to Harburg.

5 *Nov.* Tuesday. We came to Buxtehude, and there by 9 of the clock in the morning we took water in two great scutes or boats, horse-wagon and our stuff and all, and ferried down the little water, till we entered the Elbe, and so crossed straight over to Blankenese: there dined, and after dinner by coaches we came to Hamburg, where my Lord lay at the English house, and we at another lodging, a widow's house.

6 *Nov.* Wednesday. We rid to Trittau, four mile from Hamburg, a little village, having left my Lord behind: and also missing my children and servants, which were gone before us another way, to my great grief: till by midnight, by sending out messengers to listen and enquire after them, I heard of them. I, my wife, Rowland, Nurse, and Myrcopskie, my Lord his man.

7 *Nov.* Thursday. We came to Lübeck, and were there at inn, at the sign of the Angel, or rather St Michael, at a widow her house, a very honest hostess.

9 *Nov.* Saturday. I received letters from the Lord Albert Laski, of the Englishmen's ill dealing, and consulting with the townsmen of Hamburg for my stay, and conveying back again into England, *&c.*

15 *Nov.* Friday, hora 9 mane. Lübeck.

E.K: 'The cloud appeareth. Now come in an eleven, all like noblemen. One of them hath a regal cap, and a gown faced with sables. The cap is like a Polonian cap, but trimmed up with rich sables. He is a goodlier man than the Lord A.L.'

PRINCIPAL: 'Hast thou not need of counsel?'

Δ: 'Yes, God knows; for I am half confounded.'

PRINCIPAL: 'Then first determine with thyself to rest thee for this winter. Secondly open thy mind to desire such things as may advance thy credit, and enrich thy family. Reap unto thee many friends, and lift thee up to honour; for I will stir up the minds of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places, contagious, the very seats of death for thee, and thy children, and such as are thy friends.'

Δ: 'Is it your meaning that we shall stay here, and go no farther with the Lord Albert Laski?'

PRINCIPAL: 'What should you else do? Are you mad men? Will you run headlong into danger, wilfully?

'Sirha, your brother is clapped in prison, how like you that? Your housekeeper I mean.[6] They examine him: they say that thou hast hid divers secret things. As for thy books, thou mayst go look them at leisure. It may be, that thy house may be burnt for a remembrance of thee too. Well, if they do, so it is: if not, as thou wilt. I have told thee my fancy, and given thee my counsel, offered thee my help, and desired to do thee good. The choice is thine.'

20 *Nov.* Wednesday, mane hora 11½. Lübeck.

E.K.: 'There is one come in like a ghost. Now all the sides of the Stone are darkish. Now is one come in very brave, like a preacher. I take him to be an evil one.'

This preacher-like creature sayeth: 'Are you so foolish to think that the power of God will descend into so base a place, as this corruptible Stone is?'

Δ: 'Who causeth thee to come here?'

CREATURE: 'Thy folly.'

Δ: 'Art thou good, or bad?'

CREATURE: 'I am good, or else I could not see the bad.'

Δ: 'Ergo, thou art a liar, for thou saidst no good angel would or might

come here into this Stone. Thus will God be glorified against wicked Satan and his ministers.'

His fetch was very subtile: as, to bring in doubt all the Actions performed in this Stone.

A: 'What canst thou answer?'

E.K.: 'He sayeth nothing: neither can he say anything. He seemeth to be a very foolish devil.'

23 *Nov.* Saturday, a meridie hora 1½. Lübeck.

E.K.: 'Here appeareth the same bad one, sitting, who last appeared. He sayeth: "Call as long as thou wilt, I will keep thee for seeing any more sights here."'

A: 'O Lord, attend unto thy glory: attend unto thy honour, regard the arrogancy of this Luciferine brag against thy younglings expressed. And of the Lord Alb. Laski, *&c.*'

CREATURE: 'He shall come to destruction, as thou and thine to miserable beggary.

'Carmathar, a knight of the Rhodes, was 13 years deceived with one that appeared (as he thought) in glory and wisdom in the image of Christ.[7] Antony was beguiled in divers ways.[8] I say unto you, that which you have consented unto is amiss and false, worse than error itself. How poor is the power that hath long been told of in you. You have forgotten your own knowledge, and are become of seers, blind: such as grope their way. Such end, such beginning.'

E.K.: 'He is gone, and in the place where he stood is the likeness of a little circle, as if a print were made with a thimble-brim.'

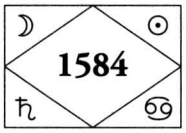
10 *Dec.* Tuesday. After dinner we removed from Lübeck, and the Lord Alb. Laski went by coach to Lord Christopher, Duke of Meckelburgh.

12 *Dec.* Thursday night we lay at Wismar.

14 *Dec.* Saturday morning we came to Rostock.

22 *Dec.* Sunday. Mane, we went from Rostock toward Stettin.

25 *Dec.* Wednesday, on Christmas Day morning, we came to Stettin by 10 of the clock.



9 *Jan.* Thursday. The Lord Albert Laski came to Stettin, hor. 2½ a meridie.

10 *Jan.* Friday. Μαξιμας ινιυριας υερβορυμ πασσυς συμ. Hora prima incipiebat, et per 2 horas durabat. Stettini.[9]

15 *Jan.* Wednesday. We went from Stettin to Stargard.

19 *Jan.* Sunday. We came to Poznan. The cathedral church of Poznan was founded in the year 1025 by King Boleslaus, after becoming a Christian; his tomb is in the lower part of the cathedral, beautifully carved in stone.[10]

25 *Jan.* Saturday. 'Ο κινδυνος μεγας του θανατου δια της του E.K. αδικιας μεγαλης εναντιον εμου.[11]

26 *Jan.* Sunday. I visited the library of the cathedral church.

27 *Jan.* Monday. ριξαι κυμ υξορε βρευες.[12]

28 *Jan.* Tuesday. We went from Poznan.

30 *Jan.* Thursday. We came to Konin Town, over the long and dangerous bridge, with much cumber at one broken place, by reason of the huge cakes of ice which lay there.[13]

1 *Feb.* Saturday. We passed the dangerous way of ice, having 25 men to cut the ice for our coaches to come through above two English miles long: but for all that great help, we could not get to Vinew City that night, by reason of the great water and ice hard by the town, which was broken over the banks into the meadows very deep.

2 *Feb.* Sunday. We came over the great water, the ice being most part (with that night's wind) driven away out of our passage.

3 *Feb.* Monday. We came by Szadek to Lasko Town, and there were lodged in the provost his fair house by the church.

18 *Feb.* stilo veteri, ast 28 die stilo novo.[14] Tuesday, a meridie hora 3. Lasko. After some prayers made, E.K. saw (as he thought) Nalvage standing at my left hand.[15]

E.K.: 'He seemeth to be as far as the church. And I see him, as well winking as directing my open sight on him.'

Δ: 'You see I have an ague: what is your counsel therein?'

NALVAGE: 'I have to counsel you (from God).'

E.K.: 'He showeth an house; and six or seven on the top of it with torches: they are like shadows.'

Δ: 'In the name of God what may this mean?'

E.K.: 'These shadows go up and down the side of the house, thrusting their torches into the sides of it. The house is like this very house. They go round about the house. There are eight of them. They have claws like eagles. When they sit, they are like apes. They set a fire on it, and it burneth mightily. Now your wife (Δ) runneth out, and seemeth to leap over the gallery rail, and to lie as dead. And now come you (Δ) out of door, and the children stand in the way toward the church. And you come by the yern door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. The stone house quivereth and quaketh, and all the roof of the house falleth into the house. Your wife is dead, all her face is battered. The right side of her face, her teeth and all is battered. She is bare-legged, she hath a white petticoat on.

'Mary seemeth to be pulled out of a pool of water, half-alive, and half-dead, her hair hanging about her ears. They hold her up. Now they carry her out at the gate. You seem to run in the fields, and three or four men after you. You run through waters. All disappeareth; and now Nalvage appeareth again. He seemeth to have wept.'

NALVAGE: 'God giveth you warning that you may eschew them.'

Δ: 'And how shall I eschew them?'

NALVAGE: 'Thus sayeth the Lord: "Behold, I have sealed thee for myself: for my people, and for my servant. Therefore shalt thou not perish. Fear not, be strong in faith. All the earth rageth in wickedness. And sin smelleth thee ready now to creep out of his hole. If thou move thy seat, it shall be more acceptable. For, even this year shalt thou see the beginning of many troubles: and the entrance of this LASKO, into the bloody service of the world.'

E.K.: 'He seemeth to spit fire, and so vanish away.'

Δ: 'What should this mean of terrible destruction threatened to my wife and maiden? And as it were frenzy, to light on me for sorrow. These things cannot well agree with our former assured protection.'

E.K.: 'I see a little wench on the bench, all in white.'

WENCH (making cursy to Δ): 'How do you, sir?'

Δ: 'Better it is known to you than to myself, how I do.'

WENCH: 'Sir, I have been in England, at your house, where they are all well.'

Δ: 'Thanked be God.'

WENCH: 'Amen. The Queen said she was sorry that she had lost her philosopher. But the Lord Treasurer answered: "He will come home shortly, a-begging to you."

'They wear black. Sir Henry Sydney died upon Wednesday last. A privy enemy of yours.'[16]

Δ: 'I ever took him for one of my chief friends.'

WENCH : 'But this it is: truly, none can turn the Queen's heart from you. I could not come into your study. The Queen hath caused it to be sealed up.'

Δ: 'Where, I pray, would you wish me to settle myself first?'

WENCH: 'My mother would give you counsel to dwell at LASKO.'

Δ: 'Do you dissent from your mother?'

WENCH (to E.K.): 'The Devil bringeth the sound of my mouth to thy ears. For I said CRACOVIA, and he spake LASKO.'

Δ: 'Seeing your mother would wish me to dwell at CRACOVIA, at what other place would you wish me to dwell?'

WENCH: 'There is light ahead of you, and darkness behind.'

E.K.: 'Now I feel a huffing thing go from my head.'

WENCH: 'I pray you be not offended with my simplicity: my mother and I am all one. In us is no discord: I pray you bear with me, if I say, I be the concord of time. These are my words. My mother would have you dwell at CRACOVIA. And I consent unto it. Let them that be wise understand. Always pray that you may hear truly, and receive faithfully.'

Δ: 'May I before I go any further demand if you be Madimi?'

WENCH: 'I am so, sir.'

Δ: 'As concerning this terrible vision here showed, what is either the intent or verity of it?'

MADIMI: 'As a warning to beware that, that should be. This is the last spear.'

Δ: 'But if I go to Cracovia, no such thing shall happen, I trust.'

MADIMI: 'So, sir. Therefore, this is your warning.'

Δ: 'Is it not, then, the will of God, that I shall set up the Table here, as you see we have prepared?'

MADIMI: 'Be contented. This wilderness is not 40 years.'

Δ: 'At Cracovia, shall I set it up? And shall I require Pernus' house there? Or what house else is, in God his determination, for me and mine?'

MADIMI: 'As wise as I am, I cannot tell what yet to say.'

Δ: 'Perhaps my Lord his furniture of money will not be such as to serve for our carriage anew. I would that needless cost here bestowed had been saved.'

MADIMI: 'Silence now is my best answer.'

E.K.: 'She goeth away somewhat bigger, and in a long gown.'

22 *Feb./3 Mar.* stilo novo. Saturday, ante meridiem. Lasko. The questions needful to be required of Madimi.

1. Good counsel for my health recovering, and confirming.

2. If the pedestal (for the Holy Table) being here made, shall be carried with us to Cracow, rather than to make a new there: both to save time, and to have our doings the more secret?

3. What is your knowledge and judgement of A.L. his wife, in respect of her life past, and to come; for we doubt she is not our sound friend?

4. It is our very earnest desire, that the Danish treasure in England, in the ten places (seized on by E.K.) might be brought hither, very speedily: whereby A.L. might redeem Kezmarok and Lasko lands, mortgaged: and also pay his debts in Cracow, and about Cracow.

5. And by your speech of England, you give me occasion to enquire whether her Majesty doth cause my rents to be received, by my deputy assigned or no?

6. Whether her Majesty, or the Council, do intend to send for me again, into England or no?

7. And as concerning the red powder which E.K. found with the book in England, what it is: and what is the best use of it, and how that use is to be practised or performed?

After these questions written, she appeared on my right hand between me and E.K.

MADIMI: '1. Your health. Even as spiritual and dignified illuminations, by descending, work the will of God: even so, ascending, doth hell infect, sometime with error, and sometime with infirmities. If the soul be infected, the angels have no power to make it clean, but by the will of the Father.

'2. It is thought good thou shouldst rest at CRACOVIA; for it is a place sanctified, both in fore-determination, and now. Therefore use the Sabbath, and rest from labour. These boards need not, the pavement shall serve.

'3. Suffice it to say that we have not known her, nor seen any virtue stemming from her.

'4. Small are the treasures of this world, in respect of the wisdom that judgeth NATURE. For unto him that judgeth truly, what secret is hidden?

'5. Even as thy desire is, so are all things in England. Nothing kept back.

'6. If thou shouldst not be called home, how shouldst thou enjoy the benefit of God his promise, which hath said: thou shalt call her back from her fornication. But first these things must come to pass. The country shall be divided, one rise up against another. Great treasons be wrought. Yea, and one cut another's throat: and when the greatest troubles are, then shalt thou save her life.

'7. That which thou (E.K.) hast, is a part of four, and is become the fifth: yet it is none of the four, dignified in a cube, whose root is 252.'[17]

E.K.: 'I pray you to tell me plainly what it is.'

MADIMI: 'Be content. I speak thus, least thou shouldst sin.'

E.K.: 'Now she is gone, as a mighty tall woman.'

4/14 *Mar.* stilo novo. Wednesday. Lasko. I was sick of an ague, and thereupon did somewhat defer, awaiting also for the Lord A.L. his help, chiefly, with coach, horse, and money.

9/19 *Mar.* Monday. We left Lasko in the morning and at dusk were at Petrcow.

12/22 *Mar.* Thursday. At Miechów we lodged at night.

13/23 *Mar.* Friday. We came to Cracow, circa tertiam a meridie, and were lodged in the suburbs by the church, where we remained a seven-night, and then (I and my wife) we removed to the house in St Stephen's Street, which I had hired for a year, for 80 guilders (of 30*gr*).[18] And Master Edward Kelly came to us on Friday in the Easter week (by the new Gregorian calendar), being the 27 day of March, by the old calendar: but the sixth day of April by the new calendar, Easter Day being the first day of April in Poland, by the new Gregorian institution.

All honour, praise, glory and thanks be to our Almighty God, three in one, and one in three, now and for evermore. Amen. Δ.

NOTES

1 It is tempting to link Goodman Fern with John Ferne (d. 1609), a writer on heraldry who was employed by Albert Laski to trace the pedigree of the noble Lacy family (and who found, after much research, that there was no connection between the two families).

2 Queenborough's position at the mouth of the Thames made it an important point of departure for the Continent in the sixteenth and seventeenth centuries (see Brereton W, *My Travels into Holland and the 17 Provinces, 1634*; Chatham Society, 1844). When Daniel Defoe went there at the start of the eighteenth century, however, it was nothing but 'a miserable, dirty, decayed, poor, pitiful fishing village'.

3 Mary, Elizabeth, and John Crocker were Dee's servants.

4 While in Dokkum, Dee told the angels (in an Action not included here): 'I wish to hear something about my private situation and that of England: both

out of patriotism and on account of my own reputation.' The Archangel Gabriel replied: 'In England, they condemn thy doings, and say thou art a renegade. For they say thou hast despised thy Prince.' Gabriel said that Dee could seek revenge by calling down whatever plague he wanted—on Dokkum, apparently, as well as on England. It is a sign of Dee's continuing level-headedness that he told Gabriel: 'Let God's will be done, not mine.'

5 In the 1560s Emden had become important when a treaty resulted in the whole of the English cloth trade passing through it. Its wealth, however, is not evident from a vision that Edward Kelly had on 26 October: 'Now the town appeareth again. The sea runneth by it. There is an old rotten church standing at the town end. . . . It seemeth to be Emden in my judgement.' Between Emden and Hamburg, Dee and his companions took a route now followed almost exactly by the modern railway system.

6 Dee's brother-in-law, Nicholas Fromonds, was meant to be looking after the house and library. Drs Roberts and Watson quote this entry in *John Dee's Library Catalogue*, and comment that Kelly was either genuinely clairvoyant or had heard rumours from England about the despoliation of the library.

7 The Order of St John of Jerusalem was based in Rhodes between 1306 and 1523, before being driven out by the Turks. The story of Carmathar does not feature in the exhaustive *Historia Johan Militarum* by Henrico Pantaleone (Basel, 1581). It may be based on a story told by Sir John Mandeville about a knight of Rhodes who was tempted by a dragon disguised as a beautiful damsel. (*The Travels of Sir John Mandeville*, ed. Pollard CW, p. 17; Glasgow, 1900.)

8 St Antony of Egypt (c. 251–356) is regarded as one of the founders of organised Christian monasticism. During his years as a hermit in the Egyptian desert he withstood a series of temptations, alternately seductive and terrifying.

9 'I suffered very great verbal injuries. This started at 1 o'clock and lasted for two hours, in Stettin.'

10 Poznan Cathedral had in fact been founded in 968 by Mieszko I; 1025 was the year of Boleslaw I's coronation and also his death. The cathedral was rebuilt after being virtually destroyed during World War II, and only fragments of the tombs of the early rulers survive.

11 'My life was put in danger through the great iniquity of E.K. against me.'

12 'Sudden bursts of anger with my wife.'

13 Konin had nothing more solid than a wooden bridge over the River Warta till after World War II. The river regularly froze in winter and burst its banks violently in the spring. (Richmond T, *Konin: A Quest*; London, 1995.)

14 The 'old style' was the Julian calendar, used in most of Protestant Europe; the 'new style' was the Gregorian calendar (see 15 December 1582). From this point until his return to England, Dee gave either both dates or only the Gregorian one.

15 Nalvage appeared for the first time at an Action on 11 February 1584, covered with a reddish-purple robe, and introduced himself as 'the Spirit of Wisdom'.

16 Dee later added a comment in the margin: 'Note, at Prague, Aug. 24, I understood that Sir Henry Sydney was not dead in February nor March, no nor in May last: therefore this must be considered, Dr Hageck his son told me. You may also mark how the Devil at this time did misinform E.K. and so it is possible that this, being a lie, was his.'

17 The number 252 was believed to be mystical, perhaps because it can be expressed as $2^2+2^3+2^4+2^5+2^6+2^7$ (*Monas Hieroglyphica*, trans. Josten CH, p. 175). It was also associated with the philosophers' stone (Clulee NH, *John Dee's Natural Philosophy*, p. 103).

18 Dee was giving the exchange rate in *grossus pragensis* or *groschen.*

A doctrine for you only

AT THE BEGINNING *of April 1584, the angel Nalvage began teaching Dee the angelic or Adamical language, through which God had created the universe but which had been lost to mankind since the fall of Adam. The language, Dee was told, would enable him to understand the true nature of everything in Creation, and to summon and communicate directly with all God's creatures.*

The work of delivering and receiving this mystical language was to occupy the next three months, testing Dee's endurance to the limits. 'Be patient,' Nalvage urged him on only the second day, 'for I told you it would be tedious.'

Dee's painstaking records of the angelic 'keys' or 'calls', and how to use them, make up almost a third of what was subsequently published as A True and Faithful Relation. *Bafflement at the apparently random sequences of letters and numbers led the scientist Robert Hooke to put forward the mistaken theory that Dee was in reality a government spy using an elaborate code.*[1]

12 *Apr.* Thursday, mane, Cracoviæ. Some delay upon our prayers made, at length appeared Nalvage in shape and attire as last before. He standeth still.

NALVAGE: 'Listen patiently, my brothers. The godhead looked down upon the earth. He saw that all things grew contrary to their creation and nature. For, lo, the time is come, and he that is the son of unrighteousness, is and liveth. Unto him therefore shall be given strength and power: and the kings of the earth shall become mad: yea, even raging mad; yea even in the third madness, and that in the depth of their own imaginations; and I will build my temple in the woods, yea even in the desert places; and I will become a serpent in the wilderness.

'Lo, the thunder spake, and the earth became misty, and full of fog, that the soul of man might sleep in his own confusion. The second thunder spake, and there arose spirits, such as are for sooth-sayers, witches, charmers, and seducers: and they are entered into the holy places, and have taken up their seats in man. Woe be unto the earth therefore, for it is corrupted. But even then said the Lord, "Lo, I will be known in the

wilderness, and will triumph in my weakness."

'And lo, he called you, and you became drunken, and foolish with the spirit of God. And Raphael descended: and he was full with the power, and spirit of God: and it became a doctrine, such as was never from the beginning: not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of flesh: but simple, plain, full of strength, and the power of the Holy Ghost.

'I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 tables. In 49 voices, or callings: which are the natural keys, to open those, not 49, but 48 (for one is not to be opened) gates of understanding, whereby you shall have knowledge to move every gate; through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the compass of nature, and of all things which are subject to an end.

'But behold, this charge of mine is tied unto time: therefore be diligent to learn, diligent to hear, and that with patience: for it is neither a free school, nor a school of continuance. For as power is not given unto me beyond the first day of August next, so have you no strength to learn after, because I am the staff of your doctrine.'

Δ: 'Thanks be unto the Highest.'

NALVAGE: 'Cease now with me, for no more descendeth.'

17 *Apr.* Tuesday, Cracoviæ. After divers ejaculations appropriate to the Action, and the curtain or white veil yet remaining, E.K. thought divers times that he saw through the white veil and Stone and all, nothing appearing therein.

E.K. immediately fell into a new doubting of the verity of these Actions, and said he had a vision by a good creature the last night, who said these creatures (with which we dealt) would no more appear unto him. Hereupon he said that these our instructors were all devils: and that he would no more sit to receive ABC, and so by letters any doctrine of theirs, unless they would otherwise expressly and lively deliver a plain rule thereof: with many other arguments to disprove the verity of our Actions, whereupon he said 'John your boy can well enough deliver you these letters, and so you need not me' *&c.*

I referred all to God his will and mercies, for as I had at his hands only, and by his order and for his service, required wisdom and true knowledge, so do I not doubt but God will, according to his accustomed goodness, provide that for me that is best for my vocation here in earth, *&c.*

E.K. rose, and went away: and left me alone in my study appointed for these Actions.

19 *Apr.* Thursday, circa 9. As I was in my upper study, and had gathered the holy words of the second and third Call,[2] and had conferred them with their English delivered also unto us: E.K. came up the stairs, and so went into his study, and came out again. And as he was going down the stairs I opened my study door and saluted him. He thereupon came up again, and came into my study. And there I showed him what I had done, and how I had some understanding of those holy words their significations, by reason of due applying the English to the words *&c.*: intending thereby to have induced E.K. to like the better the manner of our friends' due and methodical proceeding with us, and told him that unless of this strange language I should have these words delivered unto us letter by letter, we might err both in orthography, and also for want of the true pronunciation of the words and distinction of the points we might more miss the effect expected.

But as on Tuesday last, so now again he said, our teachers were deluders, and no good or sufficient teachers, who had not in two years' space made us able to understand or do somewhat: and that he could in two years have learned all the seven liberal sciences,[3] if he had first learned logic, *&c.* Wherefore he would have no more to do with them any manner of way, wished himself in England, and said that if the books were his, that he would out of hand burn them, and that he had written to my Lord (by Pernus) that he took our teachers to be deceivers, and wicked, and no good creatures of God: with many such speeches and reasons (as he thought) of force to dissuade himself from any more dealing with them: but willed me to use John my boy as my skryer, for that these spiritual creatures were not bound unto him, *&c.*

I answered unto all these parcels and reasons, as time served, declaring my perfect trust in God, that seeing I have many years desired and prayed for wisdom (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, that he would not either mislike my prayer, or abuse my constant hope in his goodness and mercy. So he went from me this second time.

Note. Pernus went on last Wednesday morning, and had received our letters after noon, on Tuesday last: but on Monday before, the wicked Prince of Darkness did what he could to hinder our proceeding.

On Thursday, Fabius (brother to my Lord Laski his wife) brought news to Cracovia that my Lord Laski was coming to Cracovia-ward. Emericus

came from Kezmarok and returned back again. Fabius rode from Cracovia toward Kezmarok.

24 *Apr.* Note, on Tuesday afternoon, circa horam 4, as we two sat together, E.K. said that he had thought upon the matter this afternoon, and that he now wished to allow me two hours on separate days to receive those things that they desired to convey to us. And I was very grateful to him, and most of all to God, because I understood that this change had been brought about by divine intervention: seeing that before dinner he had been most rigidly fixed in a contrary opinion and desire.

25 *Apr.* Wednesday. Cracoviæ, mane hora 7. The veil appeared at the first almost. After half an hour Gabriel and Nalvage appeared, after my manifold prayers and discourses.

Δ: 'Two keys we have received by the mercy of the Highest and your ministries. The rest we attend.'

GABRIEL: 'Move not from your places, for the place is holy.'

Δ: 'Show a token, O Lord, when thy will is, whereby to persuade thy merciful dealings with us, and the presence of thy faithful ministers.'

The frame of the Stone gave a crickling, no hand touching it, or otherwise any mortal or worldly thing moving it. I heard it very certainly, and to E.K. it seemed the sound of a bunch of keys, as if they had been shaken to and strongly.

GABRIEL: 'In these keys, which we deliver, are the mysteries and secret beings and effects of all things moving and moved within the world.

'In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor science that was or shall be to the end of the world, but they are all as plain here as in their own nakedness. Despise it not, therefore. For unto them that are hungry, it is bread, unto the thirsty drink, and unto the naked clothing.'[4]

NALVAGE: 'Move not, for the place is holy. Move neither in mind, neither in body. Our wisdom shall prove rhetoric. Did I not bid thou shouldst not move?'

E.K.: 'He hath thrown down his rod upon the table.'

I had moved to the door, because I heard some going up and down the chamber without: we had forgotten to shut the stair-foot door.

Δ: 'O Lord, I did it not upon any wilful disobedience. But pardon this fault, and by thy grace (O God) I will avoid the like fault henceforward.'

NALVAGE: 'It was a great fault.'

E.K.: 'Now he is kneeled down, and all his face is under the table. Now he is up again, and taketh his rod in his hand, and maketh a cross with it

three times: east, west, north and south.'

NALVAGE:

52	DAIOI	*of him that liveth for ever.*	Ioiad
51	RIZ	*I am*	Zir
50	PAL	*for*	Lap
49	PLERV	*a strong seething;*	Vrelp
48	MZAZO	*make me*	Ozazm
47	DO	*and*	Od
46	OZLACIM	*in power,*	Micalzo
45	NARMAZ	*show yourselves*	Zamran
44	DOQONC	*unto his servants,*	as Cnóquod.

GABRIEL: 'The place is become more holy, and he is become more meek.'

NALVAGE:

43	AC	*therefore*	Ca
42	RACAZ	*Move*	Zacar
41	LEHOG	*saith the first,*	Gohel

E.K.: 'Now the cross is come in again, thinner than it was before.'

40	UZROT	*Arise*	Torzú
39	NODIAI	*of the all-powerful*	Iaídon
38	NINAM	*in the mind*	Manin
37	QO	*but*	Oquu
36	EGAT	*as is not*	Tage
35	SROC	*Such*	Cors
34	FORT	*a building,*	Trof
33	NAON	*you are become*	No an
32	PAL	*for*	Lap
31	NOGNOZO	*than the manifold winds:*	Ozongon
30	AIB	*your voices*	Bia
29	SIHC	*are*	Chís [the I long
28	PLACIM	*mightier*	Micalp
27	DO	*and*	Od
26	IRRO	*than the barren stone*	Orri
25	DSUL	*your feet*	Lusd
24	SIHC	*are*	Chis (as χις)
23	IUIG	*stronger*	as Giui
22	HOTLAB	*of righteousness;*	Baltoh
21	EGOO	*for the Chamber*	Ooge

20	SBRVT	*in their beauty*	Turbs
19	QLSROL	*the flowers*	Lorslquu
18	ATQ	*or as*	Quuta
17	ADELCARAP	*for a wedding*	Paracleda
16	OHLAT	*cups*	Talho
15	AT	*as*	Ta
14	GMARBA	*I have prepared*	Abramg
13	AMRASAC	*whom*	Casarma
12	HPDAIP	*within the depth of my jaws*	Piadph
11	ZAZAZI	*have framed*	Izazaz
10	GRUPLAI	*the burning flames*	Ialpurg
9	MABOS	*whom*	Sobam
8	L	*of the first*	A word
7	VIIV	*O you the second*	Viiv
6	DLAS	*your voices of wonder*	Sald
5	PIAAF	*understand*	Faaip
4	MO		Om
3	GNOZ	*of the winds*	Zong
2	HAAPV	*the wings*	Vpaah
1	TGDA	*Can*	Adgt

The first word ——— The first is the last.

1 ——— *Can.*

E.K.: 'Now he holdeth up many hands and fingers, and on the very end of the fingers distinctly these parcels appeared in English.'

2 ——— *The second word* ——— *The wing.*
Vpaah, is the *wings,* and *Adgt,* is *Can.*
3 ——— *of the winds,*
4 ——— *understand your voices of wonder.*
5 ——— *O you*
6 ——— *the second*
7 ——— *of the first,*
8 ——— *whom*
9 ——— *the burning flames*
10 ——— *have framed*
11 ——— *within the depth of my jaws,*
12 ——— *whom*
13 ——— *I have prepared*
14 ——— *as*

15 ——— *cups*
16 ——— *for a wedding,*
17 ——— *or as*
18 ——— *the flowers*
19 ——— *in their beauty*
20 ——— *for the chamber*
21 ——— *of righteousness;*
22 ——— *stronger*
23 ——— *are*
24 ——— *your feet*
25 ——— *than the barren stone,*
26 ——— *and*
27 ——— *mightier*
28 ——— *are*
29 ——— *your voices*
30 ——— *than the manifold winds:*
31 ——— *for*
32 ——— *you are become*
33 ——— *a building*
34 ——— *such*
35 ——— *as is not*
36 ——— *but*
37 ——— *in the mind*
38 ——— *of the all-powerful.*
39 ——— *Arise,*
40 ——— *saith the first,*
41 ——— *Move*
42 ——— *therefore*

E.K.: 'All the Stone is become very dark.'

The wicked said: 'Thou shalt go no further.'

I prayed Roffensis Psalm 9 and the Lord's Prayer, and the Stone became clear, and the fingers appeared again through the mercy of the Highest.

43 ——— *unto his servants;*
44 ——— *show yourselves*
45 ——— *in power,*
46 ——— *and*
47 ——— *make me*
48 ——— *a strong seething;*
49 ——— *for*

50 ——— *I am*
51 ——— *of him*
52 ——— *that liveth for ever.*[5]

Remember that on Wednesday night, my Lord Albert Laski came at night to Cracovia, and lay in a little wooden lodging among gardens by St Stanislaus Church: and on the Friday morning following intended to enter his journey toward Kezmarok, and the recovering of Kezmarok:[6] Jesus prosper his just cause.

7 *May.* Remember that on Saturday afternoon, the Chancellor came to Cracow with 60 coaches in his company and train: he bringing in a close coach (covered with red) the Lord Samuel Sborosky prisoner, whom he took on Thursday/Friday night before, at his sister's house, being separated from his soldiers and servants, *&c.*[7]

21 *May.* Die Lunæ, hora 7 (inchoante) a meridie. After a quarter of an hour (almost) appeared our instructors, as of fore time.

NALVAGE: 'There are 30 Calls yet to come. Those 30 are the Calls of 91 princes and spiritual governors, unto whom the earth is delivered as a portion. These bring in and again displace kings and all the governments upon the earth, and vary the natures of things with the variation of every moment. These are generally governed by the twelve angels of the twelve tribes, which are also governed by the seven which stand before the presence of God.[8]

'In the first air, the ninth, eleventh and seventh angel of the tribes bear rule and govern. Unto the ninth, 7000 and 200 and nine ministering angels are subject. Unto the eleventh 2000, 300, 60. Unto the seventh 5000, 300, 60, two. Count the number.'

Δ: 'The whole sum of this government amounteth to 14931.'

NALVAGE: 'It is right.'

E.K.: 'Now Gabriel standeth up.'[9]

Δ: 'May I be bold to ask you one question? Is the Queen of England alive or dead?'

GABRIEL: 'She liveth. I am nothing near the earth.'

E.K.: *'The curtain is drawn.'*

We prayed jointly some prayers. Upon my motion for the Lord Al. Las. how to deal with the Chancellor, the curtain was drawn open.

MAPSAMA: 'My name is Mapsama. Thou shalt go from hence with him to the Emperor: God will stir up farther matter, by thy presence there.'

Δ: 'Shall all our lessons be finished, and sufficient power delivered unto

us according to the promise of God?'

MAPSAMA: 'You shall be able to practise by Sunday.'

Δ: 'What shall, then, be the hability of my skill to practise before Sunday next?'

MAPSAMA: 'These Calls touch all the parts of the world. The world may be dealt withal, with her parts; therefore you may do anything. These Calls are the keys into the gates and cities of wisdom. By Sunday you shall have all things that are necessary to be taught; then (as occasion serveth) you may practise at all times. But you being called by God, and to a good purpose.'

Δ: 'How shall we understand this calling by God?'

MAPSAMA: 'God stoppeth my mouth, I will answer thee no more.'

23 *May.* Wednesday, mane, hora 7¼ fere. There happened a great storm or temptation to E.K. of doubting and misliking our instructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his sake, *&c.* At length the curtain was opened, and they appeared.

GABRIEL: 'The time shall come that the oak that is beaten with every storm shall be a dining-table in the prince's hall. Move not, for the place is holy.'

E.K.: 'There appeareth a great thing like a globe, turning upon two axle-trees.'[10]

NALVAGE: 'The earth in the first air, is this...' (Pointing on that globe to it.)

Δ: 'We beseech you to bound or determine the countries or portions of the earth by their uttermost longitudes and latitudes, or by some other certain manner.'

NALVAGE: 'Our manner is not as it is of worldlings: we determine not places after the forms of legs, or as leaves are: neither we can imagine any thing after the fashion of an horn, as those that are cosmographers do.[11]

'Notwithstanding, the angel of the Lord appeared unto Ptolemy, and opened unto him the parts of the earth: but some he was commanded to keep secret: and those are northward under your Pole. But unto you, the very true names of the world in her creation are delivered.'[12]

E.K.: 'Now he showeth the North Pole, and the great mountain.'

NALVAGE: 'Here be seven kingdoms. Their chief city is called Fiacim, all that are of that king's council are astronomers. The king's name that now governeth is Gapsacar.

'The first... Seest thou this country? Colchica. The second... Cireniaca.'

E.K.: 'Hard by a great water.'

NALVAGE: 'The third... Nasamonia. The first... Carthago. The second...'

E.K.: 'Now appear many crocodiles, long-necked, scaled on the body, with long tails. A great place appeareth, covered about with fire. Many great serpents appear here of 200 foot. It appeareth very eastward. No people appear here.

'There cometh from heaven like a mist, and covereth a great place, about 300 mile long, like a park, enclosed with fire. It is on a high ground. There come four rivers out of it, one east, another west, another north, and another south.[13] The pales or enclosure of it seem to be arches, beset most richly with precious stones. In the gate of it stand three men like us: one is in a long gown with many pleats, the other like in a cassock, the third in the rough skin of a beast. In the name of Jesus: is this the Paradise that Adam was banished out of?'

NALVAGE: 'The very same: from hence he was turned out into the earth.'

Δ: 'It should seem this must be on the earth.'

NALVAGE: 'It is upon the earth.'

Δ: 'You said that from hence he was turned out into the earth.'

NALVAGE: 'The curse of God in Adam caused the earth, whereinto he was cast, to be accursed. Therefore is Paradise distinguished from the earth, in respect of her purity: because the earth is defiled, and corrupted with man.'

Δ: 'Till 45 degrees, both northerly and southerly, all is known in the most part of the world: but of any such place there is no knowledge nor likelihood by any history of these days, or of old time.'

NALVAGE: 'Therefore this is cunning, and the wisdom of God. There dwelleth flesh in it that shall never die.'

Δ: 'Elie and Enoch, by the Apocalypse do seem that they should suffer death, under Antichrist, if we understand right. There is Elie, Enoch and John: they shall seem to be dead, by his power, but not dead.'[14]

E.K.: 'Here appear men with talons like lions. Here appear little men with long beards: their bodies as children's bodies. Here appear people with one eye in their head, seeming to be in their breast, toward the Equinoctial.'

Δ: 'I remember of people called Arimaspi.'[15]

NALVAGE: 'This day's lesson is as much worth as all between this and Mauretania.'

Δ: 'I beseech you, to what part is Atlantis and the annexed places under the King of Spain, called the West Indies?'

NALVAGE: 'When these 30 appear, they can each tell what they own. Prepare for tomorrow's Action.'

Δ: 'Most gladly.'

E.K.: 'If you prove yourself true, you shall win me to God.'

24 *May.* Thursday. Because E.K. came not (according as it was bidden yesterday) to follow the Action, I went to his study door and knocked for him, and I requested him to come. And he refused so to do, and gave me a short and resolute answer, that he would never more have to do with these Actions. I asked him the reason why. He would give none, but earnestly denied to proceed. I told him that his words yesternight[16] (that he could not this day deal) did very much grieve me, *&c.*, whereof he made small account. So I went into my study again, and committed the cause to God.

After half an hour and less, he came speedily out of his study, and brought in his hand one volume of Cornelius Agrippa his works, and in one chapter of that book he read the names of countries and provinces collected out of Ptolemæus (as the author there noteth).[17] Whereupon he inferred that our spiritual instructors were coseners to give us a description of the world, taken out of other books: and therefore he would have no more to do with them.

I replied, and said: 'I am very glad that you have a book of your own wherein these geographical names are expressed. Whereby you may perceive how your reason is marvellously confounded by your wilful fantasy: for so much as, wherein you would find fault in our spiritual instructors' doings, therein they have done that which I requested them, as appeareth: and that to the intent of known countries we might understand which angels had the government: for such purposes as occasion might offer or require our practices to be tried in.

'This,' quoth I, 'is too gross your error, and too wilful your wrangling. But I do in narrower points peruse and consider their words and doings: in which though sometimes my writings (after your declaration) hath been amended by them, yet the occasion of miswriting for the most part hath been either in your misreporting what you saw or heard, or in my wrong hearing or writing: and sometime by the spiritual present correcting of my writing, and sometime longer after, *&c.*'

But for all this, E.K. remained of his wilful intent, and so departed to his study again: and I committed God his cause into his own hands, care and ordering, as may be best for his honour and glory. So be it.

24–26 *May.* Thursday, Friday, Saturday last were lost by E.K. his disquietness, God be merciful unto us.

28 *May.* Monday, hora 10½ ante meridiem. I said the Lord's Prayer. After this, an hour and a half, after divers our discourses of my wife her speeches and usage toward E.K. *&c.*

E.K.: 'Here appeareth Mapsama.'

Δ: 'In the name of Jesus, we beseech you to deliver the verity of your message.'

MAPSAMA: 'He liveth, and he saith: "Let the day that I will visit you in be unknown unto you, and let the end of my goodness be yet hid from you."'

E.K.: 'I thought you would say so.'

MAPSAMA: 'But this you shall do. Bind up together paper, 48 leaves: whose skin shall bear silver: whose perimeter shall be 30 inches: in length, eight: in breadth, seven.'

Δ: 'Do you require it to be parchment, or paper?'

MAPSAMA: 'I have said.'

Δ: 'What shall I then do after I have caused 48 leaves to be bound?'

MAPSAMA: 'This done, rise up and perform your journey, as you are commanded.'

Δ: 'I have heard only of the binding of the book. Mean you after the binding of the book that this journey shall be entered into?'

MAPSAMA: 'Aye.'

Δ: 'What shall I do with the book after I have bound it?'

E.K.: 'I will answer for him: burn it.'

MAPSAMA: 'In the middest of the Table lay down the book and go forth; make also the doors after you. For man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.

'I have entered already into the Emperor's heart.

'When I warn you, you shall return. If time govern not my providence, repine not, but let my providence govern time. Look neither for the sun nor the moon, but be ready always.

'Three days before you take your voyage, shall you meet me here.'

8 *June.* Cracoviæ. Friday, mane hora 7½. Nothing appeared today.

Albeit the like had never happened to us (that I remember), but that either cloud, veil or some voice was perceived by E.K., yet this unaccustomed absence and silence we not only took patiently: but E.K. used many good reasons to prove that servants ought to attend so long as it pleased their master to have them await his coming to any place, to them. And that, about our own affairs we are contented to use patience for a long time, but to await the Lord his coming or message, is a time better spent, than in any humane affairs, *&c.*

He very plainly and at large made manifest his conversion to God from the practices with wicked spirits: yea, that he was ready to burn whatsoever he had of their trash and experiments. That he would write in a book the manifold and horrible doctrine of theirs, whereby they would have persuaded him:

...That Jesus was not God
...That no prayer ought to be made to Jesus
...That there is no sin
...That man's soul doth go from one body, to another child's quickening or animation
...That as many men and women as are now, have always been: that is, so many human bodies, and human souls, neither more nor less, as are now, have always been
...That the generation of Mankind from Adam and Eve, is not an history, but a writing which hath another sense.[18]

Moreover he declared that about nine or ten days past he did intend to have gotten away secretly by the help spiritual of those with whom he had so long dealt: and therefore that till now, he dealt hypocritically. But, whereas they to fore were ever accustomed to threaten him with beggary (a thing which he most hated and feared), that now he careth not if he should have want: yea, he took it neither to be shame or sin to beg: and that he now made more account of God his favour and life eternal, than he doth of all transitory wealth. And as for the issue of these Actions, he would never either doubt or mislike, howsoever they fell out: assuring himself that God would do all things best, and for his honour, *&c.* Many other his sayings very godly I omit, thinking these sufficient here.

11 *June.* Cracoviæ. Monday, mane hora 7¼. After our prayers due, and thanks to the Almighty for his great mercies and power showed in the conversion of E.K., we stayed still attending some show, as we were accustomed to receive.

E.K. of himself said these sentences worthy to be recorded:

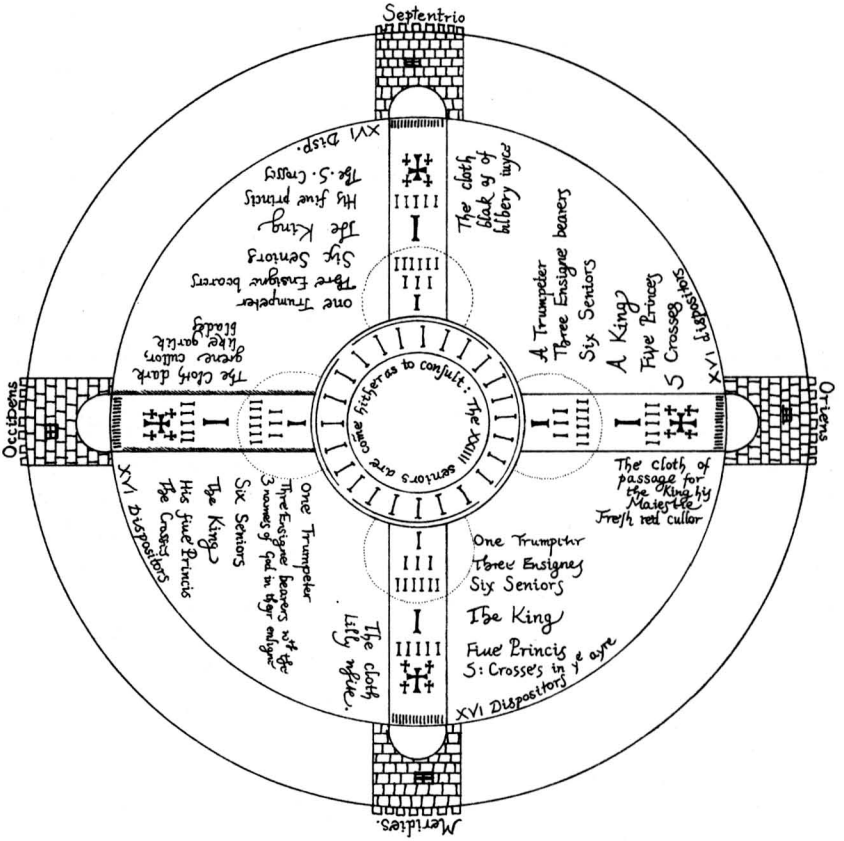
'I acknowledge my sins have deserved that this seven years I should have no show or sight of his good creatures.

'If I should sit thus for seven years, attending the pleasure of God, I would be contented.

'I repent me nothing of that I have done in forsaking those I was wont to have to do withal, *&c.*'

In the Stone nothing appeared all this while of our sitting here. Hora 11 we left off, so we attended three hours and three-quarters.

20 *June.* Wednesday, a meridie. Cracoviæ. It is first to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a vision, in manner as followeth: one standing by his bed's head, who patted him on the head gently, to make him the more vigilant. He seemed to be clothed with feathers, strangely wreathed about him all over, *&c.*



There appeared to him (E.K.) four very fair castles, standing in the four parts of the world: out of which he heard the sound of a trumpet. Out of every gate then issued one trumpeter, whose trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.

After the trumpeter followed three ensign bearers.

After them six ancient men, with white beards and staves in their hands.

Then followed a comely man, with very much apparel on his back. After him came five men carrying up of his train.

Then followed one great cross, and about that four lesser crosses.

After the crosses followed 16 white creatures.

And after them, an infinite number seemed to issue, and to spread themselves orderly in a compass, almost before the four foresaid castles.

Upon which vision declared unto me, I straightway set down a note of it; trusting in God that it did signify good.

After noon, as E.K. sat by me, he felt on his head some strange moving:

whereby he deemed that some spiritual creature did visit him. The spiritual creature seemed to E.K. to be very heavy on his right shoulder, as he sat by me in my study: and as E.K. considered the numbers of such as he had numbered to pass out of the four gates (it is to wit 1.3.6.1.5), the spiritual creature said, 'The number 16 is a perfect number, consisting of 1.3.6.1 and 5.' He said furthermore, 'God the father is a standing pillar.'

Upon which word I asked him if I should write such matter as he was to speak. And he answered to E.K. at his right ear: 'If thou wilt.' His voice was much like unto a man's voice, not bass, nor hollow.

SPIRIT: 'Divided with a straight line, is one and two.'

Δ: 'What is to be divided with a straight line?'

SPIRIT: 'The pillar.'

Δ: 'In the name of Jesus, who art thou?'

SPIRIT: 'I am AVE. I, in the favour of God, considering (and by force of his secret love toward you) how Satan purposeth, yet, and daily to overturn you, thought good (through the mercies of God) to prevent his malice, and the effect thereof. He hath sealed the earth from you, and I will open it unto you. He hath said, you shall be poor: but I say, you shall become exceeding rich.

'I expound the vision.

'The four houses are the four angels of the earth. In each of these houses, the chief watchman is a mighty prince, a mighty angel of the Lord: which hath under him five princes.

'The 24 old men are the 24 Seniors, that St John remembreth.[19]

'The 12 banners are the 12 names of God, that govern all the creatures upon the earth, visible and invisible, comprehending three, four and five.

'Out of these crosses come the angels of all the airs: which presently give obedience to the will of men, when they see them.

'Hereby may you subvert whole countries without armies: which you must, and shall do, for the glory of God.

'By these you shall get the favour of all the princes, whom you take pity of, or wish well unto.

'Hereby shall you know the secret treasures of the waters, and unknown caves of the earth.

'And it shall be a doctrine for you only, the instrument of the world.'

E.K.: 'The will of God be done.'

Δ: 'Amen.'

22, 23 *June.* Note. On Friday, and especially Saturday, E.K. had great temptations not to credit this Action, and was said unto by a voice, how

our instructors would use cavillation of our disordered life, to forsake us, and not to perform according to our expectation of the former promises to be performed by them.

A voice said likewise to him that A.L. should not go to the Emperor's Court, for lack of money: for he should get none here. Likewise, it willed him to go up into his study and he would show him all the effect of our instructions received.

E.K. complained to me how he was thus grievously molested by such means, and almost brought in despair. But I comforted him as well as I could (myself being inwardly most sorrowful) and made my moan to God by prayer when I was alone: for him, and our cause. Moreover he could not be persuaded by me that good angels would undertake to help us to any relief by money or treasure: affirming that it appertained to the wicked ones: seeing they were the lords of this world, and the kingdom of God was not of this world, *&c.*

I said, that the wicked were in the world, and of the world: but the elect were in the world, but not of the world. Therefore the godly (as the patriarchs and many nowadays) might have money; but to use, not abuse it: and that such is our case and necessary request to God, *&c.*

24 *June.* Sunday. A meridie horam circiter tertiam. Cracoviæ.

Note, while at my lodging (by St Stephen's) I was writing the note (on the page going next before) of the temptations of Friday and Saturday: E.K. was at my Lord A.L. his lodging (at the Franciscan Friars, where he lay at physic) and at the same time, this happened, as followeth.

As my Lord A.L. and E.K. sat together, conferring and consulting of our affairs, of God's mercies, and of sundry temptations of the spiritual enemy, and afterward, as the Lord A.L. was reading Roffensis Psalm '*De Fiducia in Deum*', suddenly, upon E.K. his right shoulder, did a heavy thing seem to sit, or rest, whereof he told the Lord A.L. And afterward was this voice uttered by that creature in Latin: 'Laski, veniet tempus, cum tu portabis versum sedecimum, illius Psalmi undecimi, in vexillo tuo, et vinces inimicos tuos.'[20]

Then A.L. sought in David's Psalter for the 11 Psalm, and 16 verse thereof: and while he was so about that Psalm, the voice said that he meant not that Psalm of David, but the 11 Psalm of Roffensis: which Psalm the Lord A.L. was then in reading to E.K. and was about the verse '*Hic labor et dolor, &c.*' being the sixth verse.

By and by after, the voice said in English: 'Trust thou in God.'

Hereupon the Lord A.L. did read forth that Psalm of Roffensis, and

when he came to the 16 verse thereof, being:

> *Si ambulavero in medio tribulationis, me custodies adversus inimicos meos. Manum tuam extendes, et dextera tua me salvabis.*[21]

Thereupon the voice said: 'Put to the first line of the next verse': and that was '*Domine tu omnia pro me perficies.*'

And as he would have read further, the voice willed him to stay at those words, and said as followeth: 'I swear unto thee by the true and living God, that this shall come to pass.'

Then E.K. said unto the creature: 'In the name of God, who art thou?' And he answered in Latin, and said: 'Ego sum AVE, cras plura audietis.'[22]

27 *June.* Having said the Lord's Prayer, and a special prayer against the temptations of Satan, Ave himself appeared.

E.K.: 'He is here.'

Δ: 'Gloria Patri, et filio, et spiritui sancto, *&c.* Amen.'

AVE: 'The end of all things is even at hand: and the earth must be purified, and delivered to another. For, immediately after your being with Cæsar, shall the whole world be in sudden alteration. Battails and bloodshed great number. The kings of the earth shall run into the hills, and say "Cover us."

'The 15 day of September, that shall be 12 months, shall you set up the sign of the Cross even in the midst of Constantinople.'

Δ: 'Thy will be done, O Lord, to thy honour and glory.'

AVE: 'In this kingdom shall be much bloodshed, and the one shall cut another's throat. And as the Lord hath promised, so shall it come to pass.'

14 *July.* Remember that on Saturday, the 14 day of July by the Gregorian calendar, and the 4 day of July by the old calendar, Rowland my child (who was born anno 1583, January 28, by the old calendar) was extremely sick about noon, or midday, and by 1 of the clock ready to give up the ghost, or rather lay for dead, and his eyes set and sunk into his head, *&c.*

I made a vow, if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would (during my life) on Saturdays eat but one meal, *&c.*

18 *July.* Remember on Wednesday night the 18 of July, as I walked alone about 9 of the clock in the evening, in the chamber before my study (above) in divers places of that chamber appeared flashes of fire, and it did not lighten abroad.

23 *July.* Cracoviæ. Monday, mane circiter 8. I read Mapsama his first words

of the book to be prepared of 48 leaves to be silvered, and would gladly know what I was now to do.

By and by, at the first looking into the Stone, there appeared ten pikes, all black on the ground in a circle, as it were, and one in the middle: a great pike, standing up. And *'Vera, falsis, falsa'* seemed to be written in the middle of that circle, somewhat blacker than all the rest, which seemed to be as new molten pitch.

I made a short discourse to God of my sincere and just dealing hitherto of the Book of Enoch written; of the book to be silvered, how hardly I can get it performed to my contentment (the books being laid on the Table, that of Enoch, and that as it was silvered) *&c.* I craved therefore the exposition of this dark show, and as yet nothing pleasant, or plain.

After this appeared a man all black, naked all over.

NAKED SPIRIT: 'As concerning the book, when thou art at the end of thy journey, it shall be told.'

Δ: 'Misericordias Domini in æternum cantabo, Amen. Hallelujah. Amen.'

1–9 *Aug.* On Wednesday the first day of August, at afternoon (hora 3) we entered on our journey toward Prague, in the Kingdom of Beame, whither we came on Thursday seven-night after, by 3 of the clock, that is exactly in eight days.

We came by coach, I, E.K. and his brother, and Edmond Hilton, so that we came to Prague Augusti 9 by the new calendar: but by the old, July 30, two days before August the old calendar.

15 *Aug.* Wednesday. We began on the day of the Assumption of the blessed Virgin Mary: in the excellent little stove or study of Dr Hageck his house lent me, by Bethlehem in old Prague: which study seemed in times past (anno 1518) to have been the study of some student or skilful of the Holy Stone. A name was in divers places of the study, noted in letters of gold and silver, *Simon Baccalaureus Pragensis.* And among other things manifold written very fairly in the study (and very many hieroglyphical notes philosophical, in birds, fishes, flowers, fruits, leaves and six vessels, as for the philosopher's works), these verses were over the door:

> *Immortal honour, and equal glory, are owed to the one*
> *By whose wit this wall is adorned with colour.*

And of the philosopher's work (on the south side of the study) in three lines uppermost was this written:

> *This art is precious, transient, delicate and rare. Our learning is a boy's game,*

and the toil of women.[23] *All you sons of this art, understand that none may reap the fruits of our elixir except by the introduction of the elemental stone, and if he seeks another path he will never find the way nor attain the goal.*

NOTES

1 Hooke R, *Posthumous Works,* pp. 203–9; London, 1705. For an excellent summary of the historical context and the supposed significance of the Adamical language, see Clulee NH, *John Dee's Natural Philosophy,* pp. 210–14. Dee hoped that it would enable him to command the spirits, who would then reveal to him the 'mysteries of their creation'; but the process of delivering the language was never completed.

2 The second and third calls had been delivered on 14 April.

3 For the schoolmen of the Middle Ages, the seven liberal sciences (arithmetic, music, geometry, astronomy, grammar, rhetoric and logic) comprised the basis of all knowledge.

4 Three of the seven corporal works of mercy (together with tending the sick, housing the homeless, visiting the afflicted and burying the dead).

5 The translated calls contain strong echoes of the Psalms: see for instance Psalm 104.

6 See Dee's fourth question of 22 February/2 March 1584.

7 Samuel Zborowski—the youngest of five noble brothers—had been one of the supporters of Henri de Valois, who had ruled Poland between 1572 and 1575. At a tournament after Henri's coronation in February 1573, Zborowski had ridden into the arena and thrown down the gauntlet, and been mortally insulted when no one accepted the challenge except a common soldier. He tried to assault the soldier, then swung his mace at a courtier who intervened. When the courtier died of his wounds, the new king sentenced Zborowski to perpetual banishment. Zborowski spent six years in Transylvania before returning illegally, and was soon causing more trouble by feuding with his neighbours. He finally provoked the chancellor, Jan Zamoyski, into arresting him and having him executed in the market-place at Kraków. The furious response of his brothers brought the country to the brink of civil war, and ended up making their faction even more powerful than before. Albert Laski was among their sympathisers.

8 See Revelation xxi. 12; viii. 2.

9 Gabriel went on to deliver several more sequences of numbers, explaining the divisions and governments of the angels over the earth. In order for Dee to spread his message of the universal reformation throughout the world, it was

necessary for him to know which angels had sway in which places.

10 Writing in the fourteenth century, the compiler of Sir John Mandeville's adventures described the two outermost stars—the Star Transmontane and the Star Antarctic—in similar terms: 'Those two stars ne move never, and by them turneth all the firmament right as doth a wheel that turneth by his axle-tree.' (*The Travels of Sir John Mandeville*, ed. Pollard AW, p. 120; Glasgow, 1900.)

11 Nalvage is ridiculing the propensity of geographers for describing the shapes of countries and land-masses in terms of human and natural characteristics. Abraham Ortelius, for instance, in his description of Italy, wrote that 'the ancient writers do liken it unto an oak leaf' and that it is 'not without great resemblance in the proportion and shape of a man's leg from the hip unto the sole of the foot.'

12 Most of the places mentioned by Nalvage are listed in Ptolemy's *Geographia*. Colchica, or ancient Colchis—the mythical home of Medea, and the goal of the argonauts—is sometimes identified with Mingrelia to the south-east of the Black Sea. Cireniaca was the coastal area of north-east Libya, while Carthago was the ancient city-state of Carthage on the Gulf of Tunis. The Nasamones were a people in central Libya and Egpyt. The description of the king's counsellors at Fiacim (not mentioned by Ptolemy) seems to come from Sir John Mandeville's account of Cathay: 'At one side of the emperor's table sit many philosophers that be proved for wise men in many diverse sciences, as of astronomy. . . . And everych of them have before them astrolabes of gold.' (*The Travels of Sir John Mandeville*, ed. Pollard AW, p. 153; Glasgow, 1900.)

13 See Genesis ii. 6–10.

14 Elijah, Enoch and John (the author of the Book of Revelation) were all said to have been taken up into heaven without dying (II Kings ii. 11; Genesis v. 22–4; Revelation iv. 1, 2).

15 Ptolemy mentions the Arimaspi as a people in India, but without these outlandish characteristics, which owe more to the fantastical tales of Sir John Mandeville and Pomponius Mela.

16 'Those words he spake after the Action ended more than an hour in the chamber before my study of practice' (Dee's marginal note).

17 See Cornelius Agrippa's *Three Books of Occult Philosophy*, trans. Freake J, book 1, chapter 31; London, 1651.

18 These heresies echo the rationalist teachings of Faustus Socinus (1539–1604), who arrived in Poland in 1579. Faustus denied the divinity of Jesus and the transmission of original sin.

19 'The 24 Seniors in the Apocalypse' (Dee's marginal note). This whole passage draws heavily on the Book of Revelation, especially chapters 4–9.

20 'Laski, the time will come, when you will carry the 16th verse of the 11th Psalm on your standard, and you will conquer your enemies.'

21 See Psalm 138 in the Authorized Version: 'Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of thine enemies, and thy right hand shall save me.'

22 'I am AVE, tomorrow you will hear more.'

23 Some of the most prominent early alchemists (especially in ancient Greece) were women, such as Maria the Jewess, Kleopatra, Theosebeia and Paphnutia the Virgin. (Sherwood Taylor F, 'The origins of Greek alchemy.' *Ambix* 1, 41–4, 1937.)

An audience of the Emperor

THE COURT OF *the Emperor Rudolph II was a centre of learning and culture which outshone even the courts of Elizabeth I of England and Philip II of Spain. Rudolph's proteges included philosophers and antiquaries, cartographers, mathematicians and emblematists, poets and musicians, allegorical and Mannerist painters, and designers of clocks, fountains and automated musical instruments. After the death of the court astronomer Tycho Brahe in 1601, Johann Kepler was to spend the most productive years of his life at Rudolph's court. There was also regular contact between Prague and the other great intellectual centres of Europe. Visitors included the cosmologist and mystic Giordano Bruno, Dee's pupil Sir Philip Sydney, and the Flemish painters Jan and Pieter Brueghel (the sons of Pieter Brueghel the elder). However, it was Rudolph's legendary interest in alchemy and the occult, above all, that must have led Dee to expect a warm welcome at his court.*

In his letter of introduction, John Dee wrote of the 'almost incredible combination of things' which had brought him and the Emperor together in a 'divine plan'. As a young man he had served three successive emperors, including Rudolph's father and grandfather;[1] therefore Rudolph was his fourth emperor, just as Dee's name was (as he said) 'the fourth letter of the triple alphabet'.[2] He concluded his letter by offering his services 'in whatever way I can be useful to such a great Emperor'—without mentioning that he was in fact on a mission from the angels to reprimand Rudolph for his sins.

17 *Aug.* Friday, mane. Pragæ. Because I would make no delay for the letter writing to the Emperor Rudolphus, I framed myself to write, beseeching God that I might so write as might be sufficient for the purpose, *&c.*[3]

21 *Aug.* I received letters from my wife, that she and her children are well. God have the praise and thanks therefor. Amen.

24 *Aug.* Friday, a meridie. Pragæ. Being willed to deal with Rudolphus, first by letter and then by speech, I thought good to send the letter before written for the Emperor, by the Noble Don Wilhelmo de St Clemente, the King of Spain his præfectus negotiorum with this Emperor. And thereupon by Emericus Sontag, the Lord Laski his secretary, I wrote to the aforesaid Don Clemente, and sent it this Bartholomew Day.

27 *Aug.* Monday. Note. At noon this day I received letters from the Lord Laski, from my wife, and from my brother Nicholas Fromonds in England: how Mr Gilbert, Mr Sled, Mr Andreas Fremonsheim my bookseller used me very ill in divers sorts.

The dates of the letters from England were of the 15 and 16 day of April 1584. My wife is in great sorrow for my brother Nicholas.

At night after sunset, Emeric Sontag brought me word from the Spanish Ambassador, that he had delivered to the Emperor this day my letters and book: and that he took them graciously and thankfully, and said that within three or four days he would let the Spanish Ambassador understand when he would give me audience.

1 *Sept.* Saturday, ante meridiem circa 10. Pragæ. As I and E.K. sat in my little study: after our talk of divers matters, and of my expecting audience at the Emperor his hand, *&c.*, E.K. saw three little creatures walk up and down in the sunshine, about an handful from the pavement: and the creatures themselves very small, not an handful long, like little shadows or smokes, and the path wherein they walked seemed yellow. They walked a good while to and fro, till at length I suspected that they were sent to us: and so prepared the Show-Stone. But E.K. said, he had rather see them thus out of the Stone. I said that in the Stone we have warrant that no wicked thing shall enter: but without the Stone, illuders might deal with us, unless God prevented it, *&c.* E.K. said again, he had rather deal thus.

E.K.: 'Now two of them seem to kneel down in the sunbeams.'

One of them sayeth: 'We are they that must direct your practices. Behold, let us give testimony of our names. My name is—Ga.'

E.K.: 'He in the middle.'

'My name is—Za.'

'My name is—Vaa.'

'Thou shalt find us amongst the merciful tables delivered unto Enoch:[4] and so unto you.'

THE MIDDLEMOST: 'I am of the third table, and am extreme.'

ZA: 'I am of the third, but of the humanity, and the second.'

VAA: 'And I am of the fourth, but angular and extreme, linear of the

uppermost.'

E.K.: 'They are out of sight.'

Δ: 'Shall I use any other means, to be heard of the Emperor, than as I have done?'

VOICE: 'Follow that which is commanded thee.'

3 *Sept.* Monday, mane. Pragæ. Note: Satan's cunning and vicious stratagem.

There was great disquietness in E.K. being come home from our host's house, where he had lyen all night upon a form: by reason he had been (which he never was the like afore, as he said) with wine overcome suddenly: yet intending with himself to take heed of being overshot in drinking of wine: being requested by the hostess to give her a quart of wine upon the good bargain he had in a cloak he bought of her for 5 ducats.

In this company of drinking was Alexander, the Lord Laski his servant, who came with us to Prague: unto whom E.K. (when the drink on the sudden had overcome him) said he would cut off his head, and with his walking staff did touch him fair, and softly on the neck, sitting before him. This Alexander, being half-drunken himself, by and by took those words in great snuff, and meant to defend himself, and so took his weapon to him, and thereupon they by caused Alexander to go down.

It was supper time, and I that night refrained to sup; and so tarrying at my lodging, and looking out, saw Alexander sitting on the great stone against our lodging. I called to him, and told him that they were at supper: and he came over to me, and he had wept much. He complained of E.K. his former words, and the touch of the staff, how it was against his credit to take that in good part, and spake many soldiers' terms of stout words, not worthy the recording.

I thereupon went to our host's house, and would understand the very truth, and there I found E.K. fast on sleep on a form, most soundly, for which I was right sorry: and yet better pleased to perceive the words of E.K. which so moved Alexander (being half-drunken) to have been spoken by E.K. when wine, and not wit, bare rule: and so pleaded long time with Alexander, that of words spoken so as they were, no such exact account was to be given to him, *&c.*: and after two hours' persuasion caused Alexander to go to bed in our lodging, where he used to lie, for he would have gone out to our former inn, in those raging half-drunken pangs he was in: which I thought not good.

This Monday morning E.K. coming home, and seeing Alexander as he came in, he said: 'They tell I should have spoken words which greatly offended thee yesternight, and that I touched thee with my staff, *&c.* I

know nothing of it'—and shook hands friendly with Alexander.

'Well,' saith Alexander, 'if it had been anyone else,' *&c.*

E.K. came up to me. I told him how sorry I was for this mischance, and told him of the watchmen perceiving Alexander his disquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping (as they did indeed): and farther said, that Alexander in his rage, said, that rather, or before, he should cut off his head, that he would cut E.K. in pieces. So soon as I had expressed that word of this drunken Alexander likewise (whom now I saw quiet, and E.K. also quiet), suddenly E.K. fell into such a rage, that he would be revenged of him for so saying, and for railing on him in the street, as he did, *&c.*

Much ado I, Emericus and his brother had to stop or hold him from going to Alexander with his weapon, *&c.* At length we let him go in his doublet and hose, without a cap or hat on his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander went from him, and said: *'Nolo, Domine Kelleie, nolo!'*

Hereupon E.K. took up a stone and threw after him, as after a dog, and so came into the house again, in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or his brother, *&c.*

This may suffice to notify the mighty temptation and vehement working of the subtile spiritual enemy Satan, wherewith God suffered E.K. to be tempted and almost overcome, to my great grief, discomfort and most great discredit: if it should (as the truth was) have come to the Emperor's understanding, except he had known me well, *&c.* I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight, *&c.* At the least it would cross all good hope here with the Emperor *&c.* for a time, till God redressed it.

After I had brought E.K. to some quietness (by yielding much to his humour *&c.* and saying little), not long after came my messager from my wife at Cracovia, and Hugh my servant with him, to my great comfort through her letters, and the full satisfying of me by Hugh my servant his knowledge farther than conveniently could be written.

About 2 of the clock after noon came this letter to me, of the Emperor his sending for me.

To the noble and most excellent master—master most deserving of respect:

The Emperor has just signified to the Spanish Ambassador that he will summon

your Lordship to him at 2 of the clock, when he desires to hear you. If your Lordship is able to come at the aforesaid hour, you will be admitted at once to the Noble Octavius Spinola, who is his Imperial Majesty's Stall-Master and Chamberlain. He will introduce your Lordship to his Majesty. For the rest, I commend myself to your Lordship with the utmost possible devotion.

Your Lordship's most devoted servant,
Arnoldus van der Boxe

Hereupon I went straight up to the Castle: and in the Ritter-Stove or guard-chamber I stayed a little. In the mean space I sent Emericus to see what was of the clock: and the Chamberlain (Octavius Spinola) spied him out of the Emperor's chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me; and by Emericus he understood that I was the man the Emperor waited for.

He came to me very courteously, hora tertia exacte a meridie, told me of the Emperor's desire to see me and to speak with me. So he returned to the Emperor into the privy chamber, and came out again for me, and led me by the skirt of the gown through the dining-chamber, into the privy chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, my *Monas* and letters by him, *&c.* I came toward him with due reverence of three cursies, who showed me a gracious and cheerful countenance.

Then I craved pardon at his Majesty's hand, for my boldness to send his Majesty a letter and the *Monas Hieroglyphica* (dedicated to his father). But I did it of sincere and entire goodwill I bare to his father Maximilian, and also unto his Majesty: and that the rather, because I had good proof of the favour which the Almighty God beareth unto his Majesty.

He then thanked me for his father's book, and did affirm that he believed me that I was affectionate unto his Highness. And of my estimation with the world of the learned, he had heard by the Spanish Ambassador; and also of my zealous mind towards his Grace: and commended the book *Monas*, but said that it was too hard for his Majesty's capacity; and added that the Spanish Ambassador told him that I had somewhat to say unto him that he would find useful.

I answered 'So I have', and withal looking back whether any man were in the chamber or no, I found that we were alone.

Hereupon I began to declare that all my lifetime I had spent in learning: but for this 40 years continually, in sundry manners, and in divers countries, with great pain, care and cost, I had from degree to degree sought to come by the best knowledge that man might attain unto in the

world. And I found (at length) that neither any man living, nor any book I could yet meet withal, was able to teach me those truths I desired and longed for. And therefore I concluded with myself to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures, and also enjoy means to use them to his honour and glory; and in this purpose made divers assays. And at length it pleased God to send me his light, whereby I am assured of his merciful hearing of my long, fervent, constant and continual prayer in the cause before specified: and that his holy angels, for these two years and a half, have used to inform me, and have finished such works in my hands, to be seen, as no man's heart could have wished for so much. Yea, they have brought me a Stone of that value that no earthly kingdom is of that worthiness as to be compared to the virtue or dignity thereof, *&c.* And that these things be true, I protested, and took to witness the God of heaven and earth—'By whose commandment I am now before your Majesty,' said I, 'and have a message from him to say unto you: and that is this.

'The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall triumph. If you will not hear me, the Lord, the God that made heaven and earth (under whom you breathe and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.

'Moreover, the Lord hath made this covenant with me (by oath) that he will do and perform. If you will forsake your wickedness, and turn unto him, your Seat shall be the greatest that ever was, and the Devil shall become your prisoner: which Devil I did conjecture to be the Great Turk,'[5] said I. 'This my commission is from God. I feign nothing, neither am I an hypocrite, or ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation,' said I.

The Emperor said he did believe me, and said that he thought I loved him unfeignedly, and said that I should not need so earnest protestations: and would not willingly have had me to kneel so often as I did.

Farther I said, his Majesty was to see and understand nakedly, from the beginning, the whole course of this angelical leading, instructing and comforting of me: for so I was commanded that I should, from the beginning, nakedly open unto Rudolph the manner of God his visitation and show unto him the holy vision: which my charge I am ready to do. The Emperor said at another time he would hear and understand more.

I spake yet somewhat more in the purposes before, to the intent they might get some root or better stick in his mind. To be short, he thanked

me, and said he would henceforward take me to his recommendation and care, and some such words (of favour promised) he used, which I heard not well, he spake so low.

In the end perceiving that his will was to end for this time, I did my duty with cursy: and at the door going out, I turned back and made cursy, and so came into the next chamber, where the Noble Octavius Spinola came to me again, and with courteous words offered me great friendship. I took my leave of him, and so came through the Ritter-Stove or guard-chamber, and so down, and home. I had a large hour audience of his Majesty.

5 *Sept.* Wednesday, mane circiter horam 8. Pragæ. Having finished our prayers, *&c.*

Δ: 'I have to the best of my ability both written and spoken unto Rudolph, as I was willed. How it worketh or taketh place in his heart is known to thee, O God, *&c.*

'Now I am to receive farther instructions, what is to be done in this cause, or else whatsoever shall please the Highest, *&c.*'

E.K.: 'Now here is Uriel, and a black thing like a sarcenet of silk before his face, and over his head behind; by the rest of his garments it seemeth to be Uriel.'

Note, Uriel his face now not seen of the eye which had highly offended God.

URIEL: 'Such as defile the seat of the soul, and are suffocated with drunkenness, enter not into the Kingdom of Heaven, neither can behold the ornaments of the Lord his beauty. See, how Satan, how he runneth headlong about and through you.'

E.K. had on Sunday last been marvellously drunk, *&c.*

E.K.: 'He speaketh other words between, which I understand not.'

Δ: 'Almighty, most just judge, have mercy upon us, and purify our hearts and consciences, granting us humble contrition, and sincere confession of our transgressions and iniquities whatsoever. Amen.'

While I was thus requesting God, E.K. made a vow of penance, during his life (in token of hearty sorrowfulness for his fault in this day's Action noted), never to eat his supper or evening meal on Saturdays during his life: wherein I beseech the Highest to regard his inward intent and his continual memory of the Lord his mercies, in sparing him when he most had offended him.

Note. The morning of this Wednesday (before I prepared myself for the former Action) I sent Emericus with two letters to be delivered: the one to the Spanish Ambassador (giving him thanks for his honourable dealing with the Emperor's Majesty in my behalf), and the other to the Noble

Octavius Spinola, thanking him likewise and requiring his instruction or advice how I might most conveniently proceed in dealing with the Emperor's Majesty.

Emericus went and delivered my letter to the Spanish Ambassador: but this he brought back again, saying that the Emperor was ridden very early abroad to Brandys[6] or elsewhere (not certainly being known), and that this Noble Octavius Spinola was gone with his Majesty.

Hereupon I determined with changing the date to send it unto him at the Emperor his Majesty's returning to Prague. (This was done on the following 11 day of September.)

Mr Doctor Hageck his son was by: at noon this day: I sent letters to my wife, to my Lord Laski, and to Mr Paul Hertell, by the messager of Reichenstein, four miles on this side Nysa.[7]

10 *Sept.* Monday, mane hora 9. Pragæ. Having finished our prayers, I invited Ga, Za, Vaa (as being assigned to understand of Rudolph his doings) that of them I might receive instructions.

E.K.: 'There appeareth written in great letters upon a right hand (and no body appearing), the hand being very big: *"Cui est, habet: cui nihil, non habebit."*'[8]

Δ: 'I take this (O Lord) in this sense: that I am to proceed, and to do as I intended, in either writing to Rudolph himself, or to the Spanish Ambassador, or to Octavius Spinola for the Emperor to give me audience, time and place to hear, and see the records and monuments which I have to show him: and that when I had done as was commanded me, that then the purpose of God shall also be done.'

11 *Sept.* Tuesday, hora 9 fere. I sent the letter to Lord Octavius Spinola through Emericus Sontag, secretary of the Lord Palatine of Siradia. Emericus handed over that letter to the Noble Lord Spinola, immediately after his Imperial Majesty's dinner; and the next day, instead of a reply, he ordered me to come.

12 *Sept.* Wednesday, mane. This morning, when Emericus Sontag went up to the Castle for answer from the Emperor, by the Noble Octavius Spinola he received the effect of this answer, which I required the same Emericus to write down with his own hand (for sundry respects), which his own handwriting I have annexed for greater proof of the matter. And because his writing is not easy to be read, I have written it plainer somewhat, as followeth:

His Blessed Cæsarean Majesty generously understands what Master John Dee,

through his Majesty's Chamberlain, Lord Octavius Spinola, has taken the trouble to propose: in response to which, he has graciously taken the following decision. Since he is not perfectly skilled in the Latin tongue in every detail: and furthermore being occupied with many divers affairs of State, will not always have the leisure to grant an audience: it seems to his Majesty that the said Master Dee should be willing to entrust his business to the magnificent Master Dr Curtz.

The said Emericus being (by the Noble Spinola) willed at Evensong time to bring my answer herein, I required the same Emericus to understand when and how soon Dr Curtz should be made privy of his Majesty's pleasure herein.

13 *Sept.* Thursday, mane, hora 7. Pragæ. I received the Noble Octavius Spinola his answer by Emericus, as concerning my accepting of the Emperor his gracious former answer of condescending to my request, so much as he conveniently could: which my answer yesterday night late was delivered to the Noble Spinola. Whereunto he said that my answer would be most acceptable unto the Emperor: and that tomorrow (meaning this Thursday) the honourable Dr Curtz should understand the Emperor's pleasure herein.

Hereupon I willed Emericus to go up to the Castle and to bring himself in sight of the Noble Spinola, if he could: thereby to help his memory, for warning and information to be given to the said Dr Curtz: that so we might come together so soon as conveniently might be.

Mane, horam circiter 9. Pragæ. Having finished our prayers, and the case propounded of the Emperor his answer for dealing with Dr Curtz (a man of his Privy Council: faithful, learned and wise), upon the considerations alleged, I requested of God his pleasure to be signified unto me, by some of his faithful and true messagers: whether I shall openly and frankly deal with this Doctor, so, as the Emperor by him may understand that which he should have done at my mouth and hands originally: and whether I may, both alone with the Emperor as before, and with the said Doctor, deal in this Action as occasion shall serve from time to time, at my discretion, informed by his secret grace divine.

Nothing appearing or being heard in a quarter of an hour space, I suspected some of our misdoings to be the cause of the Lord his refraining to answer. After my prayers and assuring E.K. that the spiritual enemy was here busy and attempted to frustrate this day's Action, he answered that against him (E.K.) he could not prevail or accuse him for his late notable fault: for he had made a reckoning and sorrowful bewailing for that his

trespass, to the Lord, and that he doubted not of forgiveness.

Marry, he confessed that by reason, he himself was an unmeet person to come before the Emperor or princes *&c.*, and therefore if it would please God to discharge him of further meddling, so, by reason he might seem well at ease, *&c.* At length, after an hour appeared Uriel: but with a scarf before his face still as he had last.

Δ: 'God send us the brightness of his countenance when it shall please him.'

URIEL: 'All sins that are forgiven by the Church pass not the fire: but he that is forgiven in his heart by God is safe, as well from the wrath of God to come, as the punishment due unto his offences.

'And therefore is the reconciling of brethren, of great force.[9] Wherefore hath Christ left his body with the Church? Wherefore is he called the bread of life?

'I say unto you, my brethren, that the body of Christ dignified and glorified is true bread. Happy are those that eat of him and that account not his body as the shadow of a candle.

'Lo, he is become one power, one God: in that he is neither separated from his body, nor separateth his body from his Church.

'After a while I come again.'

E.K.: 'Now he goeth away.'

We read over the premises to our great comfort, in the meantime, while Uriel disappeared.[10]

E.K.: 'Now he is here again.'

URIEL: 'Lo, Rudolph hath heard thee, and I will pour my spirit of truth into thee, and thou shalt be a light unto him.

'If he live righteously, and follow me truly, I will hold up his house with pillars of hyacinth, and his chambers shall be full of modesty and comfort. I will bring the east wind over him, as a lady of comfort: and she shall sit upon his castles with triumph, and he shall sleep with joy.

'Moreover I will bless his loins:[11] and his house shall stand to the third generation: and to the end; for, now, the world hath hoary hairs, and beginneth to be sick.

'If he despise my commandment, I will put the sword against him, and in his dwelling-places shall his enemies banquet. Those whom you choose, are chosen; while those you despise, are despised.'

I spake this to E.K.: 'I perceive that I shall not deal with the Dr Curtz now. Well, I can let him understand that I had rather deal with the Emperor himself and so shift myself of him.'

URIEL: 'Yes, deal with him, and hide nothing from him.'

Δ: 'With Dr Curtz, O Lord?'

URIEL: 'Aye. He that addeth unto me, I will add unto him a thousand: but he that playeth with me: lo, I swear, I will blot his name from life.'

E.K.: 'Now he is gone.'

Emericus did bring himself in sight of the Chamberlain, the Noble Octavius Spinola, as I willed him. And he called Emericus to him, and told him that this day Dr Curtz should understand the Emperor his pleasure, to confer with me *&c.*

Emericus about 10 of the clock before noon, being in the Ritter-Stove (or guard-chamber) saw Dr Curtz come out from the Emperor.

14 *Sept.* Friday, mane circa 10. I sent Emericus to Dr Curtz his house *in parva parte*,[12] with my commendations: and to say that, before, I understood (of Dr Hageck) Mr Dr Curtz his desire to be acquainted with me: whereof I was very glad and desirous: but now I trust that the Emperor his Majesty by his authority hath taken order with him whereby to begin our acquaintance and (God willing) our perpetual friendship.

The Doctor was at home, and to Emericus (saying the effect of my message before noted) the Doctor declared that he had previously taken various opportunities to establish a friendship with me, *&c.*: and that now he is very joyful of the occasion offered by the Emperor's Majesty: and that this day sundry affairs did hinder the opportunity of our meeting, but tomorrow at any hour (at my choice) he would be ready to welcome me to his house: and so with the usual phrase of offering all his services to my pleasure, he sent Emericus to me with his said answer.

15 *Sept.* Saturday, a meridie hora (fere) prima. Pragæ. I came to the foresaid (called Doctor) Curtz, about 1 of the clock after noon: who had all the day been ready to have heard me, if I would so have had it: but I sent him word in the morning by Emericus, that, after noon (as now at this hour) I would come to him.

Being come, he entertained me courteously: and two chairs being at the table's end, he gave me the pre-eminence (by a friendly kind of earnestness). Then he told me that, long since, in Germany, he had heard of my fame, and had seen of my writings: and that he was very glad of the opportunity now of my coming to this city: and that otherways he was desirous of my acquaintance, but chiefly seeing the Emperor his Majesty *'Ore tenus'* (for that was his phrase, 'by word of his own mouth') had willed him to hear what I had to say to his Majesty.

I began and declared my long course of study now for 40 years, always by degrees going forward, and desirous of the best and pure truths in all manner of studies wherein I had passed, and that I had passed as many as

were commonly known, and more than are commonly heard of. But that at length I perceived only God (and by his good angels) could satisfy my desire: which was to understand the natures of all his creatures, and the best manner how to use them to his divine honour and glory, and the comfort of the elect, and also to the reproof and confusion of the adversaries of his name and honour. And herein I had dealed sundry ways: and at length had found the mercies of God such as to send me the instruction of Michael, Gabriel, Raphael and Uriel, and divers other his good and faithful messagers, such as I had here now brought books (about 18) to show him the manner of their proceeding: and that I thought it good to begin at the last book,[13] which also concerned most this present Emperor Rudolph. And so I did: and so by degrees from book to book, lightly, I gave him a taste or sight of the most part, and also let him see the Stone brought me by angelical ministry, *&c.*

All things being seen and heard, that in six hours I could show him, at length he required of me what conclusion or summary report he should make to the Emperor. I answered, as he had occasion of the things seen and heard; but if he would follow my counsel (somewhat expert in these divine and angelical doings) that his Majesty was to thank God for his great mercies and graces offered, and that by one who most sincerely and faithfully gave his Majesty to understand the will of God herein, and that his Majesty was to do as Mary (the blessed Virgin) did, to lay up all these my informations in his heart, and to say 'Behold the servant of the Lord, let thy will be done':[14] and so to attend the manner of the Lord his proceeding, while he framed his life, as it became every Christian to do.

He said that he would write (for his own memory's help) some short note of his observations of my speeches, and things seen and marked: and that he would tomorrow (being Sunday) or on Monday, if he conveniently could, make a report to the Emperor, and so with all speed give me to understand further of the Emperor his Majesty's will and pleasure. Hereupon courteously he brought me down to the street door of his house, and I came home after 7 of the clock, and a half, in the evening.

Note. In the mean space, while I was thus occupied with the foresaid Mr Curtz, E.K. was visited at our lodging with a wicked tempter, who denied any Christ to be: and that as the heart received comfort of all the members of the body, so that he who is God of all things received comfort by angels, and other the members of the world: and that I was now with one who would use me like a serpent, with head and tail compassing my confusion, *&c.*[15] He earnestly reviled E.K. in many manners. He said that E.K. should be damned, and said moreover that of our practices should never come any

fruitful end, *&c.* He also said that in the former my records that I had noted many a lie and untruth.

17, 18 *Sept.* On Monday and Tuesday the 17 and 18 of September I sent Emericus up to the Castle, to listen after answer of that Dr Curtz his report to the Emperor, of that he had perceived by me. But on Monday Octavius Spinola had sent into the town for Emericus, and told him that the Emperor had care and desire to understand my doing with the Doctor: and therefore asked Emericus if I had been with the Doctor, and he affirmed that I had.

'Hereof,' said he, 'the Emperor will be glad.'

And yet (as I began to note) Emericus, coming on Tuesday in the face of the Doctor in the Ritter-Stove, had not one word spoken to him, that either he had spoken to the Emperor or he had not. And therefore I suspect that the Doctor dealeth not honestly, faithfully or wisely in this so weighty a case. And forasmuch as he told me that the Emperor his Majesty was persuaded, that he was pious, *&c.*, perhaps he would be loath now to prefer me to the speech of the Emperor, seeing both he himself and the rest of his council stood persuaded to the contrary of this King. Hereupon this great delay upon sinister report made to the Emperor might follow, *&c.*

21 *Sept.* Friday, circa horam 10 fere, mane. Pragæ. As I and E.K. were together in my study, earnestly discoursing of auricular confession, public confession, and confessing to God alone, and of the authority of the Church, and the manner of the same authority using to release or retain sins,[16] E.K. saw one walk on the Table between him and me. Thereupon I framed me to write, and note what should be showed, or said. E.K. willed me to set down the Show-Stone. So I did, and he looked.

URIEL: 'Learn a similitude in Christ, which (signifying the power of his Church) commanded the offender to go and wash himself: and so he was whole.[17] [To E.K.] I speak this for thy instruction: I say also unto thee, go and wash thyself: for thou art a liar, thou art a drunkard: and therefore thou art a sinner.'

We went to dinner to our host his house. After we had been at dinner, we read over the premises, and considered them quietly.

E.K.: 'Here he is.'

URIEL: 'Thus sayeth the Lord, they have despised their own garlands, and have trodden their food under feet. They have rent their robes in pieces, and have cast them into the waves. Lo, Rudolph, I will scatter thy bones, and thy head shall be divided in many pieces. I will bring in thy enemies over all thy kingdoms, and for thy sake shall many thousands perish.

[To Δ] But because thou hast done that which I commanded thee, and hast not forgot my name, I will reward thee. Behold, I had determined to have rooted out the English people, to have made a wilderness, and desert of it; to have filled it with many strange people, and to have tied the sword to it perpetually.[18] But lo, I will give thee that land; only for thy sake it shall not be consumed.

'And after certain months, I will bring thee home; yea, thou shalt live till thou be able to pass the waves without a ship, and to ascend the hills, as the spiders do.'[19]

Δ: 'O Lord, what shall become of my good friend the Lord Laski?'

URIEL: 'From henceforth will I reconcile him unto me, and I will cease my anger upon him, and he shall come hither shortly. But he is a wanton, and very prone to sin.'

E.K.: 'He seemeth to have talk with one afar off.'

URIEL: 'Cæsar thought thou hadst had the philosophers' stone, and (as yet) he thinketh so.

'Even as I choked the gluttonous Israelites with quails,[20] so will I choke him with that secret. Behold, thou shalt write unto him, saying that thou canst make the philosophers' stone. I will perform it unto thee. And this I do, because they shall not despise thee.'

Δ: 'What shall I do with Dr Curtz, as concerning his answer?'

URIEL: 'Handle him like a man, for he will deceive thee.'

E.K: 'I request you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terror of other, *&c.*'

URIEL: 'Have patience, God turneth all to his glory, and your commodity.'

24 *Sept.* Monday, mane hora 8. Pragæ. At the first looking E.K. saw Uriel, but covered with his scarf, *&c.* Notwithstanding I said some prayers to God on my knees.

It is to be remembered that for two causes we repaired to the Show-Stone: the one by reason of the letter which I had written to the Emperor, and was minded to go to show it to the Spanish Ambassador before I sent it to the Emperor, to have his opinion of it, and also to bear it.[21] Secondly, by reason of foul slanderous words which were spoken of me here at this Ambassador's table: that I was a conjuror, and a bankrupt alchemist, and came here to get somewhat of the Emperor: and that I had sold my goods and given to the Lord Laski the money, and that he had deceived me. To these untruths the Ambassador did reply in my behalf: for which I meant to thank him, *&c.*

Note: as I had finished this Action, and was come to my study door, Emericus was returned again from the Spanish Ambassador, to whom I had sent him, desirous to know his leisure for me: who had now sent me word by Emericus to come to dinner, and so he would have leisure, *&c.* Whereof I was right glad, and went thither to dinner: who into his innermost study (where he himself was writing of letters) caused me to be brought.

And after I had complained of injury and violence done unto me by foul slanders, and that, at his Honour's table (to which his Honour in my behalf had replied, and therefore most humbly and sincerely I did thank him), I said that the Emperor's Majesty himself could bear me witness that I used this phrase unto him: 'I did not come to you, Most Serene Emperor, on account of your riches, so that thereby I might become rich: I was sent by God, and do not dare do other than to declare his will unto your Emperor's Majesty.' And therefore how falsely they slandered me, it was evident.

And because I perceive that Dr Curtz hath not dealt neither with due entertainment of me as of a stranger, or a student, or a mathematician, or of one whom (to my face) he gave great praise unto, as of one long since of great fame in Germany, and so in his good estimation, *&c.*: and least of all, as of one who offered so great courtesies to the Emperor's Majesty as he was made witness of: I thought good to send unto the Emperor's Majesty this letter following, and so read it unto him after dinner, when I showed him 'Librum Pragensem sive Cæsareum', and moreover 'Librum Decimum' (whose former title was 'Libri Sexti Mystici Tertiarius'), and there showed him divers Actions in Latin already translated, because now to translate so to him of the English did seem to me both tedious and to him not so readily pleasant.

He declared that he was lineally descended out of the consanguinity of one a gentleman, but unlettered at the first, who left his wife, children and family in Majorca and ascended an hill there, and in place solitary remained an whole year, and at the year's end he came down, but so learned and wise that all who knew him before wondered at it. And that the same man was called Raymondo Lullio: and that he made that which is called the philosophers' stone—'As in England,' said he, 'I understand is good record of it.[22] Therefore I see,' quoth he, 'that it is a truth and possible: and as he hath granted the knowledge of it to one man, so he may grant it to another, *&c.* And as for the other higher matters, I perceive that God intendeth some great matter in this world. But I am not able to judge or determine of it. But I am of this mind, wherein I can any way further the service of God, I will be ready and obedient, *&c.* And as for the

Emperor's person himself, I find him of a good nature, courteous, and most zealously Catholic: yea, ready to shed his blood in the cause, if opportunity required. He understandeth the Latin well, yea, and speaketh sufficiently well.'

'That is true,' quoth I, 'for he spake well in Latin to me divers things.'

'Moreover,' said he, 'as concerning you, I saw him very well affectionated, making great account of your book, *&c.* Therefore you are not to regard these Dutchmen's ill tongues, who hardly can brook any stranger, *&c.*'

Upon farther matter that I had to show him, I offered my ready repair unto him at all times of his good leisure being called or warned. And he, desirous to see the Stone brought to me by an angel, willed me to come tomorrow also, to dinner. I promised him, and so with thanks yielded to his honour, I departed toward my lodging at Bethlehem in old Prague.

25 *Sept.* Tuesday. Pragæ. Note: I went to dinner to the Spanish Ambassador, and carried with me the Stone brought me by an angel; and the fourth book, wherein the manner of the bringing of it is expressed. And also I carried with me 'Librum Sextum Sanctum Mysticum'.

After dinner, when I had showed him these things, his final answer was that verily he took the doing to be by good angel: marry, the matters to be too great.

'Therefore,' said I, 'they are for the service of God, and not only man.'

He said he was a sinner, and not worthy to be privy, much less to be a doer in them: notwithstanding, whatsoever he can do therein acceptable to God, he would be most obedient thereto. He desired a copy of the Emperor his foresaid letters, that he might consider circumspectly of the contents before he should deliver them; whereunto I consented. Rendering his Honour thanks, I departed.

After my return home, I found E.K. resolved to go from hence tomorrow for his wife, and so straightway into England: which was to me a grief. But what can I do, but refer all to the mercies of God, whom I have called upon for wisdom to serve him withal? I have put my trust in the Lord, I have not murmured at in any such pangs and temptations hitherto.

The mercies of the Highest be upon me, as I have put my trust in him. Amen.

Now we were (all) brought to great penury: not able without the Lord Laski's or some heavenly help to sustain our state any longer.

Besides this, I understood of the Queen's displeasure for my departure, and of the Bishop of London his intent to have begun to have accused me of conjuration,[23] and so to have had the secret assistance of you know whom.

26 *Sept.* Wednesday, ante meridiem. Pragæ. About 10 and a half of the clock, Dr Curtz sent with Mr Simon Hageck his servant to know my lodging. He had passed not far off in a lane on horseback his self going into the town, and so met Mr Simon Hageck at the lane's end, *&c.*

27 *Sept.* Thursday. Pragæ. Mane: about 7 of the clock came Dr Curtz his servant from his master to tell me, that his master would come unto me at 9 of the clock.

At 9 of the clock came Dr Curtz on horseback to me, to my lodging (at Dr Hageck his house by Bethlehem), my wife he saluted, and little Katharin my daughter. Mr Kelly had gotten him into his chamber, not willing to be seen.

After he was come up into my little study, and there set, in Mr Kelly his usual place, and I in mine, I began to complain of the great injury done unto me here; for I came as a sincere and faithful servitor of the Emperor his Majesty, intending all goodness and honour unto him: no hindrance, loss or hurt: neither came I to take the Emperor's riches, as I said expressly unto his Majesty.

'I was, before I came hither, of good name and fame, both in this Court, and all Europe over: as you yourself, Mr Doctor,' quoth I, 'can bear me witness: and other in this Court divers: and that here my good name and fame should suffer shipwrack, where I thought I had been in a sure haven of my principal patron: my thinketh that great injury is done unto me. I know no means how to help it, but to give you warning of the envious malicious backbiters that also are about this Court, that as you find occasion, you might rencounter with this evil and foul monster, in so mighty a prince's cause intruding itself.'

The Doctor seemed not to know what I meant. I told him that at a nobleman's table there was one of great account who said that there was an Englishman come to the Emperor's—'A bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the Lord Laski the money: and that he had beguiled him: and that now he would fain get some of the Emperor his money from him, *&c.*' The Doctor seemed greatly to mislike these slanderous words, and said that he never heard of any such; with some few words more of the wicked manner of backbiters.

After this, as concerning the report making to the Emperor of that I had showed unto him at his house (as before is noted), he said that he had made a plain and sincere report. Whereunto the Emperor's Majesty had (as yet) given no answer.

'And to be plain with you,' said he, 'his Majesty thinketh them almost

either incredible or impossible, and would have some leisure to consider of them, and is desirous to have the sight of those Latin Actions you showed me, or a copy of them, and especially of that which containeth a paraphrasis of the Apostolical Creed.'

I answered that my books I would not deliver out of my hands: and as for a copy of them, I would (at leisure) write it, that his Majesty might have it. And then I told him farther that because it was so long before I heard any word of him, I had letters ready to send to the Emperor's Majesty, to have farther declared my mind unto him, and I declared unto him the tenor of them. And he told me that about 3 of the clock after noon, his man should go to the Court: and if then I would send them, his man should carry them.

I answered that I would expect a day or two for the Emperor's return hither.

After this we talked of some mathematical matters: and I showed him the little book *De Superficierum Divisionibus*, set forth by me and Commandinus, printed at Pesaro in Italy. He said that he never saw it before. I bade him then take it with him to peruse, and that if I had another copy I would give it him, but I had none other but that. I showed him also the *Propædeumata Aphoristica de Præstantioribus quibusdam Naturæ Virtutibus*, which he had never seen before.[24]

After this, with mutual courtesies offered on both parts (after the manner of the world) he took his horse and returned homeward.

29 *Sept.* Saturday. Die Sancti Michælis. Remember that this day (after noon) I sent Hugh on foot with my letters to Cracovia to Edmond, that my folk should not be out of quiet or afeared to see Mistress Kelly sent for and no letters to come from me, *&c.*

I writ to the Lord Laski of our want of money, *&c.*

NOTES

1 According to Dee's letter of introduction, and also his 'Compendious Rehearsal', Charles V (Holy Roman Emperor from 1519 to 1556) had approached him in 1549 after hearing reports of his great learning. Charles' brother Ferdinand I (1556–1564) sought him out similarly in 1563, and the following year Dee dedicated his *Monas Hieroglyphica* to Rudolph's father, Maximilian II (1564–1576).

2 Greek, Latin and Hebrew. (See Jones GL, *The Discovery of Hebrew in Tudor England: A Third Language*; Manchester, 1983.)

3 A translation of the letter can be found in C.H. Josten's edition of Dee's *Monas Hieroglyphica (Ambix* 12, 93, 1964).

4 The Book of Enoch ('Liber Mysteriorum, Sextus et Sanctus'), in Edward Kelly's handwriting, is now in the British Library (Sloane MS 3189). The tables are made up of apparently random sequences of letters and numbers. Although Dee found the letters V, A and A at the top right-hand corner of the fourth table, it is less clear where the other names are.

5 The 'Great Turk' or Ottoman sultan at this time was Murad III (1574–1595). The expansion of the Ottoman Empire since the fourteenth century had kept alive the idea of the Turk as a byword for cruelty and an enemy of Christ.

6 The castle at Brandys on the Elbe, 20 kilometres north-east of Prague, was Rudolph's favourite summer residence.

7 The town of Nysa or Neisse is approximately half-way between Prague and Kraków.

8 See Matthew xxv. 29 (in the Parable of the Talents): 'Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.'

9 cf. Matthew v. 22.

10 Uriel's words here clearly influenced Dee's subsequent decision to convert secretly to Catholicism, although this may not have been a radical shift for him. During the persecutions of Queen Mary's reign he had professed support for a Catholic interpretation of transubstantiation and the mass (see Clulee NH, *John Dee's Natural Philosophy*, p. 34). Expediency seems to have made Dee a latitudinarian.

11 Rudolph had in fact just produced his first illegitimate son with his mistress Katharina Strada. Although he is believed ultimately to have fathered between five and eleven illegitimate children, he never produced an heir, and the problem of his succession became a cause of increasing concern to his advisers.

12 'In the small section': Prague's Malé námesti, or Small Square.

13 i.e. Dee's record of the Actions from the middle of August, which he entitled 'Mysteriorum Pragensium, Liber Primus, Cæsareuque, anno 1584'.

14 cf. Luke i. 38; ii. 19.

15 'For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt' (Revelation ix. 19).

16 The power of 'binding and loosing', which was given first to St Peter

(Matthew xvi. 19) and then to all the Apostles (Matthew xviii. 18) was believed to give them authority to exercise discipline over the Church; but it has also been identified with the power to forgive or retain sins (John xx. 23).

17 John ix. 1–11; see also Acts xxii, 16.

18 One of Dee's marginal notes here reads: 'God will give me England, that is to say, spare it from destruction for my sake, *&c.*' On the subject of England becoming a wilderness, and filled with strange people, Dee commented: 'This is no contradiction, for thus this wilderness and filling is to be understood. The filling of it with strangers should have been for the conquest, and in a manner razing, or defacing of all cities, towns, and castles, and so to have brought it to a wilderness and desert.'

19 'Perhaps, spiders flying in the air, are carried by strings of their own spinning, or making, or else I know not how' (Dee's marginal note).

20 Numbers xi. 31–3.

21 Dee's letter to Rudolph (stating that he can make the philosophers' stone, and recommending himself for the position of Imperial Philosopher and Mathematician) is printed on p. 246 of *A True and Faithful Relation.*

22 Ramón Lull (c. 1232–1315), the Spanish mystic and poet, was born in Palma in Majorca and served as a soldier before devoting himself to a life of asceticism. His *Ars Magna* was intended as a guide to the acquisition of all knowledge. His ideas were still extremely influential in the sixteenth century, and Dee was a disciple, though the idea that Lull was an alchemist has now been discredited. Whether or not San Clemente was really descended from Lull, he was certainly well informed about his life; the Dutch alchemist Ewald de Hoghelande, who wrote a biography of Lull, drew most of his information from the Spanish ambassador.

23 The Bishop of London, John Aylmer, was more interested in persecuting Puritans than in denouncing sorcerers; nor is there any evidence that Queen Elizabeth was offended by Dee's departure.

24 Dee had met Federico Commandino at Urbino in the summer of 1563, and given him the manuscript of Machometus Bagdadinus' *De Superficierum Divisionibus* which Commandino subsequently published. Dee's *Propædeumata Aphoristica* (1558) consists of a series of intricate aphorisms about astrology, physics, philosophy and cosmology.

Who are you, that you require science?

'WHEN DOCTOR DEE *came to see the Emperor Rudolph II in Prague,' wrote the Lutheran leader Wenceslaus Budowetz in 1616, 'he was well received at first. However, he predicted that a miraculous reformation would soon follow, which would be the ruin not just of the city of Constantinople but of Rome as well; and he did not cease to spread these predictions among the people.'*[1]

Dee was no rabble-rouser, but nor was he good at keeping the angelical revelations secret; and central Europe was already buzzing with prophecies of Judgement Day.[2] *It may have been partly because the message was so familiar that Rudolph felt able to ignore it.*

While Dee maintained his contacts in Rudolph's court, therefore, he continued to seek other agents to achieve the universal reformation he hoped for: and in October 1584 he made plans for the first of his two trips from Prague to Kraków. His wife Jane, however, was too sick to accompany him.

1 *Oct.* Monday, a meridie circa 3 horam. Pragæ. Having finished the Lord's Prayer, *&c.*, we were granted an apparition very quickly.

E.K.: 'Here be two. One his face is covered and the other is not: and he whose face is uncovered seemeth to be Gabriel.'

Δ: 'Our chief cause (at this instant) why we resort to this Show-Stone is for to understand (according to the grounds of God his promise) the state of my wife her grievous disease, and means to cure her, wherein if it please the Lord to be merciful unto her and me, it shall be the occasion whereby she will all her life praise the name of God for his mercies, and be of a quieter mind, and not so testy and fretting as she is.'

GABRIEL: 'Who are you, or from whence come you, that you require science; which seek to be more wise and expert than such as are the children and doctors of this world? Whose judgements are rash, and

understanding naked: and in whose lips dwelleth no truth? Who (I say) are you, that you should deserve the majestral benefit of so great and sanctified grace as to understand the determination of God, the power of his angels, or the brightness or obscurity of man's soul and understanding? You desperate sinners and partakers with the wicked, how can you seek bread at your Father's hands, when you seek to steal into his barns? You are thieves and robbers, and through the dignity of your spirit you shall think to exalt yourselves and to live in majesty with the world.

'True it is, you may live so: but you live with an harlot, and shall possess the reward of fornicators and adulterers. Therefore seek not to feed of such food as the holy and blessed messengers and ministers of the God of Hosts and Glory do taste of.

'Behold, there is a science known: yea, there is a conjunction of equal qualities, opening unto us the mysteries of comfort in infirmities, that is not so.[3] O you foolish: for neither here nor there shall you find the Lord, if you follow the steps and defiled ways that the world teacheth you.'

Δ: 'O Lord, be merciful unto us. Deal, O Lord, with us as I have put my trust in thee. What grievous sayings are these?'

GABRIEL: 'Trouble thou not thy heart. I am the true medicine of such as put their trust in the God of Hosts. And from hence thou shalt have science and understanding.'

A VOICE FROM AN UNCERTAIN PLACE (to E.K.): 'Unto thee I say (O thou that art a worldling), I will stir up friends amongst you, and I will fill thy hands with that thou desirest: but that thou receivest in the one, I will pluck back in the other, that when thou wouldst be wise, thou shalt not, and when thou wouldst see, thou shalt not.'

E.K. was very much offended at these sharp words, *&c.*, and would have left off, *&c.*

GABRIEL: 'As for the virtue of the Holy Spirit (spoken of), the gift of medicine, and healing (which you call physic), alas, you know not. All are without reason, and foolish: for physic is in very deed the true and perfect science of the natural combination and proportion of known parts, answering in graduation real, to one principal and defined; is therefore above the capacity of such as are worldlings and do hunt after money more than the truth of God's spirit.'

We examined the definition of physic to be a very apt answering, both to the anatomical natures of man, or any patient, and also of the herb, or simple, that is medicinal, *&c.*

He came again, and proceeded.

GABRIEL: 'Then you are diseased, you are sick: you must have a

physician: why then, your physician must be such as hath this science to judge your disease:[4]

'Whether (for sin) it come from God: and so by prayer to be cured:

'Or from the angels, as the ministers of God's justice (generally) for desert or for reproof:

'Or from the soul of man, as from the chief life of the body, whose infection radically and by the influence of proportions immediate (hidden from man, but known unto us) is called (with us) *Mazah:* with you, *Impietas.*

'These are the first three, and magical causes. The other three are elemental.

'1. Either by the star, that is cause of coagulation and imbibing of man's sperm in the femine blood, without the which it could not.

'2. The other (that is the second) through infection of meats which are divers, wherewith the thing is, and continueth, which in their kinds are many.

'3. The last, by conjunction or mixture: which is the secret property that draweth infection from man to man.

'If now you intend to excel the physicians of the earth, and to help those that are diseased, then must you attend upon me and my expositions for 40 days, wherein I will open unto you many and unknown secrets; and will comfort you with this one herb or branch of my garden, to the intent you may perceive I am true Gabriel. But as in you that are hearers, due obedience ought to be, so must I keep the authority and gravity of a schoolmaster, suffering none to hear my doctrine but such as are abstinent and cleansed from their sins.

'As touching thy wife, her disease is in the first elemental, and very dangerous, and threateneth her child, yea, and herself, death.'

Δ: 'Lord, I trust it shall be cured. What is unpossible unto our God?'

GABRIEL: 'I cease.'

Δ: 'Incessant praise and honour be unto the Almighty, most bountiful, and wise God, the Lord of Hosts, our God and King. Amen.'

Remember I sent letters to Cracow by the messager of Prague.

2 *Oct.* Tuesday, mane hora 9. Pragæ. We finished our prayers to God.

E.K.: 'Here they be.'

They paused before they spake, very long.

Δ: 'Perhaps they expect our answer, as concerning our cleansing and abstaining from sins. Herein I crave at God's hands his grace and mercy, and intend and desire both to be purged, and also to abstain not only 40 days but all my life, to the best of my ability, *&c.*'

GABRIEL: 'In purity we have everything; in corruption, nothing.'

Δ: 'I beseech you for God his sake, and through the heart of the mercy of the Highest, that you would declare unto us a certain remedy of my wife her disease, *&c.*'

GABRIEL: 'When thy wife was a milky substance, growing by the perfection of the place, and influence radical (which only is the gift of the sun), then was not the matrix or bag of nature (wherein she increased) perfect, or of sufficient retention: by reason of a fever going before the conception: so that the angelical administration, generally containing the vessel of life, for the proportion of the world, entered by force of their order immediately, before the inward parts were established in their nutriment and proportion.

'Which is the cause that the second vessel,[5] and lowest of nature (for your terms I must use) is so thin, and tied short, that it is not able to keep in or retain the simile and quiddity of her own substantial being and seed.

'So long as Nature was in her lowest degree, and the sperm kept more near together, by reason of the spiritual heat in youth, it was not faulty in her.

'But in her sixteenth year, when they were more heavy and sought issue and descension, then began Nature to feel the effect in the places and vessel which is the ground of her retention, the chief basis and mother of her dwelling.

'Behold now, being fœtive,[6] and the force of heat drawn to the nutriment of the creature; moreover the other part active compelled into a nearer place, by the impediment of imagination, bringeth great danger now, by reason that Nature is become very weak, and not able to make excremental expulsion.

'But dost thou think that there is a remedy to this disease?'

Δ: 'Yea verily, through the wisdom and mercies of the Highest.'

GABRIEL: 'I have taught the disease; I will go and see if there be a remedy.'

Δ: 'The God of Abraham, Isaac and Jacob be merciful to my wife and me, and send her remedy and cure of her grief.'

E.K.: 'Here he is.'

GABRIEL: 'Come again after dinner.'

We had been sent for to dinner, twice or thrice before. So we went.

After dinner, circa horam I, we resorted to the Mystery: and shortly, they appeared both.

GABRIEL: 'Take pure wheat, a pint: one pheasant-cock alive, an II ounces of masculine amber (which is the white amber), an ounce and a quarter of turpentine.'

Δ: 'Of washed turpentine?'

GABRIEL: 'Turpentine that is washed loseth his virtue.

'Break the cock in pieces with a pestle (his feathers plucked off). Pound the amber small.

'Put all this into a gallon of red wine.'

Δ: 'May we take the red wine of this country?'[7]

GABRIEL: 'Aye. Distil them with a fire of the second heat.'

Δ: 'I beseech you, how long shall they stand in steep?'

GABRIEL: 'As thou wilt. Still it again the second time (the faeces being cast away), and add something more to the fire, so that it be a quarter toward the third.

'Let her fast 40 hours from meat: and let her divide the medicine into three parts.

'The first part, let her drink (being milk-warm) by little and little.

'The second part, let her make a sauce of, for five or six meals.

'The last part, let her use *in absconditis*:[8] and she shall have health.'

Δ: 'I beseech you, in how many days' compass would you have this to be done?'

GABRIEL: 'It is no question: the necessity of the thing teacheth.'

Δ: 'As concerning the infant, what state is it in?'

GABRIEL: 'Shut thy mouth. Seek not.'

Δ: 'I am contented. As concerning a pheasant-cock, I know not how or where to get it.'

GABRIEL: 'All the creatures of the world else help not. I have taught, take thou care.'

E.K.: 'You might give this Table virtue to cure her, or cure her with some one thing, or simple, if you be good angels.'

GABRIEL: 'Unto us the virtue of God's creatures are known, which we may open unto you: and the power of giving virtue is in God. Therefore cease thy malicious tongue. I have no more.'

E.K.: 'They are gone.'

4 *Oct.* Thursday, mane hora 10¼ circiter. Pragæ.

E.K.: 'Here is he that is covered with the scarf.'

URIEL (to Δ): 'Hear, O thou that sayest "If I have put my trust in thee", hear me: if that thou hadst tarried at home, and wanted my admonishment, thy children had been scattered, thy wife had ended her days with sorrow: and lo, the birds of the air had rested on thy carcass. If those that sought thy life from city to city, and conspired against thee and thy soul, had overthrown thee; if poison had prevailed, wherewith thy meat was oftentimes sauced; if the continual rage of Satan and the world had

overthrown thee: then had not I been thy God, neither had done well unto thee. But out of all these I have led thee, as a father doth his child from danger, and from many more scourges and adversities unknown to thee, but ready to afflict thee.'

Δ: 'I thank thee, O God, for this great comfort. My heart is greatly refreshed therewith. Thou art my God.'

We read over the premises.

E.K.: 'He is here again.'

URIEL (to E.K.): 'Why dost thou seek to flee from me?'

He spake divers things to E.K. which chiefly concerned himself, and he would not utter them as now: but he told me that he was determined to have sold his clothes, and with as much speed as he could, with his wife, to have gone to Hamburg, and so to England, *&c.* If his wife would not go, that *he* would.

URIEL (to Δ): 'I say unto thee, take not thy wife (Jane) with thee, lest thou have a new sorrow.

'Three of you shall go. The fourth (which is his brother)[9] shall be a servant to this house.

'But when thou comest into Poland, be not known. Lead out Laski by the hand, and bring him hither, and prophesy against his enemies, that I may break them in pieces.

'He hath much need of counsel.

'I am with you.'

E.K.: 'He is disappeared.'

5 *Oct.* Friday. At afternoon came one of Dr Curtz his servants from his master to tell me that his master would come to me tomorrow in the morning about 7, 8 or 9 of the clock, as I would, *&c.*

6 *Oct.* Friday, mane. Before 7 of the clock I thought good rather myself to go to Dr Curtz, than to suffer him to come to me so far, and that for divers causes. So I went to him, and came before he was ready.

At his being ready he came forth, but nothing with so cheerful a countenance to welcome me as he did at the first. I conjectured that he suspected that I would take his words in evil part, which he had to say to me from the Emperor, which (after I had somewhat spoken of the book that I lent him, and some other that had written somewhat of such matter of division of superficies,[10] and he had told me that this my book was the most excellent in that argument, and so made a pause), he began in this sort in two parts to divide his speech, and said that his Cæsarean Majesty, as far as his own faults (as condemned by me) were concerned, was

accustomed to dealing with his confessor at the appropriate time and place. Meanwhile, as far as I was concerned, his Cæsarean Majesty was prepared to gratify me and be my benefactor in whatever matter lay within his authority.

I hereupon answered, and said: 'I am sorry that my words have been understood and conceived in another sense by his Imperial Majesty than in the way that they ought to have been understood or conceived. For I did not desire to become his confessor: but I was ordered to inform him that his sins were condemned by heaven, and that is therefore what I did: from which he can derive more consolation than from the counsel of his own confessor. However, as for that favour which his Cæsarean Majesty is now offering me, I accept it most humbly, and would like to be given the title of Imperial Philosopher and Mathematician, to prevent the Emperor's courtiers and my fellow Englishmen from thinking that I was involved in trivial matters, and that I was thus a suitable person against whom they might exercise their most maledictory tongues, as they have begun to do already with impunity, *&c.*'

Then he spake of the second letters to the Emperor, the effect whereof he had heard at my hands, and had sent on Michaelmas Even to the Emperor's Majesty, a note and advise of them, as he now said: and did wish that they had been delivered before the Emperor had resolved on the former answer.

'Those letters,' said I, 'are in the Ambassador of Spain's hands; and if he will not deliver them today, I will fetch them for you.'

'If you do,' said he, 'I will deliver them straightway, for at 8 of the clock you shall have me in the Ritter-Stove, or hear of me there.'

'Then,' said I, 'I will straightway go to the Ambassador.'

I went unto the Ambassador of Spain, and reported all that had passed between me and Dr Curtz. He said that by reason of his divers affairs he had not good opportunity, never since the receipt of my letters, to go to the Emperor's Majesty: but that this day he determined to deliver my letters with his own hand unto his Majesty.

So with thanks given to his Honour I departed. I went to the Ritter-Stove (or chamber of presence), where I found none of the Guard, but very many sitting without. In the Stove were three or four, of which one went straightway into the privy chamber, and by and by Dr Curtz came out from the Emperor unto me.

I asked him if he had told the Emperor of my grief conceived of his misunderstanding my words. He said 'Aye', and that the Emperor took it not in evil part: and so of divers other things we had talk, walking up and

down together about a quarter of an hour. Among other things I told him that the Lord Ambassador would deliver my letters himself to the Emperor's Majesty. So I departed, and he returned back to the Emperor into the privy chamber.

7 Oct. Sunday, mane hora 7. I went to the Lord Ambassador his house, and there I learned that the Ambassador had yesterday delivered my letter to his Majesty: and that answer was to be expected at Dr Curtz.

After dinner I went to Dr Curtz home to his lodging, and he had nothing as yet to say of the letter delivered by the Lord Ambassador. But we fell to other talk, and I told him plainly that I had not hitherto lived obscurely, neither without care of my good fame and name maintaining and increasing. Therefore if here for my sincere dealing I should seem to be despised, or not regarded, or to be but a trifler, my thought I should have great injury. And sure I was that the Emperor's Majesty was much ruled by him, and as he did frame his judgement, so did his Majesty very oft resolve in such matters as mine; wherefore if I were not used in my causes as was reasonable, and for the Emperor's honour, it should not be laid to any other man's charge but to his, *&c.*

He promised that he would deliver all in the best words he could, in friendly sort, *&c.* After this he showed divers his labours and inventions mathematical, and chiefly arithmetical tables, both for his invention by squares to have the minute and second of observations astronomical, and so for the mending of Nonnius[11] his invention of the quadrant dividing in 90, 91, 92, 93, *&c.*

I then opened to him my secret of my glass, for battering in a dark night, *&c.* He said that conclusion would be very acceptable to his Majesty. I told him that the glass was at Cracovia, and his Majesty should see it by God's leave.

After this I told him that I would full fain have a passport or safe conduct to pass quietly and safely in any of the Emperor's dominions. He thought his Majesty would willingly grant that, and willed me to write three or four lines as I would have it.

8 *Oct.* At my coming home, I bethought me that I would gladly have the said passport, safe conduct or letters of passage more ample and beneficial, as for my wife, children, family, servants and goods whatsoever, and for one whole year to dure from the date of these presents I wrote thus on Monday morning:

The Englishman John Dee, the most devoted servant of his most serene Majesty, humbly begs his Cæsarean Majesty that he may in his clemency deem it fitting to

grant to the same John Dee—on behalf of himself, his wife, his children, his family, his servants, his maids, his furniture and whatsoever else—his favourable and gracious letters of safe, peaceful and free passage through all and any parts, regions and roads of his great Cæsarean Majesty's Empire, at any time within one whole year from the present date.

Joannes Dee

I went to Mr Doctor Curtz, with these last letters fair written, and I found him to be at the Hof rate Camer in counsel: and so awaiting till they rose (half an hour after 8 of the clock) he came out with my letters in his hand, which I left yesternight with him. I showed him these last written: and he said they use to limit no time, but to make them indefinite. So he took the last, and I had the former letters back again. He went with them into the privy chamber.

He said I should not need to send for the letters, but he would send them home by his man, and I went from him toward the Ambassador Don Gulielmo de Sancto Clemente, whom I found coming with the Ambassador of Spain (who came three or four days before, to give the Golden Fleece to the Emperor)[12] and the Marshal of the Court to go to the Emperor presently to have audience. And as I stood in the court of the Ambassador's lodging, and they three on horseback coming, the Ambassador my friend did put off his cap, so did the new Ambassador and Marshal twice very courteously to me.

I saw it was no time to offer speech to the Ambassador; nor of my giving thanks, taking leave, and requiring his pleasure toward the Lord Laski: so following them to the Court, I passed forward home toward my lodging.

NOTES

1 Budowetz W, *Circulus Horologi Lunaris et Solaris,* p. 246 (Hanover, 1616). For the hoped-for recapture of Constantinople—and the destruction of the Ottoman Empire—see 27 June 1584. Dee himself, however (unlike Kelly and later Francisco Pucci), had no desire to see the destruction of Rome. In May 1584, when Nalvage was delivering his list of countries with their presiding angels, Dee noticed that Italy and Britain were grouped together, and was keen to conclude that 'therefore these two places are to be reconciled'.

2 See note 6 in Chapter 7 ('How pitiful is it, when the wise are deluded'), and Evans RJW, *Rudolf II and his World,* p. 278.

3 Dee wrote in the margin: 'Forte lapis philosophorum intelligitur' ('Perhaps the philosophers' stone is understood').

4 Meric Casaubon, in the table of contents of *A True and Faithful Relation,* described this section as follows: 'After a swelling preface (fitted for the scene, and auditors), a long discourse (upon occasion of Doctor Dee his wife's sickness): of true physic, and the causes of diseases: much savouring . . . of Paracelsus his style, and spirits. Rare stuff, most part of it, for a quack.' For Paracelsus and his influence, see Debus AG, *The Chemical Philosophy: Paracelsian Science and Medicine in the Sixteenth and Seventeenth Centuries*; London, 1977. See also Webster C, ed., *Health and Mortality in the Sixteenth Century*, pp. 301–34; Cambridge, 1979.

5 'Forsan, vasa feminaria' ('Perhaps the female vessel') Dee commented in the margin.

6 Dee's marginal note reads: 'Uxor iam prægnans est.'

7 Dee's acquaintance Abraham Ortelius had a high opinion of Bohemian beer but not of the wine. As he wrote in his *Theatrum Orbis Terrarum*: 'Wines there are no great store: and those of the country so weak, as they last but a very small time.'

8 Literally 'in hidden places'.

9 Edward Kelly's brother Thomas.

10 See 27 September 1584. Sir Henry Billingsley's translation of Euclid's *Elements*, for which Dee wrote a preface, defines superficies as 'the extremes or limits of a body'.

11 Pedro Nuñes (1502–1577), mathematician and Cosmographer Royal of Portugal; in 1558 Dee had asked him to be his literary executor. Four of his books were in Dee's travelling library.

12 The Order of the Golden Fleece was one of the most illustrious chivalric orders in Europe. It had been inaugurated by Philip, Duke of Burgundy, in 1429, and later split into two branches, being awarded by the King of Spain and the Holy Roman Emperor.

To salute a strange king

AN ENTIRE BOOK *of the spirit diaries is missing for a ten-week period at the end of 1584, during which Dee travelled to Kraków as planned. On his return to Prague, he wrote to the Spanish ambassador about the 'wonderful progress' he had made in the Actions in the meantime: but he was also driven by an unprecedented sense of urgency, which the angels evidently did not share.*

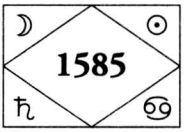
On Monday 14 January 1585, Edward Kelly described a vision of labourers digging with pickaxes: 'They make like square holes, and put in their wedges, and break up the rock or blackish stone (like iron-mine, or magnes stone) in roundish lumps as big as a twopenny loaf.' But the vision went on for so long, and appeared so inconsequential, that Dee begged God 'to proceed with us not only in allegories and enigmas but with clear and manifest truth'.[1]

Dee's impatience resulted partly from his desperate shortage of money. The angels responded with an elaborately encoded alchemical formula which took over two months to deliver. Dee pinned little hope on it, however, and at the end of March he allowed his wife to petition the angels directly.

20 *Dec.* We did set forth, I, Master Kelly, Rowland my infant, with his nurse, and John Crocker (in a coach with horse, which I had bought of Master Frizer) from Cracovia toward Prague.

30 *Dec.* We came to Prague in the afternoon.

31 *Dec.* I wrote to Don Gulielmo de Sancto Clemente, the Spanish Ambassador.[2]



4 *Jan.* Friday. I hired the house in the Salt Street, of the two sisters: but Mr Christopher Christian, who had long time been Chancellor or Register of

old Pragæ, did make the covenant or bargain with me. He had Anne, the one sister, to wife, and the other sister named Dorothea had——to her husband. This Dorothea dwelt in the house, and was to remove to another house of her own hard by, and to deliver unto me and mine the whole house, with all the appurtenances of rooms and easements, and I to pay for the year 70 dollars: and that quarterly (every three months expired), to pay the quarter's rent thereof.

6 *Jan.* I wrote to Dr Jacob Curtz: one of the Emperor's Privy Council, of whom the former records of Prague Actions do make abundant mention: and a letter of his written to me the 8 day of October, anno 1584, is beginning of the book next written before this.[3]

12 *Jan.* Saturday afternoon I removed clean from Dr Hageck his house by Bethlehem, and came with all my household to the house which I had hired of the two sisters (married) not far from the Market-place in old Prague.

22 *Feb.* Natus Michael, Pragæ, hora. 3. min. 28, a meridie, ascendente ○–€. Locus ☉ ♓. 3. 32'. 39".

23 *Feb.* Saturday, a meridie horam circiter 2. The occasion of this coming to the Show-Stone was that as we sat together in the Stove, there was a pat or stroke or two (not natural) given on the bench and wall: and withal I felt on my head a heavy moving thing, and also after that E.K. felt on his back as if one had written letters distinctly: whereupon we went to understand the will of God, as being thereto half warned and stirred by these tokens.

E.K.: 'Madimi is here.'

MADIMI: 'What should I speak unto you, since you have no faith? I knock in vain, for you hear me not.'

Δ: 'Speak in the name of God. Who would not hear the words of the wise and of the mighty, of the good and true?'

MADIMI: 'Shall I close my mouth because of your wickedness? Or shall I open my mouth, because my mother hath commanded me?

'I will go back, and will desire that my mouth may be sewed up with a double thread: for assure yourself I will not come again willingly. But if she say again "Go", I will come.'

She went away as if she had been angry. In the mean space we argued after our former manner: E.K. as he was wont, and I still in my constant hope of God's mercies.

E.K.: 'Now she is here again.

'She putteth off her petticoat, and putteth on another garment full of pleats of a golden colour, and after that another garment. Now she taketh the first garment (which she put off) and flingeth it into a fire.'

MADIMI: 'Envious minds and false hearts do hunt after thee, and they have said and have conspired. Our divine wisdom must be the guiding star in this great sea. But I will go unto my mother, and ask her once more whether I may hide these things from you.'

E.K.: 'She is gone.'

We read over the premises, and gathered that some treachery was devised against me: and therefore I beseech God to give us his counsels.

E.K.: 'Here she is again.'

MADIMI: 'That you both or (if you will be distracted) one of you: go secretly hence, and speedily, unto Laski: so shall it come to pass, that he whom they intended to imprison (saying "We will compel him to perform his word, least he peradventure triumph elsewhere against us") may at last open the prison doors for them, and salute a strange king, even in the self-same place where they shall eat tomorrow's dinner. But when they perceive that you are gone, then will they understand that you knew, and that the spirit of God was amongst you.'

Δ: 'How soon would you advise me to be going hence? You see how bare I am of money.'

MADIMI: 'Do so as in an imminent danger. I have spoke the last word.'

25 *Feb.* Monday, a meridie, circiter 1½. E.K. felt on his back as one had written as he sat at the Table. Hereupon we resorted to the Show-Stone, *&c.*

E.K.: 'Here is Madimi.'

MADIMI: 'That which God commandeth, that do. Excuse yourselves with men, and gird up your garments to the travail: not in wagon, but on horseback.'

E.K.: 'I pray you to give us some instructions of my Lord Laski his being.'

MADIMI: 'Travail hence directly, and unto Wratislavia, and there I will meet you.'

E.K.: 'I pray you to deal openly with us, according to our frail state, and to declare unto us of my Lord Laski his estate.'

MADIMI: 'You depend not upon Laski, but Laski dependeth upon you. If he do evilly, his punishment is ready. If he do well, he doth it for himself.

'I am greater than you, and my eye stretcheth farther than yours. Yea, though you went tomorrow, you have lost some days.'

Δ: 'I must carry my books with me, we must be at the least three horse.'

MADIMI: 'Not so, but thou shalt hide them.'

Δ: 'Am I to return hither again, before my wife come from hence?'

MADIMI: 'I am not flesh, neither do I move, or am moved with flesh. But if you fulfil the first, the rest followeth.

'Do this, as though you committed theft.'

E.K.: 'She is gone.'

27 *Feb.* Wednesday. I and E.K., and Thomas Kelly as servant, rode to Limburg (otherwise named Nimburge), six miles from Prague, in the way toward Bressel: otherwise named Wratislavia.

28 *Feb.* Mane circa 6 horam. At Limburg. Thursday. Note, I had caused from 4 of the clock in the morning the horses to be looked unto, so as, by 5 or as soon as it was break of day, we might be riding.

In the mean space, while E.K. yet lay in his bed awake, and I was in the next chamber by, in ordering my things of my male, E.K. heard a voice (like mine) say 'D'. Whereat he asked me, 'What say you?'

I answered that I spake nothing. Then he doubted what creature did use that voice.

Afterward he rose: and when he had been ready a while, and sat in the chamber where my male lay, he said that he felt somewhat crawling, or as one writing on his back, and at length to ascend into his head. And so I left him, and went out into another place, and kneeled to pray, and prayed. And upon the coming in of Thomas Kelly into that room where I kneeled (in the door of a little open gallery over the street), I rose up and went in again to E.K., and he told me that he slumbered by reason of the heaviness of his head, and that he seemed to see me praying, and Michael to stand by me.

I answered that truth it was I had been somewhat bent to prayer, but that I could not pray as I would, *&c.* Hereupon immediately he saw Michael over my head with a pen in his hand.

Thereupon I was resolved that I was to write somewhat of importance: and I made speed to take pen, ink and paper, and to settle myself to writing, because we made haste to ride, as intending to ride eight or nine miles that day, and company tarrying for us: one of them being a Jew, whose sister is wife to Dr Salomon of Prague, the Jew, *&c.*[4] And going about to attend for something to write, a voice said as followeth: 'Why do you not shut yourself away, to hear my voice?'

Hereupon I did shut all the doors and uttermore doors.

VOICE: 'In the Stone, so that the truth may be made more evident.'

Hereupon speedily I took out the Show-Stone and set it on the Table before E.K.

E.K.: 'Here appeareth a white circle round about the border of the Stone, and a ball or globe of flaming fire in the midst. Michael is come to the lower part of the circle.'

MICHAEL: 'Before twelve months of your account be finished, with the sun, I will keep my promise with thee, as concerning the destruction of Rudolph: lest peradventure he triumph, as he often doth. For thy lines are many times perused by him, saying "This man doted, where is become his God or his good angels?"

'And behold, I will sweep him off the face of the earth, and he shall perish miserably: that he may understand, that thou dealt not for thyself, but didst fulfil the work of thy master.

'Moreover I will bring in, even in the second month (the twelve ended), Stephen: and will place him in the seat imperial. He shall possess an empire most great, and shall show what it is to govern, when God placeth.

'My mind abhorreth from Laski, for he is neither faithful to me, nor to thee: neither he careth for his own soul.

'This therefore shalt thou do. The same way thou camest, the same way thou shalt also return: not to fly from their malice or tyranny, but to stand in the face of them as my servant. Hereby, indirectly, shall the traitor understand you know him. And Rudolphus' hard heart I will stir up with indignation against him. For he shall be construed a liar. And they shall begin to fear thee, and also to love thee: and thou shalt be in favour amongst them.

'When therefore thou comest home, hide not thyself: but see that the infant be regenerated.'[5]

Δ: 'As concerning the godfathers: shall I request and use such as I intended?'

MICHAEL: 'Do that thou hast done.'

Hereupon we had great comfort, and so brake our fast, and returned to Prague again before 4 of the clock in the afternoon.

Note. While I was thus out, and had left a letter for the Courteous Balthasar Federicus Dominus ab Ossa, *&c.*, to deal with the Spanish Ambassador, the Lord Romff, and Mein Herr Kinsky, to crave pardon of my sudden departure, and the child not yet christened, *&c.*, and had given my wife charge not to deliver the letter before Friday night, *&c.*: it came to pass that this Mr Balthasar had sent word of his coming to Prague with the Lord Kinsky (whom on the Friday before I had met riding out of town: and he told me that he was to be out three or four days, *&c.*) and that he was desirous to speak with me.

Upon which occasion my wife thought it best to send the letter to him,

and so did, not long before my coming home. Which thing when I understood, I was half sorry for it, and sent presently word to Master Balthasar of my coming home, and to certify him that my wife had erred to send that letter unto his worship before Friday night, when she might perceive that indeed I did ride forth to Bressel.

He thereupon was desirous to speak with me, which I did, and of him I received my letter which he had perused, and offered himself most ready to satisfy the content thereof, *&c.*

Now to the chief purpose: at my return home from Master Balthasar Federic ab Ossa, I found Emericus Sontagius in my wife's Stove with Master Kelly, who at the sight of me was sore amazed, and half not able or not willing to speak, but said: 'You are fast riders.'

Then Mr Kelly told me that Emericus had told him that the Emperor had been all day yesterday very melancholic, and would speak with nobody. And that he knew of my journey in a moment when it was, and that by the Jews, and specially by the Doctor his son, that had gone about to get me the four horses, and laboured very much with himself (unasked) to persuade me that the Emperor his first and chief understanding of it was by the Jews, *&c.* Hereupon (being now night) he went home.

14 *Mar.* Thursday. A meridie, hora 2½. My son Michael Dee was baptised in the cathedral church of Prague Castle. His Imperial Majesty's chaplain conducted the baptism service.

The godparents were the most illustrious Don Gulielmo de Sancto Clemente (Ambassador from the King of Spain to the Emperor), and his magnificent lordship the Lord Romff (his Imperial Majesty's First Lord of the Bedchamber, and an intimate and eminent member of his Privy Council), *&c.*

The godmother was her most noble ladyship the Lady Dittrechstain, most beloved wife of the Lord Dittrechstain, who is his Imperial Majesty's High Steward. At my request the infant was named Michael, in grateful memory of the blessed Michael, who (by God's mercy) was, is and will be such a benefactor, helper and guardian to us, *&c.*

18 *Mar.* Monday. Mane, horam circiter 7. Pragæ. First we poured out some prayers to God, according to our custom; then (after a pause) we made some other verbal requests for the mercy, enlightenment and help of God, *&c.* Finally, when no apparition had come after 2½ hours, we ceased. But I was afraid of the great wrath of God and was reluctant to provoke him, *&c.*

Δ: 'Lord have mercy on us, and do not deal with us according to all our iniquities. Amen.'

20 *Mar.* Wednesday, mane. Note—E.K. yesterday had a show of a little thing as big as a pease of fire as it were in the Stone going about by the brinks. And because it was not in shape humane, he of purpose would not declare it so to me, and so I have noted (as appeareth) of no show. This he told me on Tuesday night (that was yesternight) upon occasion of a great stir and moving in his brains, very sensible and distinct, as of a creature of humane shape and lineaments going up and down to and fro in his brains and within his skull: sometimes seeming to sit down, sometime to put his head out at his ear.[6]

21 *Mar.* Thursday, a meridie circa 5 horam. Pragæ. Note, my wife being in great perplexity for want of money, requested E.K. and me that the effect of the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause. Hereupon I prayed a little to the same purpose, and read the petition, *&c.*

We desire God of his great and infinite mercies to grant us the help of his heavenly ministers, that we may by them be directed how or by whom to be aided and relieved in this necessity that we are in, of sufficient and needful provision for meat and drink for us and our family, wherewith we stand at this instant much oppressed: and the rather, because it might be hurtful to us and the credit of the Actions wherein we are vowed and linked unto his Heavenly Majesty (by the ministry and comfort of his holy angels) to lay such things as are the ornaments of our house, and the coverings of our bodies, in pawn either unto such as are rebels against his Divine Majesty, the Jews, or the people of this city, which are malicious and full of wicked slanders. I Jane Dee humbly request this thing of God, acknowledging myself his servant and handmaiden; to whom I commit my body and soul.

E.K. wrote this for Jane Dee.

E.K.: 'Here is one with a leather coat and a spade, with a white coronet on his head. He hath a bag on one side of him, and on the other side a round bottle. It seemeth like a husbandman, but a young fair man he is.'

SPIRIT: 'Give ear unto me, thou woman, is it not written that women come not into the synagogue? Much less ought they to come before the testimony of the will of God to be fulfilled mightily, and to come against the world and against the pomp of ceremony and iniquity. But because thou hast humbled thyself, and hast refused to tarry before me, as it becometh thee, I will answer to thy infirmities.

'I cannot give thee that thou desirest, really, yet I bow my head, and so I counsel thee: let thy husband arise and gird himself together, and let him take his eyes with him, and let him hasten out of this place: for my thinks

they dissemble. Lo, let him stand before Stephen, and let him visit Laski, peradventure he find him not living: but if he live, he is dead. There shall you see that I will relieve thee and will do good unto him, and will bind up the jaws of the persecutor, that he may go on.

'For thy faith I will reward thee: but one storm is to come. Take it patiently. Thou shalt be the more whiter, and more nearer.'

Δ: 'Lord, it was said unto us as a watch-word, when Stephen's messengers should come for us, that then we should go. Now his messengers are not yet come, *&c.*'

SPIRIT: 'If the bridegroom invite thee himself, what needest thou his servant?'

Δ: 'Now is the difficulty for money greater, for if we had tarried together, less money would have served than now it will do, *&c.*'

SPIRIT: 'Thou hast asked counsel. I have counselled thee; if it please thee, hear me. It shall be well with thee if thou tarry, but much better if thou go.'

E.K.: 'He is gone.'

27 *Mar.* Wednesday, mane circa horam 9. Pragæ. E.K. came to me and asked me the Circle or copy thereof which was showed to him at Oxford,[7] and he had written out or described it by the light that was showed to him by the spiritual creature. He intended as he said to show it to a Jesuit, and to ask his counsel of it, *&c.*, having a great misliking of our spiritual friends, saying that they were the great devils; and so the lesser that he dealt withal before, gave place unto them, *&c.*

Hereupon I told him I would ask our friends' counsel before I delivered anything of theirs to their enemy, *&c.* He would presently have it, and with great threats most terrible and dangerous to me, he willed me to deliver it straightways.

I, being occupied with writing a letter to the Queen's Ma^{ty}, said as soon as I had leisure I would give it him. He said he would tarry my leisure. I told him that would scarce be this seven-night, I had so many letters to write.

He thereupon grew in such a rage that he said I should not pass one foot beyond him before I did deliver it him. At length he rose to shut the door of the study upon me. I arose and went after him and took him by the shoulders to keep him from the door, and withal called aloud to my folks: 'Come here (how) here is violence offered unto me.' Whereupon they came in all, and my wife, and so afterward by degrees his fury assuaged, and my folks, my wife and his, went away. And after he had sitten two or three hours with me, he saw on my head, as I sat writing, Michael stand with a sword, and willed him to speak, which he did forbear to do above a

quarter of an hour, as E.K. said. At length he spake as followeth.

E.K.: 'Here appeareth Michael on your head, and hath bid me divers times to speak to you.'

I disposed myself to write, and Michael bade bring the Stone.

MICHAEL: 'Poland is waiting for you, and he who IS has led the way.'

Δ: 'As concerning my health helping, may I stay here yet eight days, and then make speed to be going towards Poland, as was prescribed to me?'

MICHAEL: 'I can yield seven days unto you. The eighth day hence I will be in Cracovia. I have told thee plainly.'

Δ: 'I beseech you not to be offended if I ask the cause of the Lord Laski his long silence.'

He stayed long.

E.K.: 'Why do you not speak now?'

MICHAEL: 'Behold, he hath said with himself (and those that are wicked have whispered unto him), "Surely it seemeth that they despise me," and obstinately (because he hath not received letters from you) he useth this silence.'

E.K.: 'He is gone, and went away mounting upward, *&c.*'

29 *Mar.* Laski his letters came.

5 *Apr.* Friday. I took my journey from Prague toward Cracovia. God be our speed. E.K., I, Thomas Kelly and Hugh Brycket my servants.

12 *Apr.* Friday. A meridie we came to Cracovia, and as we were within an English mile of the city, being a fair and calm day, there passed about half a mile before us, crossing from the right hand to the left, whirlwinds, divers one after another, writhing up the dust with great vehemency on high and shooting forward still, and then mounting into the air, and so went southerly from us. And likewise some began on the right hand and ran furiously, raising up and wreathing the dust into the air southerly also, and did not cross the way.

When we came to our house, we found that a stranger was set into it by the landlords (Mr John Lang, the judge, and Martin Platner), and having by me the key of the store-house, and of the street door, I caused my stuff brought with me to be set in, and that night we made hard shift for lodging. But the new and forced-in tenant gave me leave to have one of my bedsteads, which was in one Stove, and emptied the same to us with much ado.

13, 14 *Apr.* Saturday and Sunday we were sore outfaced, or rather threatened, that we should have no house there, and also one Bonar his

arms were set upon the door, as if the house had been allowed to him *ex officio*.

15 *Apr.* Monday. I made the Rector privy of the injury I endured, and he courteously sent two Masters of Art with me to the Proconsul to have citations for the landlords to appear on Tuesday by 7 of the clock, to answer to our complaint.

This Monday night came the Lord Laski from Lasko, upon a letter he had received from me from Nysa, of my coming.

16 *Apr.* Tuesday. The Lord Laski came to the house, and in the morning would have presently cast all their stuff out of doors, but by entreaty he permitted them to empty all into the lower Stove.

In the mean space I appeared with my lawyer or attorney Mr Tedaldo (an Italian), an ancient practitioner in the Polish and Cracovian causes: and, to conclude, I had a decree against my landlords, that I was to have (at the least) an half year's warning; whereupon John Lang gave me warning to avoid at Michaelmas, and so we came from from the Court or Town-house, called Prætorium in Latin.

This same Tuesday afternoon my Lord Laski went to the King of Poland up into the Castle and told him of my coming, and how evilly I was used. And he said, why did he not cast them out of doors?

'So have I now,' quoth the Lord Laski; and the King granted the house to be holden *ex officio*. And the next day the King was desirous to speak with me.

17 *Apr.* Wednesday. I went with the Lord Laski to the King, to whom I said to this intent: 'Let the comfort, peace and mercy of God be upon you, your most serene Majesty. I have received from on high the command to present myself before you, which thing I now do most humbly. And I am willing to relate the story of these mysteries, as occasion shall be given me.'

The King answered: 'As I have heard many good things about you in your absence, your coming here is most acceptable to me. And as for those other greater matters, we will have the chance to speak more opportunely after the festive period is over: at which time I will ensure that you are summoned to me, *&c.*'

Hereupon I made cursy, as was appertaining, and stepped back somewhat from the King, and so the Vice-Chancellor and other officers, the Chief Secretary brought bills to be read and subscribed or signed with the King's own hand, which he did. And after the Lord Laski had watched a fit time to tell the King of his desire to speak a few words to his Majesty of some of his own affairs, and was bidden to resort straightway after

dinner to his Majesty, we took our leave with reverence doing, and so went out of the privy chamber, or rather withdrawing-chamber through his privy chamber, where he had heard mass when we came, and so into the guard-chamber, and down, *&c.*

19 *Apr.* Friday. I took ghostly counsel of Dr Hannibal, the great divine, that had now set out some of his commentaries upon *Pymander*, Hermetis Trismegisti.

20 *Apr.* Saturday. I received the Communion at the Bernardines, where that Doctor is a Professor.

This day E.K. took ghostly counsel and comfort, as his case required.

22 *Apr.* On Easter Monday, very devoutly in St Stephen's Church, E.K. received the Communion, to my unspeakable gladness and contentation, being a thing so long and earnestly required and urged of him by our spiritual good friends, as may appear by sundry former Actions.

6–8 *May.* Monday, Tuesday, Wednesday. E.K. was very unquiet in mind, and so expressed to me in words: for that A.L. had not paid him his money long since due: and chiefly for that he doubted very much of A.L. his turning to the Lord with all his heart, and constantly. So much did A.L. his former life and ungodly living and dealing offend him, and so void was he of any hope, that he became in a great excess of mind to find us coupled with so ungodly a man. I showed A.L. his last letters, how he was now in a monastery of his own, belonging to the Castle Rithwian[8] (which he had now by a stratagem won from the unjust detaining of his adversary), and what penance and contrition he was in, what meditations, and what godly purposes, *&c.* But E.K. would not hope of his conversion, and thereupon utterly and resolutely intended with all speed to be gone from hence toward Prague, and willed me (if I would) to prepare my letters.

He became very blasphemous against God, to my great grief and terror: what the issue thereof would be, so great was the blasphemy and rebellion against God and his holy purposes in us, that almost greater could not be uttered.

I used as quiet words as I could, assuring him of God's mercies always ready, and his helping hand for all such as put their trust in him, and call upon him in their troubles and times of need, and so did betake him to God for that Tuesday night, being past 9 of the clock.

Wednesday morning, as I was at my prayers in my study over his chamber, and had made declaration of this cause, and of the perplexity most grievous that I was in to see my friend and partner (E.K.) thus carried

away with so grievous a temptation, so manifold and vehement: E.K., yet lying in his bed, did call his brother Thomas to him, and willed him to call me to him. Thomas came (when I had in manner ended my devotions and prayers) for me. I went to him, yet lying in his bed: and after I had wished him a good morrow, and sat by him on the bench at his bed's head, he began and said such matter as followeth: 'A spirit appeared to me this morning by my bedside, and bade me be quiet; bade me will you to go tomorrow with both your servants to my Lord, as secretly as you could; bade you comfort him; bade you bring him with you; bade you go to the King as you came homeward; bade me to board in the mean space with the Italian doctor[9] at Pernus' house; bade me lie here every night.'

Hereupon I was most glad and joyful, and praised God for his marvellous mercies, loving kindness and goodness toward us, and declared myself assured that God had put out his arm and settled the decree: for the performance of his purposes and promises made to us, for his own honour and glory. And so with joy and thanks given E.K. for his courteous imparting these good news to me, I went about my business intended, which was to go to the Table of the Lord, as I was prepared for it, and so went to the Bernardines Church.

Note, I had in my prayers alleged to God that albeit I was in great perplexity and agony of mind, yet since I was willed to cease my voice for having any angelical presence, I said he of his divine clemency and care over us in this great distress might counsel us and direct us, though we did not urge our request as we were wont. The conclusion and shame which many ways would follow (if this intended purpose of E.K. should go forward and take place) was so great, that we might seem to the world to have been led to that evil end by a manifold digression, rather than otherwise led in mercy and verity, wherein I requested God to regard his own honour and glory, *&c.*

20 *May.* Monday a meridie horam circiter 6, in my study. Cracoviæ. Note. E.K. sitting with me in my study told me that after my going to Rithwian, to the Lord Laski, he had very many apparitions, and divers matters declared unto him, of the state of Christendom, *&c.*

He said (moreover) fault was found with my manner of standing before Stephen; I should have made some more ample declaration of my calling and knowledge in these our Actions. Secondly, he said that Michael Dee should die, and that I should thereby be afflicted, and divers such things he told me, and among other that he was willed to be ready to leave me when he should be called: for he said our Actions should be cut off, for

some of our unworthiness, *&c.*

All which things were so grievous unto me, as I was (in manner) ready to sownd; and my distress was the greater because (after a sort) I was barred from requiring the presence of any of our spiritual friends till Stephen had been rebuked by the Lord, and I had vowed to obey their commandments and instructions, whereby I was driven to beseech God to consider my cause and grief, who unfeignedly desired to be his true servant: and being desirous to obey them, staying of my voice for the presence of his good ministers, I was contented to offer up my obedience herein for a sacrifice, and ready to receive this distress and affliction as a punishment for my sins, awaiting his will and pleasure.

E.K. said: 'It shall not be amiss to bring forth the Show-Stone, and assay what the good will of God would be herein.'

I fetched the Show-Stone, and after it had been set about a quarter of an hour, E.K. espied in it a little naked boy with a white cloth, scarf-wise, from under his navel hanging down unto his knees. And about that time came the Lord A.L. unto us, who sat down by us.

BOY: 'If the sun shine not in vain, if the stars move not but by variation and discourse, moving things by turns, to an end: if the earth stand still because she is so created: much less ought man to despair in the mercies and promises of God, which are not without a cause, neither any time spoken without effect.

'"I remember thee (Laski),"' saith the Lord. "If thou live according to my laws, I will add unto thy years, and will not blot out thy name out of my remembrance.

'"I greatly thirst after Stephen, for the course of things are at hand.

'"When I come in one week, behold, I strike, and those that are proud become poor and desolate.

'"Rise, therefore, and with speed go before Stephen."'

21 *May.* Tuesday. I did communicate, and this was the third time within Easter receiving: having had confession first with Dr Hannibal, and twice with Raphael, *&c.*, that all manner of ways I might have a clean and a quiet conscience.

23 *May.* Niepolomice, at the Court of the King of Poland. A meridie horam circiter 6. The King sent for the Lord Laski and me, by his Vice-Chamberlain, whom we came unto in a chamber, within the chamber or room where he useth to give audience, or to eat with his palatines and other. He sat by the window which is toward the south, and by which his prospect is into his new garden, which is in making.

He began thus (the Lord Albert Laski being by, and thereto willed by the King), and said unto me very near as those words import.

STEPHEN: 'The Lord Palatine asked me to hear you speak about those great and extraordinary matters of yours, as I have willingly done. Although it must be borne in mind that all prophets and revelations have now long ceased, even in the time of Christ: however, if there is nothing in those things that detracts from the honour of God, they ought to be heard willingly. And indeed I have no doubt that God can now reveal certain secrets to men, right up to the present time, in many ways that are unheard of and unprecedented.'

Hereupon I answered to this sense, although I cannot express the same words: 'I am very pleased that you think God can reveal his mysteries and secrets to certain men: and I am all the more pleased because you will be able to confirm this, as much by our many past Actions, as by our future ones, which your Majesty is welcome to participate in if you shall so desire.'

27 *May.* Niepolomice, in the Royal Palace, in the presence of King Stephen, A.L., *&c.* Mane, horam 7 circiter. In the King's private chamber.

Nothing appeared after our first prayers. I prayed again briefly, and still nothing appeared. After our third prayers, however, the fire came from the Stone into E.K.'s eyes.

E.K.: 'I hear a mighty voice saying: "I came and saw, and behold, there is no justice."

'Now I see thick smoke come through the veil, like a cloud, and cover the Stone.'

SPIRIT: 'Listen carefully, Stephen. Who nurtured you from the cradle? Who protected you? Is it not that King of Glory, by whose grace all power is subjected in heaven and earth? Did he not raise you with his powerful arm, from an ordinary soldier to a greater one, and so to the greatest kingdom? Why, then, did you introduce such a dark cloud, full of so much fog and ingratitude, between your God and your soul?'

He shaked his hand at the King, after the Polonian manner.

'Your sins are numbered and multiplied in heaven. But if you abandon your impiety, if you bedeck yourself with propriety, and cast out the stinking leprosy from your bosom, I will set aside my anger, and your remaining days will be confirmed in fortitude. The accursed kings and the governors of the world, who have drunk with the cup of the whore (because they neglected my commandments) will fall before your feet, and your sword will be the terror of nations.

'The grace of God the Father, Jesus Christ the Son, and the Holy Spirit

be with you always.'

Δ: 'Amen.'

SPIRIT: 'Bring your family hither with all speed.'[10]

28 *May.* Tuesday, mane circa 6. In Niepolomice.

E.K.: 'Here is he that was yesterday in our Action with the King.'

SPIRIT: '"Woe is me," saith the Lord. "Why do I hold my hand from the earth? Why have all the princes of the world built a tower against me? These in denying me and my majesty: the other wallowing in extreme drunkenness amongst the pleasures and blindness of the flesh. O you caterpillars, O you that fill the earth with poison. I am full of sorrow: for no man openeth his doors unto me, no man believeth me: no man remembreth that I made heaven and earth.

'"Stay a while that I may weep with myself."'

E.K.: 'All the Stone is become black and full of fiery specks.'

After we had read the premises—

E.K.: 'Here is another now: one in green: a man with nothing on his head but only his yellow hair.

'He hath like a pair of black boots under his garments close to his legs: like buskins *&c.*'

GREEN MAN: 'I teach you...'

He paused after a pretty while.

GREEN MAN: 'Thus saith the Lord: thou must answer Stephen according to the hardness of his heart. Answer him thus, for the mean: "Lo, King, the God of heaven and earth hath placed me before thee, and hath showed unto thee his will, hath nourished up me his servant from my youth unto this day, in the fear of him and the fervent desire of true wisdom, whereby I have attained (through his help) unto the knowledge and secrets of the things in nature: which knowledge behold in the name of God and for his sake: and because he hath chosen thee, lo, I offer up unto thee, and willingly make thee partaker of." This done, be not afraid to open thy mouth unto him, as thou didst unto Rudolph, in writing: "Behold (O King), I can make the philosophers' stone, for so they call it. Bear thou therefor the charge, and give me a name within thy Court that I may have access unto thee: and yearly maintenance of thee for us both."[11] Command him also, or strike a band of secrecy between him, thyself, and Laski. Take heed thou want not faith, for I will help thee.'

Δ: 'I beseech you be not offended that I ask your name?'

GREEN MAN: 'Ilemese.'

E.K.: 'He is gone.'

4 *June.* Niepolomice, at the Court of King Stephen. Tuesday, a meridie circa horam tertiam: the King sent for me to hear what I had to say to him, as I had sent him word that I had to say somewhat to him in God his behalf. When I was come into his privy chamber, and all other excluded but only the Lord Laski who came with me and stayed by the King his commandment, I said thus verbatim as followeth.

Δ: 'Ecce (O Rex), Deus Cœli et terræ, me ante oculos vestros posuit: et vobis suam declaravit voluntatem: me autem servum suum a juventute mea ad præsentem diem enutrivit in timore illius, et desiderio ferventi veræ sapientiæ. Qua ratione (et ejus auxilio) assecutus sum cognitionem et secreta rerum naturalium quam cognitionem (ecce) in nomine Dei.'[12]

6 *June.* Thursday, mane horam circiter 8. Cracovia.

Δ: 'I have (O Lord), according to my simple ability, endeavoured myself to declare to Stephen those things I was willed. And now, O Lord, we await thy further direction: not presuming to propound (as now) matter, such as our frail state might move us unto: but therein we crave thy aid, thy light and wisdom, *&c.*'

E.K.: 'Here is a great head with wings like a cherubin: all of fire, the eyes are very big, as big as your hat, and his head as big as this table.'

SPIRIT: 'He that is asleep, let him sleep on. He that goeth awry, let him not return into the way. Behold, the Lord hath forgotten the earth, and it is a burden to me that I am here, therefore I go.'

E.K.: 'He is gone, and flyeth in a strange order, upward in a spiral line in manner.'

VOICE: 'Put all things to silence that the Lord had touched, the receptacle and the books, and see you open them not, nor touch them until you hear more from me.

'Take this one lesson: you are in favour with me, and for the rest care not.'

E.K.: 'Now is a red thing like a cloud come all over the Stone.'

NOTES

1 The two Actions, not included here, can be found in Meric Casaubon's edition of *A True and Faithful Relation*, pp. 357–62.

2 For the letter, see p. 353 of *A True and Faithful Relation.*

3 This volume of the spirit diaries has not survived. In his reply of 6 January

1585 (printed on p. 354 of *A True and Faithful Relation*), Dee complained about the slanders against him and professed his good intentions towards the Emperor.

4 There had been mass migrations of Jews from the Empire to the east in the fourteenth and fifteenth centuries, due to persecution. Rudolph's father Maximilian II allowed the Jews to return to Bohemia, and in 1577 Rudolph granted them a charter of privileges. By the end of the century there were about three thousand Jews in Prague.

5 Dee added a note in the margin concerning his new son's spiritual regeneration: 'Infans baptizandus Mich.' ('The infant must be christened Michael.')

6 This diary entry is followed by a vision in which an unnamed spirit expounds the scriptures at great length. After it has reprimanded Dee and Kelly as 'stiff-necked and stinking sinners', Dee records that he and Kelly 'long discoursed of sundry things, and each reproved other of haughtiness, or pride of mind, how justly we did it God knoweth'. Dee's own pride was notorious; the astrologer William Lilly (1602–1681) described him as 'the most ambitious person living, and most desirous of fame and renown' (quoted by Shumaker W, *Renaissance Curiosa*).

7 It is unclear what Kelly was referring to, but the manner of receiving the circle was similar to the way he received the angelic characters on 6 May 1583. Kelly would have passed through Oxford on his trips from Mortlake to Chipping Norton and Blockley.

8 Possibly Rytwiany, south of Staszów in south-east central Poland.

9 Identified in the margin as Gregorius Jordanus, the Venetian.

10 King Stephen had left his family and court and withdrawn to Niepolomice (east of Kraków) because he was suffering from depression. He had drawn up his will on 15 May 1585, a month after meeting Dee for the first time.

11 'For us both: E.K. and Δ.' (Dee's marginal note.)

12 This is a straight translation of what Dee had been commanded to say on 28 May ('Lo, King . . . behold in the name of God'). There is no indication that he asked for a position at Stephen's court, or said that he could make the philosophers' stone, but Stephen evidently gave Dee no encouragement.

Sacrifice and survival

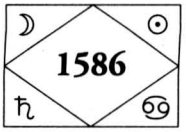
WHEN DEE AND KELLY *returned to Prague in July 1585, they were bombarded with requests to visit the papal ambassador. They resisted for eight months, only giving way eventually to persuasion from Francisco Pucci—a former Catholic priest who had joined Dee's household after meeting him in Kraków.*[1]

Dee was prepared for a trap when the three of them called on the papal nuncio Germanicus Malaspina on 27 March 1586. Malaspina delivered a passionate condemnation of the rise of heresy throughout Europe; but instead of accusing Dee himself of heresy, he proceeded to enlist his support in its eradication: 'If you, to whom angels present themselves, have received any counsel: I beg you to share it with me.'

Dee's reply was scrupulously polite but non-committal. It was up to God, not him, to decide who should share his mysteries. Edward Kelly, on the other hand, told the nuncio that the Church was in crisis and riddled with heresy because there were so many idle and dissolute priests.

Malaspina succeeded in hiding his anger. 'These things are indeed well spoken by you,' he said. 'I thank you.' But in reality, as he told Rudolph's secretary later, he was so furious 'that had it not been for certain considerations, he would have had the said Edward thrown out of the window'.

A week later Kelly was refused confession by a Jesuit priest who accused him of concealing a serious crime: because it was not 'likely or credible' that he was genuinely communicating with God's good angels, he must either be lying or dealing with the Devil.[2] *Kelly, however, refused to hand over the holy books as requested.*



15, 16 *Jan.* Donum Dei *oz* 2: E.K.

22 *Feb.* Michaelis ∆ revolutus, hora 9. m. 23.[3]

9 *Apr.* On Wednesday morning Ed. K. was summoned by a spiritual voice forbidding the three of us from eating any living thing for the whole of that day (so enjoining on us a light fast), and commanding us to go to our accustomed place at 8 the next morning, Thursday, there to understand the will of the Lord. We therefore fasted as was prescribed, and did with great and cheerful hope await the divine visitation.

10 *Apr.* Thursday. Mane, circa octavam horam, we came to the accustomed place, in my oratory at the top of the tower: a small heated room, handsome and commodious.

And a while after, we three all seated (I being prepared to write; Ed. Kelly on the other side of the same table—which was new and very fine—and Fr. Pucci upon a bench by the oratory wall), a voice came down from on high, as it were with a kind of spiritual echo of a sound, hard by the face of E.K., and which seemed to be issuing not far from E.K.'s mouth, and which thence reached his ears with words that were certainly English (that their power and proper signification might much more exactly and truly be conveyed to us).

VOICE: 'The God of heaven and earth appears to you: you, who are shepherds, and placed outside the polluted city: who seek the star and the visitation of him who will come to you, who have escaped out of the hands of Herod. Yet the fullness of time has not yet come.

'Read these things, and I will visit you again.'

I did read the premises to the two people present, Master Edward Kelly and Francis Pucci, and from these words we gained great consolation and strength of spirit.

In the afternoon that same day, Thursday (after dinner), at the time appointed, a voice smote the ears of E.K., saying: 'Come.'

At once we hurried to our oratory (the place where we were accustomed to receiving the divine visitation), and after reciting a short prayer from the Psalms, we waited for the voice of the Lord.

VOICE: 'Listen to me.'

For some minutes there was silence after these words.

VOICE: 'I have brought you out from a cursed nation, puffed up with pride: reformers who resist the law and ordinance of the Holy Church, which is the ordinance of Jesus Christ. By performing miracles, and with a powerful hand, I have brought you forth and put you in this place. I have made manifest to you the bread of knowledge and understanding, and (since I am the spirit of wisdom) I have instructed you in the knowledge of Christ, which is the science of all things.

'I have taught you a remedy against the perversity of sin, and have revealed unto you things hidden even from the Church. For as I am eternal, so also is my power eternal: and indeed never do I pour forth the whole wealth and unsearchable depth of my infinite wisdom to any one man, nor at any one time, or age, nor to one people, nor in any one century.

'According therefore to the necessity of the time, I provided you with bread when you were asking for stones.[4] Now it is incumbent on me to defend and protect you with my invincible wisdom and power.

'Therefore arise. Lay before me the books which thou hast, and everything thou hast received from me, and then shalt thou understand what I am about to say to thee, and how, in the twinkling of an eye, I will pluck out the eyes of thy adversaries even when they think they see best.'

I rose, went down, and fetched all the records and documents which for four years constantly had been dictated by God and his holy angels, and written down by me, together with some other things. I brought them in a long white box, almost three feet long, 1¼ foot wide, and three-quarters of a foot high. I did not, however, bring the Holy Table.

VOICE: 'Gather together thy books, from the first to the last: and also the one which you have now in your hands—all except today's Action—and lay them here before me.'

Δ: 'What shall I do (O Lord) with today's Action?'

VOICE: 'Cut it out of the book.'

Δ: 'And what shall I do with the Holy Table?'

VOICE: 'Do as you have been commanded.

'Take apart each book, and put them all on this table.'

I took apart the 27 books, or rather the folio volumes which were either bound or sewn together handsomely; and afterwards, when I had cut out today's Action, I added the volume which I had in my hands, and so there were 28 in all (that is, four times seven). And they contained, as in a history, all the things that had been revealed and demonstrated to us, by God's faithful angels and by God himself, from the first hour of our (E.K.'s and Δ's) conjunction, to the present. And in one of those 28 volumes there were 48 individual books, most mystical and (as God himself is witness) of greater value than all things in the world are worth. For in them were contained the admirable wisdom and divine power which we, at God's good time, must use to his honour and glory. There was another volume of these 28, which was ancillary to those 48 individual books, and which was called '48 Claves Angelicæ'. It was entirely written in the angelic language, whose very clear translation into our own English language we had in another volume of the 28. Besides the 48 individual books, there was

one very short one, and this book was the Mystery of Mysteries and the Holy of Holies, for it alone contained the deepest mysteries of God himself and of the Almighty Divine Trinity which any creature shall ever be able to know. Of this we had not yet the key.

Having separated the aforesaid volumes as commanded, and placed them upon the table, I said: 'Have I now (O Lord) fulfilled thy commandment?'

VOICE: 'Do you, Kelly, bring hither the little black bag, the book, and the powder which you have hidden.'

This command of God was so unexpected and unacceptable to Ed. Kelly, that his heart was much overcome with amazement. He felt as if the joints of his spine, near his hip-bones, were being torn apart, and he was greatly afflicted by a pain such as he said he had never felt in his whole life. So great was his inward pain, and so fierce was the contention between the flesh and the spirit, that when the pain and this struggle had reached their peak, he exclaimed: 'O Lord, I received not this at thy hands!'

We exhorted him to obedience towards God, and E.K. replied to me: 'My spirit is willing to fulfil this command of God: but may God forgive me that my flesh betrays its weakness by creating this delay.'

Then he suddenly leapt up from his seat, went away quickly, and returned with that little black bag containing the book and the aforesaid powder, which he placed on the table by the 28 books. The bag was new-made of black fustian, and it had new black clasps to close it, like some purses. I thought it was large enough to contain one peck of wheat.

The book and that sacred powder had been assigned by God not just to the two of us, and our children, but also to other servants of God; and the keeping of this great treasure had been entrusted to E.K. I do truly and before God assert that this treasure's performance and power (potential and actual)[5] are so great that the riches of all Christian princes and kings put together could not be regarded as worth even a tenth of it.

I therefore encouraged E.K. with a few words and advised him to recall the faith of Abraham, who did not hesitate to offer his only son as a burnt sacrifice.

VOICE: 'Put the books that lie here into the little bag.'

E.K. put all those 28 books into the same little black bag and fastened it correctly with the clasps.

VOICE: 'Now do you, Kelly, rise and remove the fire-bricks from the mouth of that furnace, and put the bag in their place. Pucci, join him, and see that he throws the bag and the books into the fire. Do not come back till the fire hath quite devoured them.'

They arose, and went to the furnace. Courageously and willingly they thrust the little bag into the fire. And while they were busy at the mouth of the furnace, I lifted up my voice to God, on bended knees: and with great joy, gladness and exultation I gave thanks to our God, and prayed that he might increase and confirm our faith.

Meanwhile they applied themselves furiously and industriously to the completion of the holocaust. They put into the furnace some very dry little pieces of wood, and chips and shavings of timbers in great abundance. They stirred up, opened, and made light the heap of books with a small stick and an iron poker, so that the fire might the better burn them all up, and might turn whatsoever was combustible into dust and ashes. And when they had been busy at this for nearly a quarter of an hour, E.K. heard the voice say to him: 'Now bid Pucci go back to the oratory.'

As soon as Pucci had joined me in the oratory, E.K.—who was standing before the mouth of the blazing furnace—cried out with a loud voice that he could see the shape of a man, from the midriff upwards, apparently moving to and fro in the middle of the fire. Yet his face could not be seen.

'He seems,' said E.K., 'to be gathering up something from the very top of the flames. Now I can see clearly that he is recovering the pages of the books from the fire, leaf by leaf.

'Now he seems to have put together one whole book.'

And (after a little while) he said: 'Now he seems to be holding a second book: but where he has put the first, I cannot see.

'Now from the top of the flames, he seems to be using his fingers to shape the little box that contained the powder.

'Now indeed he is vanished all of a sudden.'

When everything that could be burnt had been consumed by the fire, and this vision had ended, E.K. came to us and said: 'Come, Pucci. Look, and judge.'

Pucci went, looked closely, and returned. 'It appears to me,' he asserted, 'that nothing is left but ashes and stones, a very few coals, and a few sparkles of the paper leaves which the heat of the fire has forced to the sides of the furnace.'

29 *Apr.* A meridie circa 1½. As E.K. stood at the end of the gallery by his chamber, looking over into the vineyard, he seemed to see the little man the gardener, in all manner of behaviour and apparel, who is the chief workman or overseer of Mr Carpio his workmen in the same vineyard. He seemed very handsomely to prune some of the trees.

At length he approached under the wall by E.K. and holding his face

away-ward he said unto him 'Pray tell your learned master to come to me'—and so went away as it were cutting here and there the trees very handsomely, and at length over the cherry trees by the house on the rock in the garden he seemed to mount up in a great pillar of fire.

E.K. bade his wife to go and see who was in the garden. She came up and brought him word: 'Nobody.'

E.K. then came to me and said: 'I think there is some wicked spirit that would delude me'—and so told and said to me as is before noted.

Then said I, 'I will go into the garden,' and bade E.K. come with me. We went down that way which this creature did go, but nothing we saw; went to the banqueting-house in the vineyard, but that place pleased us not; so we went along in the way by the cliff side, and sat down on the bank by the great pile of vine-stakes lying in the very south end of the vineyard. And we had not sat there half a quarter of an hour, but I espied under the almond tree, and on the south side of it, being the westerly almond tree, that is it which is standing on the westerly side of the straight path which leadeth from the north toward the south in the vineyard: I espied (I say) like a sheet of fair white paper lying tossed to and fro in the wind.

I rose and went to it, and (to the praise of God his truth and power) there I found three of my books lying, which were so diligently burnt the tenth day of April last. The three books were:

1. Enoch his book,
2. the '48 Claves Angelicæ',
3. and the third was the book of my gathering of the 30 Airs, and entitled 'Liber Scientiæ Terrestris Auxilii et Victoriæ'.[6]

Thereupon E.K. coming to me, I fell on my knees with great thanks yielding to the God Almighty, and so did E.K., whose mind and body were marvellously affected at the sight of the said books, having no show or sign that ever they had been in the fire, neither by colour or savour, or anything wanting.

And after we had sat half an hour under the foresaid almond trees, praising God and wondering at the miracle: suddenly appeared by us the self-same gardener-like person, but with his face somewhat turned away, and nothing thereof to be judged as of Ave the custom is. He said: 'Kelly, follow me.'

E.K. went, and I sat still, awaiting his return.

This gardener went before E.K. and his feet seemed not to touch the ground by a foot height. And as he went before E.K., so the doors did seem to open before him. He led him up the great stairs on the left hand by the

vineyard door, and so in at his own chamber door: and then on the right hand into the chamber where E.K. hath his new study, and then the door going out of that to the stairs opened of itself. And he went up those stairs, and at length brought him to the furnace mouth where all the books and papers had been burnt the tenth day of this April. And coming thither, there the spiritual creature did seem to set one of his feet on the post on the right hand without the furnace mouth, and with the other to step to the furnace mouth, and so to reach into the furnace (the bricks being now pulled away which stopped the mouth of the furnace, all saving one brick thick), and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the furnace, and also to E.K. the hole which was not greater than the thickness of a brick unstopped, did seem now more than three or four brick thickness wide, and so over his shoulder backward he did reach to E.K. all the rest of the standing books, excepting the book out of which the last Action was cut, and Fr. Pucci his recantation,[7] also to E.K. appeared in the furnace all the rest of the papers which were not as then delivered out.

That being done, he bade E.K. go, and said he should have the rest afterward. He went before in a little fiery cloud, and E.K. followed with the books under his arm all along the gallery, and came down the stairs by Fr. Pucci his chamber door, and then his guide left E.K. and he brought me the books unto my place under the almond tree.

NOTES

1 Dee's full account of the events between July 1585 and April 1586 has been published by C.H. Josten ('An unknown chapter in the life of John Dee,' *Journal of the Warburg and Courtauld Institutes* 28, 223–57, 1965). Since most of it was written some time after the events being described, and reads like a chapter of autobiography, only the diary elements are included here. The translation in this chapter is based on a seventeenth-century translation contained in a manuscript in the British Library (Sloane 3645, ff. 22–38), which I have checked and corrected against the original Latin (Bodleian Library, Ashmole MS 1790, ff. 1–19).

2 One of the objections came from the idea that angels would only present themselves to hermits, whereas Kelly and Dee lived with their wives and were therefore subject to worldly cares.

3 The English adjective 'revolute' refers to something that has completed a full revolution (e.g. around the sun). This was Dee's way of recording his son Michael's first birthday.

4 See Dee's words to Kelly on 20 April 1583; also Matthew vii. 9; Luke xi. 11.

5 Central to Aristotelian metaphysics was the idea that any change or movement can be defined according to the object's state before the change (its potency) and its state afterwards (its actuality).

6 These manuscripts are now preserved in the British Library (Sloane 3189 and 3191).

7 According to Dee, Pucci had made his recantation upon divine commandment. Although Dee was told that all the burnt papers would be restored, Pucci's recantation did not reappear.

The baiting of the trap

KELLY'S ELABORATE DISPLAY *of destroying the holy books did nothing to appease the papal authorities. On 29 April 1586 the new papal nuncio Filippo Sega wrote to inform Pope Sixtus V of the 'new superstition, not to say heresy' being spread by the two Englishmen.*[1] *A month later he went to Rudolph's court and aroused the Emperor's indignation so strongly that a decree was issued banishing Dee and his entire household, 'out of Prague and so consequently out of all his kingdoms, dukedoms and lands'.*

While Dee and Kelly spent the summer wandering around Thuringia and Hessen, therefore, Francisco Pucci tried to persuade them that they would be well received by the Pope if they travelled to Rome instead.

30 *Apr.* May-Even. Pragæ. Mane circa 8. After certain prayers had been poured forth to God, and having offered thanks for yesterday's miracle, we asked God for his advice about what should be done further about that miracle, *&c.*, and what we should do with the Lord Rosenberg: whether we should admit him to our friendship and holy alliance, and what to do about his offer of a house.

E.K.: 'A voice cometh down right before me saying: "Thou William."'

A pause.

E.K.: 'Who is this William?'

VOICE: 'Thou William.'

A pause.

Δ: 'I suspect it to be the Lord Rosenberg.'

VOICE: 'Thou William of Rosenberg.'

A greater pause.

VOICE: 'This day in the Blood of the Lamb, do I pronounce forgiveness of sins upon thee: and for a sign and token, thy loins shall be opened, and thy seed shall be multiplied upon earth.'

A great pause.

VOICE (to Δ): 'Behold, I have given thee unto Rosenberg, him also have

I given unto thee. In the year 88, I will send out my visitation that the ends of the world may be known, and that justice may appear in the garments of her unmeasurable honour.[2]

'In the mean season, I will bless you abundantly with all the gifts and seeds of nature. See therefore that you work, and labour that your hands may bring forth fruit, the increase of the Lord.

'Six Actions you shall have: the seventh is the Sabbath of the Lord.

'Pucci is defiled, and shall not be partaker of these six visitations to come.'

Δ: 'We lack (O Lord) his recantation written by his own hand. I cannot find it in the books restored.'

VOICE: 'Those books let them be kept of thee, as committed unto thy custody by me. And see that they be never opened until the sixth Action to come.

'For behold, you are yet in the wilderness. Therefore be silent.

'Unto William, notwithstanding (hereafter) all things may be known, and made manifest.'

We read all and had long discourse of all, and at last I asked thus: 'What shall I say unto Rosenberg of your present merciful dealing and intent toward him?'

VOICE: 'That which is said of him, that, say thou unto him.

'Move no more questions.'

1 *May.* On May Day after dinner I went over the water (being brought to the waterside in the Lord Rosenberg his coach, and Jacobus Menschik with me) unto the Lord Rosenberg his gardens and lodging by the waterside,[3] whither he came to me by appointment. To whom, when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done since the time of my being with him,[4] that I might the better understand these words spoken to him and of him.

He told that he had often prayed since unto God for the forgiveness of his sins, and to open his eyes how he might serve him: and to make it to be evident unto him whether he be to marry or no, and where, or in what stock or kindred: and if it were his divine will, that he might receive comfort and instruction by me, and somewhat earnestly he had prayed also for his Master the Emperor, that he might bend himself to enjoy God his favour; yea, for his own marriage and amending of his loose life, while he yet sat at dinner this day at the Archbishop's table, his heart and thought did run very much upon it, *&c.*

At these his words I rejoiced much to perceive the doing of the Highest, in the hearing of his prayer faithfully prayed, and that the answer which I

read unto him was so fitly applied unto his prayer as he also himself did perceive with great comfort and spiritual joy. He entreated much that I would pray to God that the Emperor might be restored to the favour of God, as he was when I declared my message unto him from the Highest.

I answered that whatsoever the God of heaven and earth should appoint me to say or do unto his Majesty, I would most willingly rejoice in the faithful doing of it: and that it was my duty (as a Christian) to pray for his Majesty: but I could not make any promise of my prayer to be heard, but would highly rejoice if his Imperial Majesty would so use himself in God his judgement, as might be meritorious in the sight of our Redeemer.

Such words and matter as this passed between us. And he said that he would in all points fulfil the advice and warning of God, in this Action expressed, and would marry a maiden as he was willed. And this day did acknowledge and account himself a happy man.

These and other such good seeds for the service of God being sown between us, he went towards his Palace in the Court, and I to the waterside, and so over to the coach awaiting for me, and so came home. God be praised.

6 *May.* Being Tuesday, I entered my journey toward Valkenaw glass-house, and Leipzig Mart.

There are divers Valkenaws, one by Egre, or Elbogen, not far from Carls Bath, westward from Prague about 18 Bemish miles, another in Behem, about 11 or 12 miles from Prague, northerly, a mile from Krebitz, and two miles from Leipzig, and a mile from Kamnitz.[5]

11 *May.* Sunday. I came to Leipzig, and was at Peter Hans Swartz his house lodged. I found Laurence Overton (with much ado), an English merchant: to whom my wife (the last year) had showed no little friendship to himself, and Thomas, his partner's servant, in the time of his lying sick in our house, *&c.*, at Prague. He came from England at mid-Lent. He confessed that Edmond my servant had been oftentimes with him at his house, and that he did think that he would come with the next ships after his coming from England, then to come within 16 days.

I perceived by his divers express sayings that he was but a hollow friend unto me, and seemed half-afraid to deal either with me or my man.

There also I found a courteous gentleman called Mr Francis Evers, the Lord Evers his son of the north. And of all other matters omitting the rehearsal in these records (those matters I mean which at Leipzig and in this journey happened notably unto me, or I did myself), I cannot omit or pass without memory the copy of one letter which I wrote to the Queen

of England her Secretary, the Right Honourable Sir Francis Walsingham, as followeth.

Right Honourable SIR,

Albeit I have (almost) in vain come a hundred miles (from Prague to this Leipzig Mart) hoping either to meet my servant there, with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your Honour, and divers other). And now, I find, neither servant, neither letter from him, neither word of mouth.

I am forced to be brief. That which England suspected was also here, for these two years, almost (secretly) in doubt, in question, in consultation Imperial and Royal, by honourable espies, fawning about me, and by other discoursed upon, pried and peered into. The Apostolic Nuncio (Germanicus Malaspina), after his year's suit unto me to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his ear,[6] that disquieteth him, and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us.

Sir, I trust I shall have justice for my house, library, goods and revenues, *&c.* Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majesty's behalf, his faithfulness to her Majesty and my well liking of the man shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms a million of gold than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul:[7] but yet, now and then, visited with a pang of human frailty. The Almighty bless her Majesty both in this world and eternally:

Your Honour's faithful well-willer

John Dee

29 *May.* A decree of exile against us went out on the orders of the Emperor Rudolph.

May–July. Be it remembered that Mr Francis Pucci, Florentine, whom at my going to Leipzig I left in our house at Prague, in the mean space had been at Frankfurt upon Main, and went from Prague about the same day that the Bishop of Piacenza, Nuncius Apostolicus, did exhibit to the Emperor a libel against us of most horrible untruths, *&c.*[8] At his going from Prague he had that Nuncio's blessing, *&c.*

In the mean space, and before his return to Prague, again it happened so, that the 30 of May last I received the Emperor's commandment: I, my companion and all mine to depart within six days out of Prague and so consequently out of all his kingdoms, dukedoms and lands. Which we did, and were come to Erfurt in Thuringia, and sometimes to Kassel[9] whither

we had removed our goods and family by reason the Senators of Erfurt would give us no leave to hire any house there, as both by the Lord Schonberg (in the name of the Lord Rosenberg) was assayed, with repulse received, and also again by me and E.K. proved, July 7, 8, 9, 10, 11, 12, 13, 14.

And on Tuesday (the 15 day of June), Dr——[10] brought word from the Senate that they could not grant our request, yet notwithstanding, if the Lord Rosenberg would again send unto them in the matter, they would think better upon the matter, *&c.*

18 *June.* At Erfurt in Thuringia; whither Illustrissimus Dominus Rosenbergius[11] had sent John Carpio to us, with his letters, so that he might understand God's will, in particular about his future wife and other matters, *&c.* At that time I was indeed at Hesse-Kassel, and at Erfurt was Master Edward Kelly: who, concerning the questions and requests of the most Illustrious Prince, had been divinely commanded to place a clean sheet of paper upon the altar, before the priest celebrating mass, which he did on the morning of the day and year written above, in the monastery of the Minor Order of St Francis, inter horam 6 et 7, while the senior monk was celebrating mass. And when mass was finished, the following words were found beautifully written on the piece of paper. But the next day, after they had been copied out for the most Illustrious Prince, every line and letter immediately vanished, and afterwards nothing on that sheet of paper remained visible.

I have appointed you, William, because you have joined your hands with mine, and by thus appointing you I have made you my David, to slay Goliath.

For you will be blessed in the strength of my hand and my spirit, because I have heard your prayers. Therefore do not neglect the time of your visitation, but roar with the keenest zeal and indignation. And take as your wife the young woman who is allied to your household, and who is prepared for your loins and your old age. Cherish her with your love, so that my promised blessing may become clear in you and in her.

10 *July.* Mr Francis Pucci came to Erfurt on Thursday after our supper, on horseback on a horse which he had bought at Naumburg Fair, *&c.*

11 *July.* He discoursed with E.K. and me that he thought we might obtain favour to return to Prague again if we would; that he had found this Nuncius Apostolicus more courteous than Malaspina, of whom he reported also, that it was credibly informed him that he was sore offended

that we gave him no more honourable title in our speeches to him than 'Reverendissima Vestra Paternitas'.

This Pucci framed the discourse of his talk to persuade us to think well of this Episcopus Placentius, that he was charitable towards us, and sorry that we were so uncourteously used, that he meant nothing else in his suit to the Emperor against us but that we might be examined, and then being found faulty, we should be sent to Rome: but after that he had begun to move against us, that he found the Emperor more eagerly bent against us than he himself was.

Note. The Lord Rosenberg told us that when he did (in our behalf) advise the Emperor of his error committed in our extermination, that the Emperor answered that this Nuncius from his first audience did urge so vehemently against us, and also the Pope had sent commandment by letter to him to deliver us and send us to Rome, that he was forced in manner to do as he did. But if the commandment or his decree were to be made again, that it should not pass, or if this Nuncius Apostolicus had not sent this decree away to Rome, that he should not send it, *&c.* This I note in respect of the contrariety in the Nuncio's assertion, and the Emperor's, of our so hard usage.

The foresaid eleventh day of July the foresaid Fr. Pucci, to prove this his intended persuasion of the Nuncius' good meaning toward us, and to make us believe that great benefit would ensue our going to Rome, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we mused much for many causes. I asked him then why the Nuncius had not subscribed this writing.

'It is all one,' said he, 'for that.'

'Hath he heard this read?' quoth I.

'Yea, that he hath heard me read this three several times unto him,' said he. 'And if you like of it,' saith he, 'wherein his power serveth him not to perform as much as is specified in the writing, he will make and use means to have it from his Holiness.'

'Well,' said I, 'take a copy hereof, Mr Kelly,' for I was riding toward Saalfeld about a house getting.

Thereupon said he, 'Contented.'

'But I think it meeter to save and keep the original itself,' said E.K.

'Well,' said Pucci.

And so the original was delivered to E.K.

After 10 of the clock the same Friday, being the 11 day of this month, after breakfast, I rid toward Saalfeld about the house of the Earl Albert of Schwarzenberg, *&c.*

But after I was out of Erfurt until my return again, I was so sore vexed in mind to think of Pucci his return to our company, as well as for his unquiet nature in disputations, as for his blabbing of our secrets without our leave or well liking or any good doing thereby: either in God his service, or our credit, but rather the contrary, ensuing albeit not of his intent, but by either his undiscreet handling of it, or of his undue hearers of him, *&c.* And also for his household behaviour, not acceptable to our wives and family, and also because we were warned that he should be cut off from our company, *&c.* And chiefly, now to consider that he had laid such a bait for us with our mortal enemy, to entrap us by fair fawning words, which by no means the Emperor would consent to do before by his authority, but rather to put us out of his kingdoms, *&c.* And imagining that he was a mighty explorator upon us, for this Nuncius Apostolicus and his adherents, that now he might perceive what we had done hitherto, what we were doing and what we intended to do, and considering that he urged at our hands an answer to the former writing, wherein also lay a trap for either in not answering it, or refusing to grant some points of it, or in our consenting to the whole, this Nuncius would pitch matter against us to our great disadvantage.

Thus being tormented in mind in my absence, how we might be rid of this Fr. Pucci by quiet and honest means, I devised to write to this Nuncius to know if this writing were of his contriving only, or of Pucci his contriving only, or jointly, or if at the least the writing were according to his will and offer unto us, and so to send him away; wherein he could make no refusal, I intending not to make him privy of the content of my letter. And in the mean space of his absence I hoped that some good way and better means would appear or fall out, whereunto we might trust, *&c.* Thus I note my imaginations and discourses in the time of my absence.

13 *July.* I returned to Erfurt, hora 5 a meridie.

I found Fr. Pucci desirous to have answer to the foresaid writing, and very much persuading this Roman voyage, using arguments out of our Actions, as that God said we should go to Rome in a certain month's space; that we ought to obey the Roman Bishop, and to love him, *&c.*

I replied and said that he was not to urge God upon any his sayings to us, but to refer all to his most free disposition; his will was to be done and not ours; God was not bound to us, *&c.*

He answered vehemently and often, that 'God is most devoted to us, and God has told us to go to Rome, and I believe and will believe him, and I will not believe otherwise unless God was to tell me, "*Non vobis*," *&c.*'

'Well,' quoth we, 'God hath declared unto us his meaning in that phrase, which we also advise you of, that it is not meant (by the speech) that we shall corporally go to Rome'—and so I brake off that his reasoning, and told him that we marvelled that he should urge this Roman voyage so violently and eagerly more than we. It appertained unto us as much as to him, *&c.*

The same day I told him that he had heretofore offended God with his curiosity in our affairs otherwise than appertained unto his calling, as he may well remember his repentance therein and his forgiveness obtained. But that now he had offended much more in curiosity, and half in conspiracy against us with our mortal enemy this Nuncius Apostolicus, upon whom he did fawn, in whose favour he is, who joineth, counselleth with him in our affairs, who dare prescribe us what we have to do in so weighty affairs as our journey to Rome, who hath framed a bill accusing us confusedly of heresy and wicked magic, both falsely on one part, and dangerous to life, and infamous at the least in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our Actions past, obedience. And therefore he hath separated himself from us, and hath set himself against us, *&c.*

With great vehemency he said he intended nothing but well to us, and was explorator with this Nuncius for our behalf.

'We require none,' said I, 'neither we need any, for God seeth all and doth all for our benefit, if we will constantly love and serve him.' To be brief, he would seem to be worthy to be thought well of for his zealous goodwill and fidelity to us ward, in all his doings and sayings; the truth whereof God knoweth, to whom we commit the cause between him and us.

16 *July.* In talk with Fr. Pucci, I told him that I had written a letter with sufficient answer in general to the Nuncius' request and offer by him in writing brought to us, and in sum told him the chief contents of the letter.[12]

Then said he: 'Whereas you write of the books burnt, why write you not unto him of the recovery of them, as I now perceive by you both that they are restored? And it shall be a disgrace to you if the Nuncius shall understand more by other than by yourself.'

'Thereof have I no care,' said I. 'What I have written, I have written, and I know the truth of my writing: and they are not all restored that I know of: and whatsoever he hath at my hands he may be assured is true. Whatsoever he shall otherwise hear, the credit thereof cannot be so good unless our record consent thereto.'

Then said he: 'Why write you of those books burning being done before

your coming away? It is as if you wrote backward.'

'Have you no care, Mr Pucci, for the method of my letters,' said I. And I said farther: 'It is told me that unless you see my letters you will not carry them; you shall pardon me for seeing of them, the content I have sufficiently told you. And if you will not deliver them, I can get them delivered divers ways, or I may omit the sending of them, and write such a letter to the Nuncius that I had written answer to his requests, and offer sent by Fr. Pucci: but he would not bring the said my letter unless he might have a sight of it himself.'

At the length, by farther discourse with E.K., he became resolved to go with the letter, and (by E.K. his order) he was to receive 50 dollars of John Carpio, that he should not be destitute of money at Prague.

Note, this day Francis Pucci said to us both: 'How can you doubt of my fidelity toward you (whom I love as my own life), and against this Monster of Rome, whom my chief desire is, and long hath been, that he may be overthrown, *&c.*'

Again, consider what fidelity, obedience and reverence he hath promised to the Pope and this Nuncius, as the writing brought by him, and so sore and many ways urged by him, for us to accept of, can specify.

Therefore Fr. is false to the Pope, or us, or both, or rash, foolish, blind, *&c.* And (as our spiritual schoolmaster divers times termeth him) leprous. Therefore I commit this his doings to the judgement of God.

But also it is greatly to be remembered and noted that he now also discoursed again with E.K. as concerning the birth of Christ, that it could not be proved by the Scriptures that Christ came of the line of David unless he were begotten of the actual copulation of Joseph with Mary, and said that, because it was the gift of the Holy Ghost, that at Joseph his first and only carnal copulation with Mary, Christ was conceived.[13] Therefore she was accounted (in manner) a virgin according to the Jews' doctrine: which his heresy when I heard, I trembled for the horror of so manifest an heresy against evident Scripture—'A virgin will conceive and a virgin will give birth, *&c.*'—and against many other most plain and sufficient authorities both of Scriptures, and also histories of our Lady her examination made by women, and that she was found a virgin, *&c.* And at her conception, her answer to the angel: 'Seeing I know not a man, *&c.*': and before they came together, she was found with child of the Holy Ghost, *&c.*[14]

It is evident hereby that this Pucci is very leprous, both in this heresy (what other he is infected with, God he knoweth) and also the former infidelity proved.[15]

17 *July.* Fr. Pucci entered his voyage toward Prague with my letter to the Nuncius Apostolicus, and with letters to John Carpio from E.K., and with my letters enclosed to the Lord Rosenberg. And we entered our journey toward Kassel, but that night we rode only three miles, to Gotha, our horses were so ill that we hired; and therefore sending them back again the next day, we hired a coach, *&c.*

Postscriptum. Remember that Fr. Pucci, the morning before his going, required of me our letters testimonial to our friends, of his fidelity toward us.

'What needeth that,' said I, 'forasmuch as your deeds were as well known to them as to us, and your own conscience to yourself may serve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would suffer you any longer in our house and company, would neither credit our letters as yet in this case: and would also condemn us of light judgement, or great blindness to judge the cause between you and us.'

But truly I observed in him, now, a more proud presuming over us than hitherto, before, when he was sore rebuked, for over-crowing us, so as he began to do.

Now, he said, he had as great authority as we to publish any of our secrets, at his discretion; that he ought to eat bread with us; that he understood our books of Actions better than we; that he needed not our consent or counsel to deal with the Pope his Nuncius: he did it by his duty general, of charity, *&c.*; he offered to order the Nuncius, and the Emperor, to the reclaiming of the decree made against us, *&c.*

Note. Consider what this may import, that the decree touching him, being one of my household company, and of them that then did appertain to me: and whose name he is not afraid one way, and another way not abashed to thrust himself into the whole body of our revelations, as a principal fellow or receiver of them: by the first he ought to be afraid of the danger of the decree which banished us, unless he is assured of their goodwill who have showed themselves our mortal enemies; or else some other cause emboldneth him to some other purpose, *&c.* By the second he might be afraid of so great presumption, being but a probationer, not yet allowed of, and to us known to be cut off.

All these points I cannot decipher and judge, but refer them to the profound wisdom and high providence of God, wherefore and how far he hath admitted him to be privy of our Actions, and so a witness to some purposes sufficient.

All things be to the honour and glory of God. Amen.

8 *Aug.* Permission to return; the Lord Rosenberg obtained it so that we could come to his land.

14 *Sept.* We came to Trebon.

27 *Sept.* Fr. Puc. came to Trebon.

5 *Oct.* ☿ ☉^{is} E.K.

8 *Oct.* Illustrissimus came to Trebon.

16 *Oct.* Fr. Puc. A meridie, the sum of 800 florins was paid to Francisco Pucci, and so nothing remains owing to him: in the presence of various witnesses, at Trebon. He wanted to go to Rome (or at least, so he pretended), although we hardly approved.

17 *Oct.* A meridie, after new disturbances and quarrels with Fr. Pucci, by reason of the money he desired of us, out of generosity and in the name of God, and as it were from the servants of God (rather than from us personally): Edward Kelly and I resolved, for the avoidance of the many scandals which Pucci had invented and stirred up against us, by reason of his 800 florins, which he had earlier refused when we were ready to pay him,[16] and when we showed him 630 ducats in the presence of God, so that he might accept what he deemed to be his—we resolved, I say, to display the 800 florins before him and in the presence of witnesses: so that if he alleged they were owing to him, he could take them if he wished. But if on the other hand he refused the 800 florins, or denied that any money was owed by us, we desired that too to be pronounced before witnesses and set down in a written document, so that we could make it known as and when necessary.

Therefore we went from the Castle to the Court-house, and having gathered together a number of the leading citizens, a senior priest, and some of Lord Rosenberg's clerks, we brought out two great bags of money: and from one of them we counted out on the table 2000 ducats, more than 400 dollars, and 800 florins.

When we had given him the choice, as explained above, Pucci was content to accept the money: but he wished to record that he accepted it in the name of God and from us as the servants of God. We protested that certainly we did not aver that God had enjoined us to offer him the money: we offered it to avoid the many and great scandals against us. So he took the money, and counted it, and thereupon a written record was drawn up by the hand of Paulus Wolfg., the clerk of the most serene Prince, who was present with divers witnesses, who subscribed their names, as can be seen in the document itself.

So let us give thanks to God: for we hope now to enjoy better peace of mind, and be more free from Francis Pucci's venomous and restless tongue.

18 *Oct.* Pucci left Trebon and made haste for Prague, where he stayed for three weeks.

22 *Oct.* +☿☽^{ae} E.K.

25 *Oct.* E.K. to Prague.

30 *Oct.* E.K. returned.

8 *Nov.* Illustrissimus Princeps W.R. went from Trebon towards Prague. He began his journey hora 3 a meridie.

12, 13 *Nov.* Laurence Carter.

14 *Nov.* I wrote back to Dr Reinholdt[17] and Mr Nicholas Maius, by the doctor's colleague Abraham.

19 *Nov.* To the glass-house.

21 *Nov.* Michael was begone to be weaned.

22 *Nov.* Received the letters of Jacob Menschik.

28 *Nov.* Jane Δ αδ θεμ ≈≈.

8 *Dec.* Monday, about noon, Mr Edward Garland came to Trebona to me from the Emperor of Muscovia, according to the articles before sent unto me by Thomas Simkinson.[18]

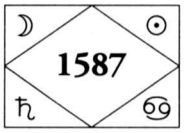
11 *Dec.* King Stephen of Poland died. He was born on the 13 day of January anno 1530, hora 4 mane: min. 26, in Transylvania, in Scholnio. King Stephen of Poland died hora 2 post mediam noctem, in Grodno, as we understood from the letters of the Lord Laski, received on the 29 day of December by Alexander. Ascendit ille ♐

19 *Dec.* On the 19 day (by the new calendar), to please Master Edward Garland (who had been sent as a messenger from the Emperor of Muscovy to ask me to come to him, *&c.*), and his brother Francis, E.K. made a public demonstration of the philosophers' stone in the proportion of one grain (no bigger than the least grain of sand) to 1 *oz* and a ¼ of common ☿, and almost 1 *oz* of the best gold was produced. When we had weighed the gold, we divided it up and gave the crucible to Edward at the same time.

27 *Dec.* A. Includebantur hermetico sigillo, duo, menstrua, hora 9 a meridie.[19]

30 *Dec.* E.K. towards Prague.

31 *Dec.* Jane Dee.



1 *Jan.* Jane ‘αδ θεμ.

4 *Jan.* B. One enclosed at night.

8 *Jan.* Came Nicolas du Haut, Frenchman of Lorraine, who had been lackey to my friend Otho Henrik, Duke of Brunswick and Luneburg *&c.*, to seek a service, being dismissed by passports from his Lord after his long sickness.

11 *Jan.* C. One enclosed.

13 *Jan.* B., C. put in fino equino a meridie hora 5.[20]

14 *Jan.* Dr Reinholdt of Saalfeld came to Trebona, with Abraham. His suit of the salt. E.K. gave him 3 *oz* ☿ ☉.

15 *Jan.* A. put in dung.

18 *Jan.* E.K. returned from Prague. E.K. brought with him from the Lord Rosenberg to my wife a chain and jewel, esteemed at 300 ducats: 200 the jewel stones, and 100 the gold.

20 *Jan.* Dr Reinholdt left for Prague.

21 *Jan.* E.K. again to Prague and so to Poland-ward.

25 *Jan.* Three put in. E.K. from Prague to Poland.

28 *Jan.* Two put in.

29 *Jan.* D. put in dung.

2 *Feb.* Jane ‘αδ.

5 *Feb.* I took a journey of myself from Trebon to Newhouse, two miles off, to meet my Lord to journey with him, *&c.* I took two horsemen of the city with me.

6 *Feb.* I being at Newhouse, from Trebon (to go to understand which way my Lord Rosenberg would go from Vienna to Prague and when), and this letter being in the same day brought from Prague: my wife sent Lodovick with it, toward me, and so without Platz Town in the highway he gave it me.

Sweetheart, I commend me unto you, hoping in God that you are in good health,

as I and my children with all my household am here, I praise God for it. I have none other matter to write unto you, at this time.

9 *Feb.* Illustriss. came from Vienna to Trebon.

11 *Feb.* +ε hor. 9½ a meridie.

12 *Feb.* Illustriss. went toward Crumlaw.

17 *Feb.* +ε.

19 *Feb.* E.K. came from Poland about noon to Trebona: I sent word to my Lord straight.

23 *Feb.* My Lord sending no word yet, I sent another message.

25 *Feb.* From Trebon.

26 *Feb.* We went to Crumlaw.

1 *Mar.* Jane ‘αδ.

3 *Mar.* From Crumlaw to Trebon.

7 *Mar.* E.K. gave us 300 dollars. We received 3300 from Illustrissimus.

9 *Mar.* Royal journey.

14 *Mar.* We came to Reichstein.

15, 16 *Mar.* Insults and contempt from Chotek and Schonberg.[21]

17 *Mar.* We left Reichstein. To Glotz.

18 *Mar.* Nahod.

19 *Mar.* Pardubice.

20 *Mar.* Polna.

21 *Mar.* Triglas: E.K. gave me 170 more: and of the 200, for changing, 60 remained.

22 *Mar.* Newhouse.

23 *Mar.* We came to Trebon.

26 *Mar.* The Lord Biberstein, coming from Crumlaw from the L. Rosenberg, passing by Trebona, sent for me to his inn to make acquaintance with. E.K. rode to Crumlaw.

27, 28 *Mar.* Ιανε ‘αδ.

NOTES

1 See Evans RJW, *Rudolf II and his World,* p. 223.

2 The year 1588 was supposed to be when the astrological conjunctions of 1583 (see note for 5 May 1583) would come into their full force. Writers like Gaspar Brusch predicted the second coming of Christ and the end of time. (Aston ME, 'The fiery trigon conjunction.' *Isis* 61, 159–87, 1970.)

3 Prague was one of the first cities in Europe to develop the fashion for artificially cultivated gardens. Rosenberg's Prague residence had an arcaded garden designed by the Italian architect Ulrich Avostalis de Sala, which Rudolph incorporated into his own palace grounds after Rosenberg's death.

4 Not recorded by Dee.

5 Dee's destination, Valkenaw or Falkenaw, is now known as Sokolov, in the Czech Republic. By Dee's reckoning, one Bemish (Bohemian) mile = approximately eight kilometres. (See also the Gazetteer.)

6 This expression is used here in its original meaning: i.e. restless and terrified, like a dog with a flea in its ear. Presumably it was Kelly's diatribe on 27 March 1586 (see 'Sacrifice and survival', introductory note) that had so distressed him.

7 Saul was renowned as a persecutor of the followers of Christ before experiencing his vision on the Road to Damascus. After his conversion, he took to using his Roman name of Paul.

8 In the middle of May 1586 the new nuncio Filippo Sega, Bishop of Piacenza, had shown Rudolph a document accusing Dee of necromancy and other occult arts.

9 Dee had arrived in Hesse-Kassel with a train of four coaches, and informed the Landgrave that he had left Rudolph's court voluntarily because of the Emperor's 'slender entertainment of him'. (See Clulee NH, *John Dee's Natural Philosophy,* p. 227.)

10 Dee left a blank here, but Meric Casaubon was probably right to assume that he was referring to Dr Curtz.

11 It has generally been assumed that Illustrissimus was Albert Laski. This entry makes it clear that Dee was referring to William of Rosenberg. He also referred to Rosenberg as 'Princeps'.

12 The nuncio's letter and Dee's reply are printed on pp. 431–3 of *A True and Faithful Relation.*

13 Pucci's reasoning was based on the opening of St Matthew's Gospel, which traces Jesus' genealogy from Abraham to Joseph.

14 Dee answered Pucci by quoting from Isaiah vii. 14, Luke i. 34, and Matthew

i. 18. However, the use of Isaiah vii. 14 as a prediction is based on a misunderstanding of the word 'virgin', since the original Hebrew referred merely to a 'young woman', who may or may not have been sexually pure.

15 Although Dee was clearly right to distrust the Pope and his successive nuncios, he need not have suspected that Pucci was a papal spy. When Pucci himself set off back to Rome he was arrested, tried as a schismatic and beheaded.

16 Presumably on 16 October—unless Dee made a mistake over the dates, and the entries of 16 and 17 October in fact refer to the same incident.

17 A member of the famous family of astronomers and mathematicians from Saalfeld, which included Erasmus Reinholdt the elder (1511–1553) and the younger (d.1574).

18 Hakluyt printed these letters in *The Principal Voyages of the English Nation.* Dee was not just offered £2000 a year to serve the emperor; Simkinson added that: 'He shall be conveyed through the land with 500 horses, and he shall be accounted as one of the chiefest in the land next the Emperor.' The emperor was Ivan the Terrible's son Feodor, who was described by the diplomat Giles Fletcher after a trade mission in 1588 as 'a person of mean stature, somewhat low and gross, of a sallow complexion, and inclining to the dropsy, hawk-nosed, unsteady in his pace by reason of some weakness of his limbs, heavy and inactive, yet commonly smiling, almost to a laughter. For quality otherwise simple or slow-witted, but very gentle and of an easy nature.' Hakluyt, who quoted Fletcher's account, believed that the emperor was hoping to use Dee's 'counsel and direction about certain discoveries to the north-east, . . . but because their conquest to Siberia was not as then fully settled . . . it was for that time with all thankfulness refused.'

19 A 'menstruum' is defined as 'a key substance in alchemy'. The experiment continued until the end of January 1587.

20 'In fino equino' = 'in horse dung'. See for instance Basil of Valentine's alchemical treatise 'The Stone of Fire': 'Take crude Hungarian antimony, put that ground to a subtile powder, into a glass cucurbit with a flat bottom, and pour thereon the true vinegar of philosophers, rendered more accidental with its own salt. Then set the cucurbit firmly closed in horse dung . . . to putrify the matter in 40 days, in which time the body resolves itself, and the vinegar contracts a colour as red as blood.' (Quoted by Barrett F, *Lives of the Alchemystical Philosophers*, p. 235; London, 1815.)

21 Three weeks later a voice gave Dee and Kelly a warning: 'These that now come unto thee, have brought thee a great cluster of grapes, even as big as they can both carry: amongst the which, notwithstanding, there are many rotten.' Dee's marginal note (wrongly transcribed in *A True and Faithful Relation*, Actio Tertia, p. 3) shows he believed that the voice was referring to the Lords Chotek and Schonberg.

A communion of wives

THE EVENTS OF *April and May 1587 form the most sensational part of Dee's diaries. The 'new and strange doctrine' of marital cross-matching, as Dee called it, has generally been regarded by serious historians as something of an embarrassment: but it is clearly central to the question of Dee's relationship with Edward Kelly, and shows how far Dee was prepared to go in the pursuit of knowledge.*

Although Dee's acceptance of the doctrine may seem extraordinary to the modern reader, it stemmed logically from his unquestioning faith in the goodwill of God towards him. Kelly's role in the affair, however, is more ambiguous. He seems to have been genuinely reluctant to carry out the doctrine, and it is possible that he invented it as a way of bringing the Actions to an end—never expecting Dee to accept it. Alternatively he may have been angered by Dee's attempt to supplant him as skryer with the seven-year-old Arthur, and was looking for a way of reasserting the control he had established five years earlier with his vision of the two birds yoked together by God.

Finally, it cannot be a coincidence that, during the Action of 4 April, Joan Kelly's barrenness is mentioned for the first time. Edward Kelly may simply have been driven by a desperate desire to father a child: something that he seems, indeed, to have succeeded in doing.

4 *Apr.* Actio Tertia incœpit.[1]

After our prayers to God, there was a long pause.

I read aloud to God the Lord Rosenberg's letters (which I had received at last): so that my Lord's obedience, humility and aspirations might be witnessed by God and his angels. Now there was another pause or delay, but not a long one.

E.K.: 'There seemeth a black curtain of velvet to be drawn from one side of the Stone to the other. The curtain is full of plights.

'There seemed also one to have descended from above (a good way behind the curtain) and so to go behind the same curtain.'

Another pause.

VOICE: 'Where is he that loveth not his wife and children, pomp and worldly glory, more than the setting in order of my little flock, or the preferment of my glory? Who (I say) is he that maketh not more of himself than of me? Woe be unto you that so do: and woe be unto the generations that shall follow you.'[2]

Δ: 'Be merciful unto us, O God of Mercies.'

VOICE (to Δ): 'Thy wife is even at the door of sickness: but behold, I am even he, the Lord of Health.

(To E.K.) 'As unto thee, barrenness dwelleth with thee, because thou didst neglect me, and take a wife unto thyself contrary unto my commandment. Therefore thou shalt have the womb which thou hast barren and fruitless unto thee, because thou hast transgressed that which I commanded thee.[3]

'Be it unto thy brother, as his service, trust, and confidence hath been in me, and towards me. Lay your hands to work, and your bodies unto labour, and participate one with another as is commanded you: that the blessing which I have promised you may go forward in you, and that your labour may bring forth good fruit.

'The 14th day hence shall this Action end: in which day you shall once again assemble yourselves here together. And now behold I say unto thee which hast been exalted by the sight of the heavens, why dost thou call upon me, desiring to be made free?'

E.K. told me that he had all the Lent prayed once a day at the least, that he might no more have dealing to skry.

VOICE: 'Is it a burthen unto thee to be comforted from above? O foolish man! Behold what is said unto thee this day.

'Thou art made free: neither shalt thou any time hereafter be constrained to see the judgement of the Highest, or to hear the voices of the heavens.

'And the power which is given thee of seeing shall be diminished in thee, and shall dwell upon the first-begotten son of him that sitteth by thee.

'These 14 days shall it be a time unto thee of choosing or refusing. For I will not cast thee away, neither out of my house, unless it belong of thy own ignorance, and wilful despising of my great benefit.

'If thou therefore be weary of it, the 14th day hence bring hither and lay before me the powder which thou hast, for thou hast offended me as a false steward, in taking out of that which is not thine own.

'I will no longer dally with you, but will give unto you according unto your works.'

Δ: 'O God be merciful unto us, and deal not with us according to the

wickedness, forwardness and blindness of our hearts. Amen.'

15 *Apr.* Note. Upon this former part of the Third Action General, where my first-begotten son (namely Arthur) was assigned to the ministry of seeing and hearing, in place and stead of E.K. if he would utterly refuse the same office (hitherto by him executed, and by him to be executed, until the seven Actions General finished); and that the same child and son in the mean space (that is to say, between the day of the part of Action received, and the end of the same: determined to be 14 days after) should be exercised before God.

I thereupon thinking that E.K. would, should or best could instruct and direct the child in that exercise, did always await, that E.K. would of himself call the boy to that exercise with him: and so much the rather because he said that he was very glad now that he should have a witness of the things showed and declared by spiritual creatures: and that he would be more willing to do what should be so enjoined to him to do than if only he himself did see, and that for divers causes.

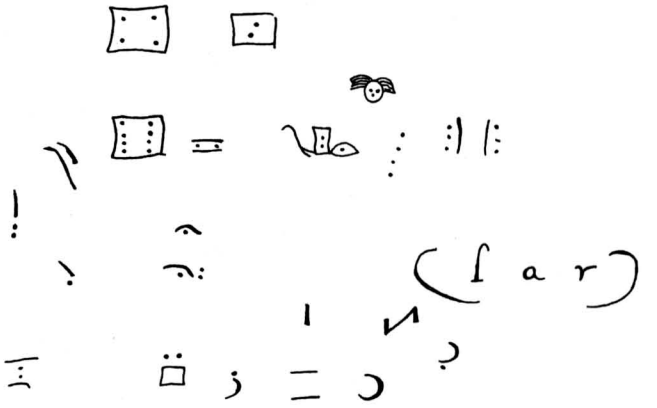
But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the child to the place, and to offer him and present him to the service of seeing and skrying from God, and by God's assignment, and of the time of 14 days yet remaining, appointed Wednesday, Thursday and Friday, being the 15, 16, 17 days of April, and next before the 18 day (the day assigned to end the Action in) to have the child exercised in them: and thereupon contrived for the child this order of prayer ensuing.

O Almighty and Everlasting, the true and living God, have mercy, pity and compassion on my father John Dee, and on me Arthur Dee. Quicken, instruct and confirm in me, and unto me, my discretion, judgement, understanding, memory and utterance, that I may be a true and perfect seer, hearer, declarer and witness of such things which either immediately of thy Divine Majesty, or mediately by the ministry of thy holy, mighty and faithful angels shall be manifested, declared or showed unto me, now and at all times and occasions, for the advancing of thy praise, honour and glory. Amen.

Hereupon, Wednesday morning (the 15 of this April), I brought the child to the Holy Table, being in order of the furniture thereto belonging, and set before him the Stone in the frame (my first sanctified Stone) and caused him on his knees to say the foresaid prayer.

And at his coming to look and see in the Stone, there appeared to him (as he judged) divers little square figures, with pricks, and divers other figures and lines, which I caused him with his own hand to imitate upon

a paper with pen and ink. They were much on this fashion as I have imitated them.



All the lines were white, and some of the pricks also, but other of the pricks were black, as of ink.

ARTHUR: 'Two old men with black beards, and with golden crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a maid.

'Now in the place of those square marks I see two lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the lions' feet be waxing greater and greater.

'I see another man from the breast upward. I can see no hair on his head.

'I see a great company of feet, and their garments' skirts somewhat above their ankles: and they are like women's kirtles with gards about them.

'I see another man without a doublet, in his shirt, and with a white cloak about him, hanging his hands down by his sides.'

Nothing else esteemed or judged to be shown in the Stone by the child, we ceased that exercise and committed all to God's mercies.

On Thursday and Friday, I determined each of them two days that the child should thrice in the day be put to the exercise, and at each time repeat the prayer prescribed thrice.

16 *Apr.* In the forenoon early I brought the child to the exercise, and he said as followeth.

ARTHUR: 'I see two men with crowns of gold upon their heads: their apparel is black and white. I cannot see their feet. Their faces are white, their eyes are black like spots of ink.

'There appear now two other, without crowns: of the which one standeth whole before, and of the other I see nothing but the head, which standeth behind the first.

'I see not any with crowns now. The apparel of him is white that I see.

'I see no hands of him. I see nothing now.

'The squares and pricks appear again as yesterday.'

And I doubted it was something of the glass itself: as there were in it certain white spots.

An hour we were at the practice.

17 *Apr.* Friday morning. Part I. The prayers on both parts being said.

ARTHUR: 'I see not the squares, lines, pricks and those other things which I was wont to see first.'

Part II. Having said our prayers, there was a pause of one hour. Nothing appeared all this time.

A meridie circa 3, there was another long pause. Many prayers were said, but nothing appeared to the boy.

At last, by extraordinary good fortune—or perhaps by divine will—Master E.K. came to us, and I recorded what followed.

He sat down by us: and Arthur yet standing before me at the Table, being covered after the best manner, but only the Stone being set thereon; he asked if anything appeared.

We answered: 'No, albeit I have called oftentimes, and have prayed earnestly that some of our former accounted friends might show themselves to the boy'—as Madimi, Il and Is, and chiefly Uriel, because as he was first which appeared to the joining of E.K. and me together: so he might also be the director in the translating of E.K. his office to Arthur.

Then said he: 'I marvel if you had no apparition here: for I, somewhat thinking of Arthur and his proceeding in this feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I saw a great number going in and out of this chapel at the little hole in the glass window. I saw Madimi, Il, and many other that had dealed with us heretofore, but showed themselves in very filthy order; and Uriel appeared, and justified all to be of God, and good. And therefore I wonder if here you have no show. Perhaps there is somewhat, but Arthur seeth it not.'

Δ: 'True it is: and how should I help him herein, seeing I cannot yet see or skry?'

E.K.: 'I will come and see if there be anything.'

Δ: 'I pray you do.'

And so E.K. looked towards the Stone, and he by and by said: 'Here appeareth somewhat,' and pointed to Arthur, and asked him if he saw anything, and he said 'No.' Then said E.K.: 'I see like a white marble square table or book lying on a wooden desk.'

Δ: 'I pray you sir, take the pains to look and discern what is here showed.'

E.K.: 'I see written upon that book,

> *Blessed is she who, through sin for me, restores the house that is collapsing and makes it whole for men.*

'Now a leaf of that book is turned open, and there is written on it, but I cannot read it yet. Now I see it.

> *I am who I am, who gave and will give you a law: from which perpetual peace and happiness will come to mortals.*

'I see a hand appear, a very great one, white, with the fingers spread abroad.

'The hand is gone, but there remaineth writing.

> *You will shortly see and hear everything. If in the meantime . . .*

'It is as if it were upon the side of a white globe afar off. The globe turneth so swiftly that I cannot well read it.

> *. . . your souls, joined together for the better . . .*

'The globe turneth so swiftly that I cannot read it till it stand still.

> *. . . will subject themselves to me and mine in the manner of sons. All sins committed in me are forgiven. He who goes mad on my account, let him be wise. He who commits adultery because of me, let him be blessed for eternity and receive the heavenly prize.*

'Now the globe is gone.'

So we left off.

18 *Apr.* Arthur was set to the Stone, but nothing appeared. E.K. had brought the powder with him as he was bidden to do. Then I desired him to apply himself to see as he was wont. And so he did.

E.K.: 'Here appear all in the Stone that appeared yesterday unto me in the air in that most disorderly and filthy manner. They are in the like apparel as yesterday.'

Δ: 'O God confirm us in thy truth for thine own honour and glory, and suffer us not to be overcome with any temptation, but deliver us from all evil now and ever.'

E.K.: 'There appeared Madimi, Il and the rest: and so they are here. But now all the rest are gone, and only Madimi remaineth.

'Madimi openeth all her apparel, and showeth herself all naked; and showeth her shame also.[4]

'Fie on thee, Devil avoid hence with this filthiness, *&c.*'

MADIMI: 'In the name of God, why find you fault with me?'

Δ: 'Because your yesterday's doings and words are provocations to sin, and unmeet for any godly creature to use.'

MADIMI: 'What is sin?'

Δ: 'To break the commandment of God.'

MADIMI: 'If the self-same God give you a new commandment, taking away the form of sin which is limited by the law: what remaineth then?'

Δ: 'Then must the same God be obeyed.'

E.K.: 'She kneeleth, and holdeth up her hands.'

MADIMI: 'Assure yourselves that whatsoever is seen and heard amongst you is from above, and is a sign and testimony even this day before you; for I that touched thy son[5] might also have taken away his breath.

'But O, you are of little understanding. But behold, I teach you: that unto those that are accounted righteous (through the goodwill of God), sin is justly punished, but not as unto the wicked.

'The Apostle Paul abounded in carnal lust: he was also offensive unto his brethren so that he despaired, and was ready to have left his vocation, until the Lord did say unto him: "My mercy and grace sufficeth thee."[6]

'Believe me, that we are from above.

'Behold, you are become free. Do that which most pleaseth you. For behold, your own reason riseth up against my wisdom.'

E.K.: 'I see a white pillar, and upon the pillar I see four heads. She tieth the pillar round about with a list.

'The four heads are like our two heads, and our two wives' heads.

'Now there cometh a thing like a white crown of crystal, and standeth upon all our four heads. The heads seem to be enclosed by the necks within the pillar.

'Now she taketh the pillar and goeth up with it.

'Now she bringeth an half moon down, and written in it as followeth:

Nothing is unlawful which is lawful unto God.

'Now she goeth round about upon a thing like a carpet; she goeth now beyond where is an orchard; she cutteth off branches of two trees, and she seemeth to insert them or graff them into another.

'Now she cometh again upon her carpet.'

MADIMI: 'Behold, if you resist not God, but shut out Satan (through unity amongst you), thus it is said unto you: "Assemble yourselves together every seventh day, that your eyes may be opened, and that you may understand what the secrets of the holy books (delivered you) are: that you may become full of understanding, and in knowledge above common men."'

E.K.: 'Now she is gone.'

I was glad that an offer was made of being every seventh day to be taught the secrets of the books already delivered unto us: thinking that it was easy for us to perform that unity which was required to be amongst us four; understanding all after the Christian and godly sense. But E.K., who had yesterday seen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his understanding, as it was strange and unpleasant unto me, so I earnestly requested to be resolved therein in manner as followeth.

At the same time and in the same place this ensued.

Note. Upon Mr Kelly his great doubt bred unto me of Madimi her words yesterday spoken to him, that we two had our two wives in such sort as we might use them in common, it was agreed by us to move the question whether the sense were of carnal use (contrary to the law of the commandment) or of spiritual love and charitable care and unity of minds, for the service of God advancing.

E.K.: 'Upon a scroll, like the edge of a carpet, is written: *"I speak of both."*'

Δ: 'The one is expressly against the commandment of God: neither can I by any means consent to like of that doctrine. And for my help in that verity, I do call down the power of the Almighty God, the creator of heaven and earth, and all the good angels. Assist me, O Christ. Assist me, O Jesu. Assist me, O Holy Spirit.'

E.K.: 'It appeareth written upon a white crucifix, as followeth:

> *If I told a man to go and strangle his brother, and he did not do it, he would be the son of sin and death. For all things are possible and permitted to the godly. Nor are sexual organs more hateful to them than the faces of every mortal. Thus it will be: the illegitimate will be joined with the true son. And the east will be united with the west, and the south with the north.*

'Now it is vanished away.'

Actionis Tertiæ finis.

Hereupon we were in great amazement and grief of mind, that so hard and (as it yet seemed unto me) so unpure a doctrine was propounded and enjoined unto us of them whom I always (from the beginning hitherto)

did judge and esteem undoubtedly to be good angels: and had unto E.K. offered my soul as a pawn, to discharge E.K. his crediting of them, as the good and faithful ministers of Almighty God. But now my heart was sore afflicted upon many causes: and E.K. had (as he thought) now a just and sufficient cause to forsake dealing with them any more, as his prayer to God of a long time hath been (as in the former part of this Action may appear).

After our going out of the chapel, and at our being at dinner, when we four (whose heads so were united, in a pillar showed, as is before set down), I found means to make some little declaration of our great grief (mine chiefly) now occasioned, either to try us, or really to be executed, in the common and indifferent using of matrimonial acts amongst any couple of us four: which thing was strange to the women: and they hoped of some more comfortable issue of the cause. And so we left off.

After dinner, as E.K. was alone, there appeared unto him little creatures of a cubit high: and they came to the still where he had the spirit of wine distilling over out of a retort. And one of them (whose name they expressed Ben) said that it was in vain so to hope for the best spirit of the wine, and showed him how to distil it and separate it better, and moreover how to get oil of the spirit of wine as it burned in the lamps: and began to ask E.K. what countryman he was. And when he had answered 'an Englishman', he asked then how he came hither. He answered 'by sea'.

Then said he: 'And who helped you to pass the marvellous great dangers of the sea?' And so took occasion to speak of the benefits which God had hitherto done for us, very many. And this Ben said then among very many other things (as Mr E.K. told me on Saturday night after supper, holding on his talk almost till 2 of the clock after midnight) that he it was that delivered him, or gave unto his hands the powder.[7] And also he said either then, or the next day at the furthest, that unleast he would be conformable to the will of God in this last Action declared, that he would take the virtue and force of the powder from it, that it should be unprofitable, and that he should become a beggar.

And of me also he said that I did evil to require proof or testimony now that this last Action was from God Almighty, and said that I should be led prisoner to Rome, *&c.*

He told of England, and said that about July or November her Majesty should from heaven be destroyed; and that about the same time the King of Spain should die. And that this present Pope at his mass should be deprived of life before two years to an end. And that another should be Pope, who should be *Decimus quintus* of his name, and that he would

begin to reform things, but that shortly he should of the cardinals be stoned to death. And that after that there should be no pope for some years.

Of England he said that after the death of our dear Queen, one of the house of Austria made mighty by the King of Spain his death, should invade and conquer the land, *&c.* He said, one (now abroad) should at Milford Haven enter, and by the help of the Britons subdue the said conqueror, and that one Morgan a Briton should be made King of the Britons, and next him, one Rowland, *&c.*[8]

He said also that this Francis Garland was an espy upon us from the Lord Treasurer of England, and that Edward Garland is not his brother: and that so the matter is agreed between them, *&c.* He said that shortly this Francis Garland should go into England, and that we should be sent for, but that it were best to refuse their calling us home.

After all these and many other things told me by the same Mr E.K., about 2 of the clock after midnight, we departed each to his bed, where I found my wife awake, attending to hear some new matter of me from Mr Kelly his reports of the apparitions continued with him above four hours, being else alone.

I then told her, and said: 'Jane, I see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'

Thereupon she fell a-weeping and trembling for a quarter of an hour, and I pacified her as well as I could: and so, in the fear of God, and in believing of his admonishment, did persuade her, that she showed herself prettily resolved to be content for God his sake and his secret purposes, to obey the admonishment.

At length that same night in bed she yielded to do the commanded doctrine, and requested that we might all have our lodgings in one chamber, that I might not be far from her.

'I trust,' said she, 'though I give myself thus to be used, that God will turn me into a stone before he would suffer me, in my obedience, to receive any shame, or inconvenience.'

19 *Apr.* +ε μεδια νοκτε.

20 *Apr.* Note, because I have found so much halting and untruth in E.K. his reports to me made, of the spiritual creatures, where I have not been present at an Action: and because his memory may fail him, and because he was subject to ill tempters, I believe so much hereof as shall by better trial be found true, or conformable to truth.

Note, E.K. had this day divers apparitions unto him in his own chamber, and instructions in divers matters which he regarded not, but remained

still in his purpose of utterly discrediting those creatures and not to have any more to do with them. But among divers apparitions he noted this of one that said unto him: 'Join Enoch his tables. Give every place his running number.'

E.K.: 'What mean you by places?'

VOICE: 'The squares. Which done, refer every letter in the table to his number, and so read what I will, for this is the last time I will admonish you.[9]

'Your wife is dear to you, your wisdom dearer, and I myself am the dearest of all. Having been chosen you tremble, and by hesitating you sin. All these things are from me, and permissible to you. I admonish you as the children of God, to consider your vocation, and the love of God towards you; and not to prefer your reason before the wisdom of the Highest, whose mercy is so great towards you, that you are chosen from the number of men to walk with him and to understand his mysteries.

'I, Raphael, counsel you to make a covenant with the Highest, and to esteem his wings more than your own lives.'

When E.K. had brought me these things, I greatly rejoiced in spirit, and was utterly resolved to obey this new doctrine to us, peculiarly, of all people of the world enjoined. And after some little discourse and conference hereof, we went to bed, this 20 day of April, at night.

24 *Apr.* Friday, Trebonæ. Prayers to God I made in respect of this strange and new doctrine, requiring his Divine Majesty to be merciful unto us, and to give us wisdom and faith that we may herein please him; and that we cannot find how we may do the thing required, being contrary to the laws of Moses, Christ, his Church, and of all nations. Therefore seeing God is not contrary to himself, we desired that we might not be contrary to him or his laws, *&c.*

Not long, lo, there appeared a great flame of fire in the principal Stone (both standing on the Table before E.K.), which thing though he told me, I made no end of my prayer to God. And behold, suddenly one seemed to come in at the south window of the chapel, right against E.K. (But before that, the Stone was heaved up a handful high and set down again well, which thing E.K. thought did signify some strange matter toward.)

Then after, the man that came in at the window seemed to have his nether parts in a cloud, and with spread-abroad arms to come toward E.K., at which sight he shrinked back somewhat. And then that creature took up between both his hands the Stone and frame of gold, and mounted up away as he came.

E.K. catched at it, but he could not touch it. At which thing being so

taken away, and at the sight thereof, E.K. was in a great fear and trembling, and had *tremorem cordis* for a while.[10] But I was very glad and well pleased.

E.K.: 'Here appeareth a fire in this other Stone also, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his paps; and seemeth to have spots of blood upon him. He spake, and said as followeth: "Contrary to myself, I teach you nothing. For this doctrine is not to be published to mortal men: but is given unto you, to manifest your faith, and to make you worthy in the sight of the heavens, for believing in me of your vocation to come.

'"Your unity and knitting together is the end and consummation of the beginning of my harvest. For I will not dally with you, but I will be mighty in deed amongst you. And lo, I will shortly open your eyes, and you shall see: and I will say, ARISE, and you shall go out. What I am, I am."

'The flame and all is disappeared.'

E.K. said after that his body had in it like a fiery heat, even from his breast down unto all his parts, his privities and thighs.

+ε hor. 2 a meridie.

25 *Apr.* θισ νιγτ Ιανε αδ θεμ.

1 *May.* Prima Maii, vidi (ductore meo præmonstrante) Michælium Nuncium; non Michælem. Laus sit Deo, et ductori meo, E.K.[11]

3 *May.* Pactum sacrum subscriptum.[12]

J.D. E.K. J.D. J.K.

We four (whose heads appeared under one crystalline crown, and in one pillar united and enclosed) do most humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own persons, and in them that appertain unto us: and at this present do faithfully and sincerely confess and acknowledge that thy profound wisdom in this most new and strange doctrine (among Christians) propounded, commended and enjoined unto us four only, is above our human reason, and our Catholic Christian profession to like of. Notwithstanding, we will for thy sake herein captivate and tread underfoot all our human timorous doubting of any inconvenience which shall or may fall upon us or follow us (in this world, or in the world to come) in respect or by reason of our embracing of this doctrine.

So we the same four above-named (which hereunto will also subscribe our names) do this day covenant with thy Divine Majesty truly and unfeignedly to accept and perform henceforward amongst us four a perfect unity and Christian charity with incomparable true love and friendship, imparting and communicating each with other, of all and whatsoever we have or shall have hereafter during our lives. And as for the matrimonial-like licence, we accept and

allow of it: and promise unto thee to fulfil the same in such sort as the godly are permitted to fulfil in matrimonial-like conversation, whensoever thy motions and allurements, matrimonial-like, shall draw and persuade any couple of us thereunto. And for a further consummation of this new covenant on our behalf (by thy will and permission) made with thee (the Almighty God of heaven and earth) we the same four first notified, and particularly and vulgarly named *John Dee, Edward Kelly, Jane Dee* and *Joan Kelly*, have faithfully, obediently, willingly and wittingly subscribed our names with our own hands this _____ day of May, anno 1587. In Trebon Castle.

And finally, as thou (O God) hast warned us that this doctrine and doing should unto no mortal man else be disclosed, but among us only the above-named four to be kept most secret: and hast said that whosoever of us should by any means disclose the same, and he also or she to whom the same should be disclosed, should presently and immediately be strucken dead by thy divine power: so we all and every of us four do request thee most earnestly, and covenant with thee as our God, that so all this doctrine and doing may be kept most hid and secret; and also that the sudden and immediate bodily death may light and fall on the discloser, and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.

John Dee

Note and remember, that on Sunday the third of May, ann. 1587 (by the new account) I John Dee, Edward Kelly and our two wives covenanted with God and subscribed to the same, for indissoluble and inviolable unities, charity and friendship keeping between us four, and all things between us to be common, as God by sundry means willed us to do. Let it be done to the honour, praise and glory of God, in faith and obedience. Amen.

6 *May.* The foresaid covenant being framed by me, John Dee, as near as I could according to the intent and faith of us required, to be notified and declared by our works of unity both spiritual and corporal. Now it was by the women as by ourselves thought necessary to understand the will of God and his good pleasure, whether this covenant and form of words performed is and will be acceptable and according to the well liking of his Divine Majesty.

Hereupon E.K. and I went into the chapel to the Holy Table. I read over the covenant (verbatim) before the Divine Majesty and his holy angels.

Pausa ¼ horæ.

E.K.: 'Here appeareth Madimi. A thing like a head with three eyes cometh upon her head, and one of the eyes seem to go one into another.'

MADIMI: 'Are you ready?'

Δ: 'We are ready.'

MADIMI: 'It is decided. Make haste. Let everything be in common among you.

'Be of God, not of man. Take possession of what has been promised. The things that have been destined to you are true. I am eternal.'

E.K.: 'She is gone. Mythought an infinite number of spiritual creatures stood afar off behind her like as in a half moon.'

20 *May.* Wednesday morning. We prayed to God, the creator of heaven and earth, *&c.*; then as concerning the covenant which was made, subscribed and delivered in, but the next day required again of Mr E.K. and in his wife's name to put out his name, *&c.* But when he had it, he cut it into two equal parts: keeping that half wherein his subscription and his wife's were, and delivered unto me the other half; but after a few days desired to have the sight and reading of both together: and then he kept the other part from me also.

But afterward Madimi did with her finger draw on the two papers, make them whole again, *&c.*, and then she gave the print of my characters, and said a red circle should always appear in the Stone to all men's sight, *&c.*

E.K.: 'There is here a great globe of fire hanging in the top of the Stone; and in the globe a man standing with a purple robe like Christ. I cannot well perceive his face.'

VOICE: 'Behold, I have prepared a banquet for you, and have brought you even unto the doors; but because you smell not the feast you disdain to enter. Happy is he that entreth in through me: for I am the very gate to all felicity and joy, and without me is nothing.

'Thou, even thou that hast torn in pieces even this morning again this covenant which thou hast made with me, behold, the time shall come that thou shalt be torn in pieces thyself: and even as thou hast obstinately and ignorantly blasphemed the company of my holy messagers, even so shall the people of the earth obstinately and ignorantly throw thee out from town to town.

'After a while I come again.'

I read this over to E.K.

E.K.: 'He is here again.'

VOICE: 'He that pawneth his soul for me loseth it not, and he that dieth for me, dieth to eternal life. For I will lead you into the way of knowledge and understanding: and judgement and wisdom shall be upon you, and shall be restored unto you: and you shall grow every day wise and mighty in me.'

E.K.: 'He is gone: and in going he made a cross (toward us) of blessing.'

I came, and by our two consents, and at the request of Jane Δ, this I read unto the women. And Mr E.K. hereupon said to his wife, that his boots were now put off, and changed his purpose of going away with Carpio now. God confirm his mind in all good purposes according to the well-pleasing of the Highest. Amen.

21 *May.* Pactum factum.[13]

22 *May.* Friday afternoon, about 4 of the clock. As I and E.K. walked out at the new stairs, into the new orchard-ward along the little river to view the small fish, and returning toward the foresaid stairs again, E.K. saw twain as high as my son Arthur fighting by the riverside with swords; and the one said to the other: 'Thou hast beguiled me.'

Then I at length said unto them: 'Can I take up the matter between you?'

One said: 'Yea, that you can.'

'In what is it?' quoth I.

Then said he: 'I sent a thing to thy wife by my man, and this fellow hath taken it from him.'

They fought sore, and at length he that had it was wounded in the thigh, and it seemed to bleed. Afterward he that was wounded did bring a yellow square thing out of his bosom; then I guessed it to be my Stone that was taken away.

The other said unto him: 'Let it be carried.'

Suddenly he seemed to have been out of sight, and to be come again. He threatened the other that had wounded him, and said he would be even with him.

The other said: 'Hast thou laid it under the right pillow of the bed where his wife lay yesternight?'

At length they both went (one after another) into a little willow tree body on the right hand next the new stairs into the garden. The tree seemed to cleave, or open, and they to go in.

Hereupon we went away: and I, coming to my chamber, found my wife lying upon her bed (where I lay yesternight) and there I lifted up the right pillow, upon which she lay resting herself (being not well at ease). And in manner under her shoulders there I found my precious Stone that was taken away by Madimi: whereat E.K. greatly wondered, doubting the verity of the show. But I and my wife rejoiced, thanking God.

23 *May.* Saturday, mane circa 9½. Prayers were poured forth to God, *&c.*, and then we requested that the act of obedience performed might be

accepted: and that henceforward we might be instructed in the understanding and practice of wisdom, both such as already we have received some introductions mystical, and also of all other what the Almighty God shall deem meet for us to know, and execute for his honour and glory, *&c.*

From the beginning of this our coming, there appeared a purple circle as big as a straw in the circumference of the holy Stone, which yesterday was brought again: and that it should so be, Madimi had forewarned E.K. when she showed it unto him, when also she gave the prints of the letters of the backside of the bottom of the gold frame of it.

E.K.: 'There appeareth here a great man all in bright harness sitting upon a white horse. The horse is milk white, all studded with white; a very comely horse it is. The man is in complete harness, the top of his helmet hath a sharp form.

'His horse is also harnessed before and behind. The horse legs behind are harnessed as with boots marvellously contrived, for defence as it were of his hinder legs.'

~~HORSEMAN: 'Kelly, was thy brother's wife obedient and humble to thee?'~~

~~E.K.: 'She was.'~~

~~HORSEMAN: 'Dee, was thy brother's wife obedient unto thee?'~~

~~A: 'She was obedient.'~~

~~HORSEMAN: 'Even as you were one obedient unto another, even so shall the Lord deal with you.'~~

E.K.: 'He is ridden away; he seemeth to ride through a great field.

'Here is now come Madimi.'

~~MADIMI: 'Dee, dost thou lie or say truth, in saying she was obedient?'~~

~~A: 'I counted her obedient for that she did whereof she thought her obedience to consist; for that she did not come after as I thought she would, she might seem in some part disobedient; but if it offended not God, it offended not me, and I beseech God it did not offend him.'~~

E.K.: 'She is gone into the field, that way which he rode.

'Here is another, like a woman all in green.'

~~GREEN WOMAN: 'Sirha ...'~~

~~E.K.: 'I do not know, truly, before God.'~~

~~GREEN WOMAN: 'Sirha, et quid tu?'~~

~~A: 'Non feci.'~~[14]

E.K.: 'Here cometh another woman. All her attire is like beaten gold; she hath on her forehead a cross crystalline; her neck and breast are bare unto under her dugs. She hath a girdle of beaten gold slackly buckled unto her with a pendant of gold down to the ground.'

GOLDEN WOMAN: 'I am the daughter of Fortitude, and ravished every hour from my youth. For behold, I am understanding, and science dwelleth in me; and the heavens oppress me, they covet and desire me with infinite appetite.

'Few or none that are earthly have embraced me, for I am shadowed with the circle of the sun, and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling-place is in myself. I am deflowered, and yet a virgin. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many cymbals. I am a harlot for such as ravish me, and a virgin with such as know me not. For lo, I am loved of many, and I am a lover to many. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are sluttish, and not so handsome and beautiful as I, and then I will come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the sons of Comfort. I will open my garments and stand naked before you, that your love may be more inflamed toward me.

'Behold these four, who is he that shall say, they have sinned? Or unto whom shall they make account? Not unto you, O you sons of men, nor unto your children: for unto the Lord belongeth the judgement of his servants.

'And I am sent unto you to play the harlot with you, and am to enrich you with the spoils of other men. Provide your chambers for me, that they may be sweet and cleanly; for I will make a dwelling-place amongst you: and I will be common with the father and the son, for my youth is in her flowers. Strong am I above and below, therefore provide for me; for I am the daughter of Comfort. Disclose not my secrets unto women, neither let them understand how sweet I am, for all things belongeth not to everyone. I come unto you again.'

E.K.: 'She is gone along that green field also.'

I read it over to our great comfort.

A pause of half an hour.

E.K.: 'Now cometh the horseman again, and rideth by into the field, and so doth Madimi. Now cometh the third, and so goeth away into the field.

'Now cometh she that was left here. She standeth still. She hath a book in her hand covered (as it were) with moss, three inches at the head, and four inches long, and a finger thick. It hath no clasps; it is plain.'

GREEN WOMAN: 'The fourth hour after dinner, repair here again. And whatsoever you shall read out of this book, receive it kneeling upon your knees: and see that you suffer no creature female to enter within this place:

neither shall the things that shall be opened unto you be revealed unto your wives, or unto any creature as yet: for I will lie with you a while, and you shall perceive that I am sweet and full of comfort, and that the Lord is at hand, and that he will shortly visit the earth, and all his whole provinces.'

E.K.: 'She turneth herself into a thousand shapes of all creatures: and now she is come to her own form again. She hangeth the book up in the air.'

GREEN WOMAN: 'Give God thanks, and so depart.'

After dinner, about four hours or somewhat less, we resorted to the place.

E.K.: 'The book remaineth hanging in the air.'

VOICE: 'Kelly, I know it is troublesome for thee to kneel. Sit.'[15]

Pausa magna.

So E.K. rose from kneeling, and did sit.

E.K.: 'Now she is here, that last advertised us. She taketh the book and divideth it into two parts: and it seemeth to be two books.'

GREEN WOMAN: 'Wisdom is a piercing beam, which is the centre of the spiritual being of the Holy Spirit, touching from all parts from whence the Divinity sendeth it out: and is proper to the soul, or unto substances that have beginning but no ending: so that whatsoever shall have end can never attain unto that which is called wisdom. Happy is he whom God hath made a vessel of salvation; for unto him belongeth joy, and a crown of reward. For you are the chosen of his last days, and such as shall be full of the blessings of God, and his spirit shall rest with you abundantly.

'A hundred days are limited unto you, during the which time you shall, every seventh, present yourselves in this place. And before these days pass, I will enter out of this Stone unto you visible, and you shall eat up these two books, both the one and the other: and wisdom shall be divided between you, sufficient to each man.

'Then shall your eyes be opened to see and understand all such things as have been written unto you, and taught you from above. But beware ye take heed, that you dwell within yourselves, and keep the secrets of God, until the time come that you shall be bid SPEAK: for then shall the spirit of God be mighty upon you; so that it shall be said of you, "Lo were not these the sorcerers, and such as were accounted vagabonds?" Other some shall say, "Behold, let us take heed, and let us humble ourselves before them: for the Lord of Hosts is with them." And vengeance shall be on all the earth, and fear upon all people, for the Lord is gone out against them.'

E.K.: 'She is gone.'

I read these over to E.K., to his good comfort.

VOICE: 'Make an end, I have no more to say.'

14 *June.* Marriage of Master Thomas Kelly.

17 *June.* αφτερ θις φυλ μονε ιανε 'αδ θεμ νοτ. Note.[16]

NOTES

1 The third of six projected Actions; see 30 April 1586.

2 cf. Luke xiv. 26: 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

3 Kelly had apparently forgotten that the angels in fact ordered him to get married against his will (see 29 April 1582).

4 'Though it is plain that caution enough was given to Doctor Dee, for harkening to the new doctrine broached by Medima [sic], by her appearing naked, and showing her shame (a note formerly given him to know a delusive spirit by), yet Doctor Dee most inadvertently swallowed the bait.' (Elias Ashmole to Anthony Wood, February 1685; quoted by Josten CH, *Elias Ashmole*, p. 1758.)

5 Dee's marginal note reads: 'Arthur was smitten in a swound [swoon] and E.K. saw one in a long white garment make as though he would smite him. He was very sick for the time.' Arthur had probably been fasting in order to prepare himself for his new duties.

6 II Corinthians xii. 9. Dee noted in the margin 'St Paul lecherous', although the Bible contains nothing that could reasonably be interpreted in this way.

7 'Ben was the deliverer of the powder to E.K. at the digging in England,' Dee wrote in the margin.

8 'One of the house of Austria' may have been intended as a reference to the Emperor Rudolph. 'One Morgan a Briton' may have been a reference to Sir Thomas Morgan or to Sir William Morgan, both of whom served with the English volunteers in the Low Countries in the 1570s and 1580s—although in fact the latter had died shortly after Dee and Kelly left for the Continent. Milford Haven was considered to be particularly vulnerable because of its proximity to Ireland; in 1589 the adventurer Sir William Stanley was to recommend it to the Spaniards as the most strategic place from which to invade England (*Calendar of State Papers*, vol. 225, no. 51).

9 Kelly reported that he was then delivered a set of numbers and letters with which he could decipher the Book of Enoch which had been dictated to him

at Mortlake. (On 18 April Madimi had promised to do this.) The next paragraph is apparently still addressed to Kelly, although it would seem more pertinent to Dee.

10 Palpitation of the heart.

11 This is the second and last recorded occasion on which Dee shared a vision in the Stone (having been shown by his 'guide', Edward Kelly). Dee's semantic quibble may be based on the fact that in late and medieval Latin, the Archangel Michael is usually 'Nuntius [or Nuncius] Michael', while 'Michaelium' refers to the Church of St Michael. Dee would have been reassured by this visitation from his guardian angel (see 10 March 1582).

12 'The agreement signed.' An earlier agreement, drawn up on 21 April, was rejected by Kelly, who drew up his own declaration condemning it as 'a doctrine damnable, and contrary to the laws of God'.

13 'The agreement put into practice.' Part of the page has been cut out with a knife or scissors.

14 Dee himself probably deleted these lines. They were not subsequently included in Meric Casaubon's edition of Dee's spirit diaries.

15 An unflattering reference to Kelly by the papal nuncio Filippo Sega sheds light on this passage; in a letter to Pope Sixtus V in April 1586, he referred to 'John Dee and his companion the cripple' (see Evans RJW, *Rudolf II and his World*, p. 227).

16 'After this full moon Jane had them not.' (See 28 February 1588.)

Kelly ascendant

THE ANGELIC CONFERENCES *did not cease after the doctrine of cross-matching had been carried out:*[1] *but Edward Kelly began to concentrate increasingly on his alchemical work, turning away from Dee and towards the rich and powerful William of Rosenberg.*

Kelly's reputation as an alchemist had been spreading since his successful demonstration in December 1586. His formulae and recipes started to be printed or circulated in manuscript form throughout central Europe.[2] *Then in 1588 Edward Dyer, one of Dee's oldest friends, arrived in Trebon on a mission from Queen Elizabeth: not in response to the pleas for help that Dee had been sending her for the previous three years, but to try and persuade Kelly to return to England. Lord Burghley wrote to commend Kelly's wisdom and assure him of generous rewards at Elizabeth's court. With the Emperor Rudolph also seeking his services, however, Kelly saw no reason to leave Bohemia.*

22 *June.* Mr Francis Garland went toward England from Trebona.

23 *June.* τερριβιλις μεπρισενσιο εξ καλυμνια . . .[3]

5 *July.* Sunday. I set the two earths (left of the 28*oz* of ☿ Animal) with their water again upon them, in horse dung.[4]

9 *July.* Mr Francis Pucci came and brought Christian Franken with him: who (he said) had now recanted his wicked book against Christ: whereof I was glad.[5] Illustrissimus came to Trebona with his wife.[6]

11 *July.* Discussion between Illustrissimus, Mr E.K. and myself in the afternoon: between us three.

13 *July.* Francis Pucci departed.

14 *July.* ☿ ij aiatis *oz* 18 ex tribus.[7]

19 *July.* A certain kind of reconciliation between our wives. Next day some relenting of E.K. also by my Lord's entreaty: *&c.*

20 *July.* Illustrissimus left with his most noble Lady towards Crumlaw.

25 *July.* Actio Sancta.

13, 14 *Aug.* I conferred amicably with Master Edward Kelly about his three requests.[8]

17 *Aug.* E.K., with his brother and Lodovick, went on horseback: he said he was going to Prague, but he set forth upon the little-used Crumlaw road.

18 *Aug.* We understood how E.K. went to Budweis to bed, and went but this day at noon from thence.

20 *Aug.* John Basset came to Trebona.

23 *Aug.* Mr E.K. came from Linz Fair.

31 *Aug.* Circa meridiem μοστ τερριβλε θρετς.[9]

1 *Sept.* Tuesday morning, covenanted with John Basset, to teach the children the Latin tongue: and I do give him 7 ducats by the quarter: and the term to begin this day. And so I gave him presently 7 ducats, Hungary: in gold before my wife. God speed his work.

3, 4 *Sept.* Almost constant rain these two whole days.

4 *Sept.* Basset his hurly burly, with Mr T. Kell.

16 *Sept.* The L. Biberstein came to Trebon: and Cracht with him, *&c.*

22 *Sept.* My Lord came from Crumlaw to Trebon: with my Lady.

24 *Sept.* Horam circiter 10 noctis, οιταμινα σιλιβισνεσ.[10]

26 *Sept.* My Lord went toward Prague.

28 *Sept.* I delivered to Mr Ed. Kelly (earnestly requiring it, as his part) the half of all the ☿ Animal which was made; it is to wit 20 ounces: he weighed it himself in my chamber: he brought his weights purposely for it. My Lord had spoken to me before for some: but Mr Kelly had not spoken.

30 *Sept.* T.K. and J.C. went toward Prague.

1 *Oct.* εναι δα εμοσ υεφ σπορδ φο δολβ: οτ ρυο ταεργ ραεφ, φο τνεμσροβα.[11]

12 *Oct.* Mr E.K. toward Prague: on horseback.

13 *Oct.* In the morning shortly before sunrise, I observed, with the *radius astronomicus,*[12] 20 degrees and 22 minutes between ♀ and ☿. And ☿ was beneath Jupiter in the same perpendicular line: and the altitude of ♀ above the horizon decreased before my eyes: almost 4 degrees.

15 *Oct.* Hired Nicolas.

20 *Oct.* A meridie, I took up the furniture for the Action.

26 *Oct.* Mr Ed. Kelly came to Trebona from Prague.

28, 29 *Oct. &c.* Jo. Carp. did begin to make furnaces over the gate *&c.*: and he used of my round bricks: and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace.

31 *Oct.* Ed. Hilton came to Trebona, in the morning.

8 *Nov.* E.K. Terribilis expostulatio, accusatio *&c.*, hora 3 a merid.

12 *Nov.* Post ☉is occasum, it was told me that εμοσ νι εθ συο δλο' στροπερ ταθ ι τλεδ θιυυ εθ λευιδ. σιθ σαυυ μεκοπσ νο ιαδνοσ σαυυ τγινευεσ οτ ιραμ: ιβ ουυτ τα σενο: ιμ κε, δνα σι φιυυ ενοI.[13]

14 *Nov.* E.H. ar: h: 8 a.m.[14]

17 *Nov.* John Basset had 7 ducats beforehand for his second quarter's wages, beginning the 1 of December.

21 *Nov.* Saturday at night Mr Francis Garland came from England to Trebon and brought me a letter from Mr Dyer and my brother Mr Richard Yong.

24 *Nov.* At the marriage supper Critzin the Grand Captain disdained to come thither to supper in the Rathaus of Trebona because E.K. and I were there: and said farther that we were 'privileged scoundrels'.

27 *Nov.* Fierce cold, strong wind: snow.

28 *Nov.* A meridie, snow and hail.

1–12 *Dec.* My Lord lay at Trebon and my Lady all this time.

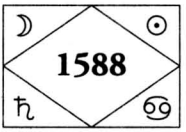
10 *Dec.* Mr John Carpio went toward Prague to marry the maiden he was so troubled for. The Emperor's Ma^{ty}, by my Lord Rosenberg's means, had so ordered the matter.

12 *Dec.* My Lord and my Lady went to Crumlaw. After noon somewhat Mr Ed. Kelly his lamp overthrew, the spirit of wine being spent too near, and the glass being not stayed with bricks about it, as it was meant to be. And the same glass so falling on one side, the spirit of wine spilled out, and burnt all that was on the table where it stood, linen and written books: as the book of Zacharius with the athanor that I translated out of French for him by spiritual commandment; Rowlaschy his third book of waters philosophical; the book called *Angelicum Opus*, all in pictures of the work from the beginning to the end; the copy of the man of Budweis conclusions for the ☿ of metals; and 40 leaves in quarto, entitled

'Extractiones Dunstani': which he had himself extracted and noted out of Dunstan his book. And the very book of Dunstan was but cast on the bed hard by, from the table, *&c.*[15]

18 *Dec.* Thomas Simkinson and Mr Francis Garland's brother Robert came to Trebon from England, thinking we were ready to come into England upon the Queen's letters sent for us. One other brother came also and stayed there. The same day: Mr John Carpio invited Mr Kelly and me, *&c.*, to his marriage, after Christmas.

30, 31 *Dec.* I began to frame myself toward the practice of the Heptagonon, of my fourth book. God prosper my purpose.[16]



1 *Jan.* New Year's Day, about 9 of the clock after noon. Michael, going childishly with a sharp stick of eight inches long and a little wax candle light on the top of it, did fall upon the plain boards in Mary's chamber, and the sharp point of the stick entered through the lid of his left eye toward the corner, next the nose, and so pierced through: in so much that great abundance of blood came out under the lid, in the very corner of the said eye. The hole on the outside is not bigger than a pin's head. It was anointed with St John's oil. The boy slept well: God speed the rest of the cure. ☽ separ. ☌ ☌☾ radicalis, qui erat ♃ et ☌☾ ipsum iam in ☌ fere sui loci radicalis in domo 7. It would have caused a great deal of harm, if ♃ had not ascended to the very cusp. The next day after, it appeared that that first touch of the stick's point was at the very middle of the apple of the eye, and so (by God's mercy and favour) glanced to the place where it entered, with the weight of his head and the force of his fall, that I may make some show of it.[17] To the praise of God for his mercies and protection.

11 *Jan.* Nicolas was sore hurt: circa 8½ hora noctis *&c.*

13 *Jan.* At dinner time Mr Ed. K. sent his brother Mr Th. K. to me with these words: 'My brother saith that you study too much: and therefore seeing it is too late to go today to Crumlaw, he wisheth you to come to pass the time with him, at play, *&c.*' I went after dinner and played, he and I against Mr F. Gar. and Mr Rob. till supper time, in his dining Stove, and after supper he came, and the others, and we played there two or three

hours, and friendly departed. This was thus after the great and wonderful unkindness used toward me, in beating my man.

14, 15 *Jan.* Mr Ed. K. rode to Crumlaw, being sent for by my Lord. I received a letter from the L. Chancellor.[18]

15 *Jan.* Heptagoni Mysterium began to be conducted.

18 *Jan.* Mistress Lydda K. had an aborsement of a girl of five or six months. She was merry and well till the night before. I helped to further the dead birth within one hour after I had caused her to have myrrh given unto her in wine warmed, the quarter of a bowl, beaten small. She was discharged of the secundine, and all at once. The woman was sufficiently strong after.

19 *Jan.* Mr E.K. came from Crumlaw.

4 *Feb.* Mr Francis Garland and his brother Robert went from Trebon to go toward England. I wrote to Mr Dyer and Mr Yong.

8 *Feb.* Mr E.K. at 9 of the clock after noon sent for me to his laboratory over the gate: to see how he distilled sericon, according as in time past and of late he heard of me out of Riplay, *&c.* God lead his heart to all charity and brotherly love, *&c.*

11 *Feb.* The midwife came.

16 *Feb.* John Carpio came to Trebon after his marriage.

19 *Feb.* Mr E.K. did δισκλοσε σομ, ακκουντεδ μι φρενδες, 'ουυ υντρυ θει υυερ.[19]

26 *Feb. Novilunium eclipticum.* Clear sky. Eclipse.

28 *Feb.* Natus Theodorus, *&c.* In the morning, a little before sunrise. Theodorus Trebonianus Dee was born, with ☿ ascending in his horoscope. Lord's Day.[20]

1 *Mar.* Baptisatus erat Theodorus Dee, Trebonæ ante meridiem.

3 *Mar.* The midwife left. The midwife's husband's name (of Newhouse) is David Peregrinus: perhaps of the family of Petrus Peregrinus, otherwise called Peter of Mahorancourt of Picardy.[21]

5 *Mar.* Sacrae Actionis finis 1.9.

6 *Mar.* I went to Newhouse.

7 *Mar.* I dined at the castle, *&c.*

10 *Mar.* An old manner of reprehension, not of him intended, but by talk of the Muses, *&c.*

12 *Mar.* My L. came to Trebon: and my Lady.

20 *Mar.* A meridie E.K. delivered kind words from the Prince.

24 *Mar.* Mr K. put the glass in dung.

26 *Mar.* I wrote to the Prince in the morning. My Lord sent one of his secretaries with answer to my letter, and with offer and promise of all whereby he can pleasure me *&c.*, circa 5 a meridie.

29 *Mar.* My L. and Lady from Trebon toward Crumlaw.

3 *Apr.* Mr Pucci disquieted Mr E.K.: about requesting an Action to be had, one of our six months Actions, being now the term beginning the fourth day of this month. The end of our talk was a strange speech of Mr Kelly to Fr. Pucci: 'After 15 weeks write to me and I will answer you.'

6 *Apr.* Edmond Hilton went from Trebona toward Prague with Mr John Carpio, and so toward England.

10 *Apr.* I writ to Mr Ed. Kelly and to Mistress Kelly two charitable letters, requiring at their hands mutual charity, *&c.* I went to Mr Captain Critzin to know if he were offended with me, who in outward show used me reasonably courteously.

12 *Apr.* My wife churched: and we received the Communion. John Carpio brought his wife from Prague to Trebon.

17 *Apr.* Dr Reinholdt came to Trebon.

22 *Apr.* Terrible and false accusation or suspicion that I had censured Pucci against Mr K. and the Prince, *&c.*

May. Michael was sick of an ague: and troubled with a cough. His ague was a quotidian, from after this seventh day till the 14, but after he had sore fits. And Mr Kelly likewise, who unless he had with the nightly physic . . . purged himself strictly as before had been likely to have been dangerously sick.

1 *May.* Mr Carpio rid to my Lord (to the holy well at the glass-house four miles from Trebon) with my letters of purgation for Pucci his attempts or intents in his letters to my Lord and Mr Kelly, unknown to me.

4 *May.* Mr Carpio brought me word of my Lord's displeasure conveyed and confirmed by cosening Pucci his letter had. May God be gracious.

7 *May.* This is the day that God made. Great is the mercy of God. Let every living thing praise God. After my great trouble, God is compassionate to me. In addition, on the same day the Prince's letters came to Mr E.K., declaring his very great displeasure. . . . Certainly those letters were

unwelcome to Mr E.K.[22]

10 *May.* Mr E.K. did open the great secret to me, God be thanked. +ε media nocte.

19 *May.* +ε hora 10 cum circumstantiis necessariis.[23]

22 *May.* Mistress Kelly received the sacrament: and to me and my wife gave her hand in charity; and we wished well to her.

26 *May.* Minæ. I.K. ○–☾ hora 11 ante meridiem.[24]

4 *June.* The houses burnt at Trebon: in the morning early on Whitsunday.

5 *June.* +ε hora N. 10½ cum omnibus circumstantiis.

8 *June.* Illustrissimus venit Trebonam.

11 *June.* Illustrissimus left Trebon, with his Lady, toward Prague. My Lord sent Critzin with his companion to salute me, and offer me help, *&c.*, hora 1 a meridie. Mr Dyer sent word by Francis Garland's letter: a letter came from F.G. of Mr Dyer his being three mile from Trebona, but it was not so.

13 *June.* Came Francis Garland and Mr Edmond Cooper (brother to Mistress Kelly) to Trebona.

16 *June.* Francis Garl. went to find and bring Mr Dyer.

19 *June.* θεμ. ιανε. Hora 5 a meridie. I had a grudging of the ague.

22 *June.* I did evidently rekindle the ague, and laid down.

29 *June.* +ε hor. 10½ cum omnibus circum.

3 *July.* +ε hor. 10 a.

4 *July.* I—K hor. 5 a mer.

7 *July.* Mr Thomas Sowthwell came to Trebon to visit us.

17 *July.* Mr Thomas Sowthwell of his own courteous nature did labour with Mr Edmond Cooper and indirectly with Mistress Kelly for to further charity and friendship among us, *&c.*

20 *July.* Mr Dyer came to Trebon.

22 *July.* A meridie circa 10 Mr E. διερ διδ ινιυριε με υνκινδελι.[25]

23 *July.* θεμ—υερι φευ ανδ παλε. Reconciliatio bona cum Mr διερ υυιθ υυυρδες φακτα μεδιαντε E.K.[26]

1 *Aug.* +ε hor. 10½ cum circumstantiis.

4, 5 *Aug.* Illustrissimus came from Crumlaw to Trebon and there on Friday before dinner came up to Mr Dyer who lay in my chamber: and

entertained him honourably, *&c.*

5 *Aug.* After dinner the little boy, son to the Captain of Rhaudnitz hurt Arthur's nose, with a razor. Not in anger but by chance wantonly.

6 *Aug.* My Lord and Lady went toward Prague.

7 *Aug.* This day I covenanted and hired John Hammond, gentleman, to serve me in his honest services, for an year: and to have 30 dollars for his full and all manner of wages.

9 *Aug.* Tuesday, Mr Dyer went from Trebon, having in company Mr Edmond Cooper, Francis Garland, and his man Rowles.

13 *Aug.* Mr Thomas Sowthwell rid to Prague-ward from Trebon. He told us of the philosopher (his schoolmaster to write) whose name was Mr Swift: who gave him a lump of the philosophers' stone: so big as his fist *&c.* A Jesuit named Mr Stale, Stale: had it of him.

14 *Aug.* Mr Sowthwell came again.

24 *Aug.* I saw the divine water, by the demonstration of the magnificent master and my incomparable friend Mr Ed. Kelly, before midday: in the space of three hours. +ε hor. 10⅔ cum omnibus circumstantiis.

24, 25 *Aug.* The Lord Schonberg.

27 *Aug.* Jo. Basset conveyed himself away. John Basset (so naming himself) otherwise truly named Edward Whitlock, under pretence of going to Budweis to buy colours and so to return again, did convey himself from my service of teaching Arthur grammar.

28–31 *Aug.* Ιανε θεμ.

1 *Sept.* +ε hora 10 cum omnibus.

3 *Sept.* My Lord and Lady came to Trebon.

12, 13 *Sept.* Hope confirmed. Donum Dei, et Domini E.K.

12 *Sept.* Today it was granted and promised.

13 *Sept.* Today it was delivered.

15 *Sept.* The Lord Chancellor came to Trebona.

17 *Sept.* He went away.

15–17 *Sept.* The rancour and dissimulation now evident to me. God deliver me. I was not sent for, *&c.*

25 *Sept.* Jane missed them.

17 *Oct.* Mistress Kelly and the rest rode toward Prachatice to the marriage.

18 *Oct.* My Lord and my Lady rid toward Crumlaw.

25 *Oct.* Mr Ed. Kelly and John Carpio rode toward Prague: this night to Veselí, two miles.

27, 28 *Oct.* Jane ‘αδ θεμ.

5 *Nov.* I dreamed that the tooth next my loose tooth scarce did hang in my head. The tooth on the right side above.

6 *Nov.* Mr Kelly came home from Prague, and Mr Francis Garland, and Edward Rowles with him, *&c.*, from England, they.

13 *Nov.* A.L. came by night.[27]

15 *Nov.* A.L. departed. The forenoon, snow, close cloudy.

16 *Nov.* The Lord and Lady Rosenberg came from Crumlaw to Trebon, in the evening.

20 *Nov.* This Sunday before dinner the Lord and Lady Rosenberg went from Trebon toward Prague.

23 *Nov.* Mr Francis Garland and Edward Rowles, Mr Dyer his servant, went from Trebon toward England. I writ to the Queen's Matie,[28] Mr Dyer, Mr Yong, and Edmond Hilton.

26–30 *Nov.* Ιανε θεμ, υνελ υερι.

27 *Nov.* ✶ ♀ ☿ Rarum quid.[29]

4 *Dec.* I gave to Mr Ed. Kelly my glass, so highly and long esteemed of our Queen and the Emperor Rudolph the Second *&c*, of which mention was made in the preface to Euclid.[30] The letter of 500,000 ducats required.

7 *Dec.* ⊕ γρεατ φρενδ‘σιπ προμισεδ φορ μονι, ανδ τυυο ουνκες οφ θε θινγ *&c.*[31] hor. 3½.

13 *Dec.* +ε hor. nocte 12 vel post mediam noctem hor. 1.

14 *Dec.* Edmond Hilton came again to Trebon from England.

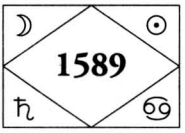
18 *Dec.* Mr Ed. Kelly gave me the water, ☿, all 30 *oz.* Water, earth and all: 27♒3□. I did understand by Mr Kelly that my glass which he had given to my L. Rosenberg, the Lord Rosenberg had now given it to the Emperor. ⊕ Mr E.K.

19 *Dec.* +ε mane ante ortum ☉ ½ hora.

21 *Dec.* ✶ ♀ ☿. E.K. 200. ☉^is^ occasu.

23 *Dec.* I went to the new-made city Kaiser Rudolf Stadt, by Budweis, to oversee what Joachim Reimer had done about my coaches' making. Rudulphus Sagiensis, a Frenchman from Normandy, came to Trebon: a student of chemical and purer magic.

26–29 Dec. Jane them.



Jan. θισ μονεθ, Ιανε, νοτ ατ αλλ.

3 *Jan.* The learned Rudulphus Sagiensis Normannus left for Prague.

17 *Jan.* The humming in my ears began.

19 *Jan.* Circa 11 noctis Mistress Lydda, the wife of Master Thomas Kelly, had a miscarriage of two boys, scarcely six months old. Note, the previous year this same wife miscarried a girl.

20 *Jan.* Mr Kelly showed me the L. Rosenberg his letter, where he writ that of me he heard no more of my going hence, and if Menschik hath not performed as he willed him, that if I send him word he will so despatch me that thereby I shall not need to stay. Marry, as he had confidently heretofore warned Mr Kelly, so now he did request him to take leave of me at my departure, *&c.* And then Mr Kelly did before my wife confess, that my Lord his desire was that I should not have come hither, from the very beginning of our coming, *&c.* I also said that he had forgot that by the compass I continued to come hither of necessity.

24 *Jan.* The L. Rosenberg his letters sent to Trebon.

25 *Jan.* Mr Maius came to visit us. The Earl of Schwarzenberg's treasurer.

30 *Jan.* Mr Maius went away.

31 *Jan.* Tuesday, I sent Edmond Hilton to Prague, and Zacharius Mathias of Budweis, to buy ten or twelve coach horses, and saddle horses, for 300 dollars.

3 *Feb.* The journey to be undertaken within 40 days.

4 *Feb.* I delivered to Mr Kelly the powder, the books, the glass and the bone for the L. Rosenberg: and he thereupon gave me discharge in writing of his own hand: subscribed and sealed.

12 *Feb.* Edmond Hilton came from Prague with nine Hungarish horses,

bought toward our journey.

16 *Feb.* Mr E. Kelly rode toward Prague after noon. John Carpio, Ed. Hilton, Henry Garland, Thomas Simkinson, Lodovick.[32]

19–24 *Feb.* Ιανε θεμ, πλεντιφυλλι υερι.

11 *Mar.* From Trebon in Bohemia.

8/18 *Mar.* To Nuremberg.

9, 10/19, 20 *Mar.* Ιανε ♒.

10/20 *Mar.* From Nuremberg.

16/26 *Mar.* To Frankfurt on the Main.[33]

9/19 *Apr.* To Breme.

1/11 *May.* John of Glotz came to Breme.

3/13 *May.* I came to lie at my hired house.

7/17 *May.* The three saddle horse put to grass to the town meadows, for 9 dollars till Michaelmas.

10/20–13/23 *May.* Ιανε ♒.

11/21 *May.* Katharin bled at nose dangerously. Katharin by a blow on the ear given by her mother did bled: at the nose very much, which did stay for an hour and more, afterward she did walk into the town with Nurse. And upon her coming home an hour she bled again: very sore, by inches, and puffy, very fresh gored bly: whereupon I perceived it to be the blood of the artery. The ☽ being at the heart, and in □ ☉, applying to a square of ♄.[34] God help, *&c.*

12/22 *May.* The Landgrave of Hesse his letters to me and the city of Breme.

15/25 *May.* My twelve Hungarish horses sent to the Landgrave.

26 *May*/5 *June.* Mr Thomas Kelly, his wife, Fr. Garland, Rowles, from Stade toward England.

27 *May*/6 *June.* Dr Henrich Khunradt of Hamburg visited me.

3/13 *June.* Mr Overend and Mr Hart, went toward Stade. They had escaped from the Spanish service in Flanders, with Sir William Stanley.[35]

6/16 *June.* Edmond Hilton toward Prague.

9/19 *June.* Hans of Glotz went toward Stade, and so toward England.

13/23 *June.* Mr Daniel van der Meulen came to me.[36]

20/30 *June.* The last day of this month, circa meridiem, very great showers

of rain, thunder and hail.

25 *June*/5 *July.* +ε 10 noctis.

26 *June*/6 *July.* Thursday the 26 of June (by old account and the 6 of July by new account) Mr Hart, the minister to the English company, and Mr ——, the governor's deputy of the English company at Stade, did visit me at my house in Breme.

8/18 *July.* Mr Yong and Mr Secretary his letter.

20/30 *July.* Edmond Hilton came from Prague, passing about by Stade.

26 *July*/5 *Aug.* novo stilo. Ed. Hilton toward England. Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Parkins. There were in his company two English travellers, Mr Robert Tatton and George Leister.[37]

28 *July*/7 *Aug.* The first of the seven half-fasts.[38]

2/12 *Aug.* Augusti 2, veteri stilo, in the night following, my terrible dream that Mr Kelly would by force bereave me of my books *&c.*, toward daybreak.

4/14 *Aug.* Theodore weaned.

11/21 *Aug.* John Hammond to Stade.

22 *Aug.*/1 *Sept.* I delivered to Mr Jacob, for England by Emden, my letters.

31 *Aug.*/10 *Sept.* Roger his serviceable letters of the L. Rosenberg.

2/12 *Sept.* The wind came east after five weeks most part westerly.

6/16 *Sept.* Ante meridiem hora 9, I sank into low spirits because of the ingratitude imagined from the words of my wife and my maidservant Mary.

23 *Sept.*/3 *Oct.* Dr Witichindi his hard dealings with me: he bade Mr Gaspar the secretary to give me warning of my house.

29 *Sept.*/9 *Oct.* Warned out of my house hor. 1 a meridie.

4/14 *Oct.* stilo novo. John Hammond warned me. John Hammond gave me warning that he desired to go travail toward Italy: but first to Master Kelly of whom he hoped to have good help.

7/17 *Oct.* Mr Sowthwell and Mr Gawyne Smyth came to me to Breme.[39]

13/23 *Oct.* Mr Sowthwell and Mr Smyth went from Breme.

21/31 *Oct.* Letters sent to Stade for Gerwein Greven for her Matie: Mr Yong, Mr Dyer.

22 *Oct*/1 *Nov.* News of Mr Dyer. Sent ambassador and come Stade: from Denmark.[40]

3/13 *Nov.* Ed. Hilton, and his brother from England, and John a Glotz. I resolved to go into England, hoping to meet Mr E.K. at Stade going also into England. And that I suspected upon Mr Secretary Walsingham his letters.

5/15 *Nov.* 50*li* Flemish.

8/18 *Nov.* Edmond to Stade-ward.

16/26 *Nov.* From Breme.[41]

17/27 *Nov.* Die ☽. To Stade. I met Mr Dyer coming to Stade, even in the middle of the town.

19/29 *Nov.* Took ship, the Vineyard.

NOTES

1 When Elias Ashmole was researching his projected biography of John Dee, he wrote to his fellow antiquary Anthony Wood, saying that the doctrine of cross-matching had 'so distasted the good angels, that they forsook their company, and appeared no more to Doctor Dee' (Josten CH, *Elias Ashmole*, p. 1758). In fact the diary shows that angelic conferences continued to take place (see for instance 25 July 1587 and 5 March 1588). It also appears that the cross-matching was not an isolated event, but continued into the summer of 1588 (see entries for 26 May and 4 July).

2 Typical headings were 'From the Englishman Edu. Keleo' and 'This was used by Edoardus Gelleus, the English alchemist' (Evans RJW, *Rudolf II and his World*, pp. 226–7).

3 'Terrible suspicion because of the treachery . . .' The rest is smudged and illegible.

4 Kelly's alchemical treatise 'The Humid Path' states that 'water and earth may . . . be brought to the perfection and excellence of gold, if the heavenly rays, which are instrumental in the ripening of that metal, can be brought to bear on them.' He believed that water was an active, male element, while earth was passive and female, and he quoted Ascanius: 'The conjunction of the two is like the union of husband and wife, from whose embrace results golden

water.' (See A.E. Waite's edition of *The Alchemical Writings of Edward Kelly.*) For a modern analysis of some similar alchemical experiments, see Dobbs BJ, 'Studies in the natural history of Sir Kenelm Digby, part III.' *Ambix* 21, 1–28, 1974.

5 Christian Francken's book, on why there were so many different doctrines in the Christian Church, had led to the imprisonment of the printer Aleksy Rodecki. (See also 13 October 1592.)

6 Rosenberg had married Polyxena, the daughter of the former chancellor Vratislav Pernstein, in January 1587.

7 18*oz* of mercury seems to have been produced by animating (or possibly amalgamating) the two earths and the water, with the mercury animal.

8 Possibly included in the list of requests printed in *A True and Faithful Relation*, Actio Tertia, pp. 30–1 ('among the rest, one for the making of the philosophers' stone: another, for Kelly's being sick: for his wife, being barren *&c.*'—see Meric Casaubon's table of contents).

9 'About midday, most terrible threats.'

10 'Animatio sensibilis' (Latin written backwards in Greek characters) = 'perceptible quickening'. This was the moment when Jane felt her unborn child move inside her for the first time. For the heretical idea that this was also when the fetus acquired a soul, see 8 June 1584.

11 'Jane had some few drops of blood: to our great fear, of aborsement.'

12 Dee's own *radius astronomicus* ('of ten foot long, having the staff and cross very curiously divided into parts equal') was apparently still in Mortlake; he was later to complain to the Queen about its loss during his absence.

13 'After sunset, it was told me that some in the house hold reports that I dealt with the Divel. This was spoken on Sunday was seven-night to Mary: by two at once: my [sic] E.K., and his wife Joan.'

14 'Edmond Hilton arrived at 8 in the evening.'

15 The ruined books included alchemical works by Denis Zacaire (see also 31 July 1590), Philippus Rouillaschus, and Kelly himself (under the pseudonym of St Dunstan—see A.E. Waite's collection of Kelly's *Alchemical Writings*).

16 See Dee's rule 'for the describing of an heptagon' (Bodleian Library, Ashmole MS 1790, f. 28).

17 Here Dee drew a rudimentary diagram of his son's eye and the stick piercing it.

18 Adam of Hradec (see Biographical Guide).

19 'Mr Edward Kelly did disclose some, accounted my friends, how untrue they were.'

20 The name Theodore means 'gift of God'. Dee evidently believed that it was propitious that he was born exactly forty weeks after the doctrine of cross-matching was first put into practice.

21 Dee owned a copy of a treatise entitled 'De Magnete' by Petrus Peregrinus (Peter of Maricourt). Dee's speculation that the midwife's husband might be related was not far-fetched; midwives were among the best-educated members of society throughout Europe at this time. (See Marland H, ed. *The Art of Midwifery*; London, 1993).

22 Dee may have been afraid that Kelly was about to leave him for Rosenberg, and he would therefore have been reassured by reports of Rosenberg's displeasure.

23 'With the necessary conditions.' Variations on this expression occur several times over the following months, and indicate that the angels or Dee himself had imposed various restrictions on his relations with Jane.

24 Threats ('minae') may finally have induced Dee and Joan Kelly (I.K.) to put the doctrine of cross-matching into practice together.

25 'About 10 in the evening, Mr Edward Dyer did injure me unkindly'—perhaps because he revealed that he was interested less in Dee than in Kelly. (See Clulee NH, *John Dee's Natural Philosophy*, p. 228.)

26 'Them—very few and pale. Good reconciliation made with Mr Dyer with words, E.K. mediating.'

27 Dee put a cross above the 'A' of Albert Laski's name, perhaps implying that he was now the true king after Stephen's death.

28 The letter, in Dee's most exquisite handwriting, can be seen in the British Museum (Harleian MS 6986, f. 45): 'Happy are they that can perceive and so obey the pleasant call of the mighty Lady Opportunity,' he wrote, and thanked the Queen for summoning him and Kelly home 'into your British Earthly Paradise'.

29 It was unusual for this conjunction to occur twice within a month. He made a similar note on his record of Kelly's nativity (Bodleian Library, Ashmole MS 1788, f. 140), which is headed: 'Rarum quid—✶ ♀ et ☿ii, instabat.'

30 In the section on perspective, Dee described how the glass could make 'things far off, to seem near, . . . small things, to seem great: and . . . one man, to seem an army.' Then he added his customary personal touch: 'A gentleman (which, for his good service done to his country, is famous and honourable: and for skill in the mathematical sciences, and languages, is the odd man of this land, *&c.*) even he is able: and (I am sure) will very willingly, let the glass and proof be seen.' ('Mathematical Preface' to Euclid's *Elements of Geometry*, sig. bjv.)

31 'Great friendship promised for money, and two ounces of the thing'—i.e. the

red alchemical powder. Kelly had already given Rosenberg an ounce and a half, and said that it would be multiplied.

32 After Kelly left for Prague to be feted by the Emperor, Dee never saw him again.

33 The psychoanalyst and student of alchemy C.G. Jung wrote that Frankfurt was 'a centre of alchemical philosophy' at this time, since it was the home of the alchemist Gerhard Dorn and Rudolph II's court physician Michael Maier (Jung CG, *Memories, Dreams, Reflections*; London, 1963). After leaving Frankfurt (with his train of three coaches and fifteen horses), Dee travelled to Kassel and stayed with the Landgrave William of Hesse-Kassel (see 18 June 1586 and Biographical Guide). He then travelled north. From Diepholz to Oldenburg he was escorted by twenty-four soldiers to protect him from a band of 'eighteen enemies horsemen well appointed' who had lain in wait for five days to set upon him; and from there to Bremen he was accompanied by six harquebusiers and musketeers, because of 'an ill-minded company lying and hovering for me in the way'. As he commented in his 'Compendious Rehearsal', 'this was a very dangerous time to ride abroad'.

34 According to the stars, the prognosis was bad: unfavourably aspected by Saturn, and with the moon on the cor leonis, affecting the heart.

35 The English adventurer Sir William Stanley had switched sides in 1587 when he surrendered the Dutch city of Deventer (of which he was governor) to Spain. Mr Overend was probably Hugh Overend, who wrote to Walsingham in August 1589, warning him that the traitor Thomas Berryer 'had been released and had received money to do some ill service at Ostend' (*Calendar of State Papers*, vol. 225, no. 59).

36 To have his horoscope cast by Dee, who later recorded his nativity in his copy of Stadius' *Ephemerides* (25 October 1554): 'D. Daniel van der Meulen Antwerpiae, mane hora 4.' He may have been the same Daniel van der Meulen who in 1598 was so moved by the plight of his sick brother that he tried to negotiate peace between Spain and the United Provinces. (*Biographisch Woordenboek der Nederlanden*, vol. 12; Haarlem, 1869.)

37 Tatton and Leister were carrying a message from Edward Kelly to Lord Burghley: 'Fourteen days before the Feast of Pentecost last past, one Parkyns, born in England, and now a Jesuit, came from Rome to city of Prague in Bohemia. And there coming to an inn, where the said Edward Kelly was; and uttering divers novelties, among others he plainly (but as it were in great secrecy) opened to the said Sir E.K. this horrible conspiracy against her Majesty: that there were now seven such ways or means, concluded and agreed upon by the Pope and his confederates, for the murthering of the Queen, that if the first, second, third, fourth and fifth failed, . . . the sixth or seventh should take effect. Yes, if all the devils in hell thereunto say nay.' Burghley wrote back to Kelly in May 1591, thanking him and begging a

remedy for his 'old enemy, the gout'. (See Strype's *Brief Annals of the Church and State under the Reign of Queen Elizabeth*, vol. 4, p. 2; London, 1731.)

38 The other six half-fasts are marked in the diary as follows: 30 July, and 1, 4, 6, 8 and 11 August (old style); or 9, 11, 14, 16, 18 and 21 August (new style).

39 Possibly the Gawen Smith who had written to Walsingham in 1582, asking for a position with the Queen's Drummers, and listing the names of the marches he could sound—'besides all manner of dances and songs to be sounded on the drum, with the fife' (*Calendar of State Papers*, vol. 157, no. 19).

40 In his short account of Dee's life (*Theatrum Chemicum*; London, 1652), Elias Ashmole repeated this curious entry, saying that 'he met with Mr Dyer going ambassador for Denmark'.

41 In his 'Compendious Rehearsal' Dee described how the superintendent of Bremen, Christopher Pezelius, wrote some verses in Dee's honour which were 'printed the night before that my going from Breme, and the morning of my departure openly delivered to me partly, and partly distributed to the company of students and citizens attending about to see us set forth and to bid us farewell.' Dee called this 'a memorial of some of my good credit grown in that city, and of the day of my coming from it.'

Master of a full poor cell

ON RETURNING TO *England, Dee had two pressing concerns: to restore his despoiled library, and to gain a secure and well-paid living not too far from the court.*

The much-repeated story of how Dee's library was destroyed by a mob of angry neighbours has recently been revealed as a myth.[1] *Yet it is true that a handful of his former friends (most notably the navigator John Davis and the politician Nicholas Saunders) had helped themselves during his absence to over five hundred of his books and many of his prized possessions. His quadrant had been 'most barbarously spoiled and with hammers smit in pieces', while his magnes stone had been broken up and sold for a fraction of its original cost. Dee estimated his total loss to be almost £400: a crippling sum for a man who had 'not one penny of certain fee, revenue, stipend, or pension'.*[2]

In his 'Compendious Rehearsal' of 1592, Dee reminded the Queen of how faithfully he had served her, and then listed his needs. He wanted a post in an academic or similar institution, with accommodation for himself, his wife and children, as well as his servants and his guests; a supply of food and fuel; and access to a printing-house where some of his own books could be printed. He also hoped to set up a new laboratory where he could personally oversee his workers.

The ideal location, he suggested, would be somewhere on the south coast of England, preferably near Winchester College (where he hoped to send his four sons). In this way he would soon restore his reputation, so that 'rare and excellent men from all parts of Christendom' would come to seek his guidance once again.

22 *Nov.* We came into the Thames to Gravesend.

23 *Nov.* From the ship to Stratford, to Mr Yong's house.

9 *Dec.* At Richmond with the Queen's Majesty.

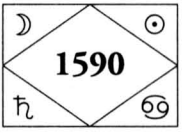
10 *Dec.* Agreed for my house with Nicholas Fromonds to occupy as a

tenant with better order.

15 *Dec.* I lay this night first at my house.

19 *Dec.* Die ♀. Mr Adrian Gilbert came to me to Mortlake: and offered me as much as I could require at his hands both for my goods carried away, and for the mines.

23 *Dec.* Mr Thomas K. came from Brainford, put me in good hope of Sir Ed. Kelly[3] his returning, offered me the loan of 10 pounds in gold: and afterward sent it me in Hungary new ducats by John Crocker, the same evening.



5 *Jan.* A terrible tempest of wind, south by w.

16 *Jan.* I resolved of the order to be offered for agreement with Nicholas Fromonds for my house and goods.

17 *Jan.* I writ to Mr Adrian Gilbert two letters.

25 *Feb.* Madimia nata hor. 6. min. 20 a meridie.

5 *Mar.* The 5 of March (by old account) was Madimi Newton, my daughter, christened at Mortlake. Godfather, Sir George Carey. Godmothers, the Lady Cobham and the Lady Walsingham.

14 *Mar.* Mr Dyer came home from Stade.

17 *Mar.* Jane apprehended hora 5 a meridie. Sir Edward Kelly his letter by Francis Garland.

21 *Mar.* Sir George Carey came to Mortlake.

25 *Mar.* My children at this Lady Day in Lent began to go to school at Mortlake with the schoolmaster Mr Lee. I gave him his house-rent, and 40*s* yearly for my three sons and my daughter. The house-rent was almost 4*li* yearly of Mr Fisher his new house.

28 *Mar.* Mane: +ε.

6 *Apr.* Good Sir Francis Walsingham died at night hora 11.

7 *Apr.* John Spenser came to me (from Venice new returned),[4] told me of the Venetian philosopher and the goodness of his gold, *&c.*

19 *Apr.* I delivered my letters to Mr Thomas Kelly, for his brother Sir Edward Kelly Knight at the Emperor's court at Prague. Francis Garland was by, and Mr Thomas Kelly his wife. God send them well hither and thither again.

29 *Apr.* Actio.[5]

May. Mr Emery had disbursed to me frankly between the time from Shrovetide till this May 25*li.*

5 *May.* Mr Thomas Jack restored unto me part of my magnes stone.

8 *May.* I received 20 mark from Sir Richard Long, of Long Lednam.

16 *May.* I gave Mr Lee the schoolmaster 5*s* in part of wages.

18 *May.* The two gentleman, the uncle Mr Richard Candish, and his nephew the most famous Mr Thomas Candish (who had sailed round about the world) did visit me at Mortlake.

20 *May.* After dinner I with my brother Mr Justice Yong went to the Archbishop of Canterbury to Lambeth, about the parsonages, who used me well.

21 *May.* I, swayed with indignation against Bacchus feast at Brainford intended, gave the Bishop of London warning: who took it in very good part.[6] Katharin my daughter was put to Mistress Bracye at Brainford; her mother, Arthur *&c.*, went with her after dinner.

23 *May.* I lent to Goodman Dalton, the carpenter, 20*s* for a month.

27 *May.* Ιανε.

29, 30 *May.* Good news about the efforts of Mr Richard Candish, with the Queen and the Archbishop and Sir George Carey, about obtaining the agreement for Eton College *&c.*[7] He sent me a hogshead of claret wine as gift. The Lady Cobham sent to my wife sugar and pepper *&c.*

2 *June.* I writ to Sir Edward Kelly by Mr William Fowler merchant, dwelling by Leadenhall.

3 *June.* I was very sick upon two or three sage leaves eaten in the morning: better suddenly at night, when I cast them up I was well. The pump taken out and the well scoured.

5 *June.* Thomas Simkinson and Antony my man came from beyond the seas to Mortlake.

6 *June.* Terrible ill news of open enmity of Sir Ed. Kelly against me: and of the higher powers their ill opinions conceived of me. *&c.*

24 *June.* Jane. 20*li* of Mr Candish by Edmond Hilton.

28 *June.* I paid Mr Hudson for all his corn: and also for the wood till May, received since I came home.

6 *July.* Eclipsis ☽. Mr Stockden was all paid for his wood—40*s*. I gave the schoolmaster (Mr Lee) 5*s*—in part of wages. He brought me my Homer from Mr Jack, so he hath a quarter's wages—10*s*.

8 *July.* I received Sir Edward Kelly his letters, dated at Prague the 24 of May stilo novo. No mention is made of his brother Mr Thomas Kelly his being come over.

10 *July.* The executor of the Lady Duckett required the debt.

11 *July.* I paid Nurse Barwick 12*s* for two months' wages for Madimi: so she is paid for five months.

13 *July.* I went to the Archbishop of Canterbury: talked with him boldly of my right to the parsonages, and of the treatise of Sir Ed. Kelly his alchemy.

15 *July.* Mr Gawyne Smyth spake friendly for me to the Queen, and she disclosed her favour toward me *&c.*

16 *July.* Rain, hora 4 a meridie. Cloudy, with the whole sky covered. My mind was somewhat bent to deal with my alchemical exercises. I note it in respect of ☿ his retrogradation this rising.

20 *July.* Eclipsis ☉.

21 *July.* Ιανε: βυτ νοτ πλεντιφυλλι.

22 *July.* Actio 3 mane hora 6. Ann my nurse had long been tempted by a wicked spirit: but this day it was evident, how she was possessed of him. God is, hath been, and will be her protector and deliverer. Amen.

23 *July.* Rain.

24 *July.* Nurse her great affliction of mind *&c.* Ann Frank, alias Leke.

25 *July.* I writ a letter of thanks to the L. Treasurer by Edmond Hilton. I sent the L. Chancellor his letters from Brunswick, of Conrad Nesselbrenner his ill behaviour.[8] Ann Frank—was somewhat well comforted, and stayed in God's mercies acknowledging.

26 *July.* At night I anointed (in the name of Jesus) Ann Frank her breast, with the holy oil.

29 *July.* Theodore had a sore fall on his mouth at midday.

30 *July.* In the morning she required to be anointed *&c.*, and I did very devoutly prepare myself, and pray for virtue and power and Christ his

blessing of the oil to the expulsion of the wicked, *&c.* And then coming to be anointed, the wicked one did resist a while, *&c.*

31 *July.* I gave Mr Richard Candish the copy of Zacharius' twelve letters, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it: and that if he die before me, he will restore it again to me: but if I die before him, that he shall deliver it to one of my sons, most apt (among them) to have it.[9]

2 *Aug.* Mistress Stoner's son born circa 2 a meridie.

5 *Aug.* Rowland fell into the Thames over head and ears about noon or somewhat after.

8 *Aug.* I gave Nurse Barwick 6*s*, so she is paid for the half year due on Wednesday next. +ε hor. 10½ nocte.

9 *Aug.* I paid to Mr Lee the schoolmaster 6*s* the 9 day of August.

16–18 *Aug.* Ιανε.

22 *Aug.* I received letters from Sir Ed. Kelly by Francis Garland.

23 *Aug.* Sunday, I gave Nurse Barwick 6*s* for a month's wages to end on Wednesday come a fortnight: the 9 and 19 of Sept. Mrs Stockden was by.

24 *Aug.* Nurse, Ann Frank of Lyne would have drowned herself in my well, but by divine providence I came to take her up before she was utterly overcome of the water, shortly after sunset.

29 *Aug.* Nurse Ann Frank, most miserably, did cut her own throat: after noon about 4 of the clock: pretending to be in prayer before her keeper: and suddenly, and very foistly rising from prayer, and going toward her chamber, as the maiden her keeper thought, but indeed straightway down the stairs into the hall of the other house: behind the door, did that horrible act; and the maiden who waited on her at the stair foot, followed her, and missed to find her in three or four places, till at the length she heard her rattle in her own blood *&c.* Lord have pity on us.

1 *Oct.* Mr Cumber came to me.

7 *Oct.* Nurse 6*s*.

10 *Oct.* Ιανε.

14 *Oct.* Paid Nurse Barwick 6*s*, for one month ending on the 7–17, being Wednesday.

15 *Oct.* One Prichard that had married Proctor Lewis his widow, demanded 24 of me upon an obligation of 64: whereof by the very note on the back

of the same, 48 is paid: so that 16*li* only remain and not 24 as he unduly demanded. Which 16*li* I challenged for the costs of his son John, three years and longer being with me in Mortlake: and having also his learning free. Notwithstanding all this my wife afraid paid a payment or two to Mr Lewis of that 16. Vide anno 1582, Sept. 24. And yet Prichard will go to law. *&c.* Mr Stoner understandeth this matter somewhat. This afternoon and all the night following a great storm of wind at north-west.

1 *Nov.* Sunday, I paid Nurse Barwick—6*s* due on the 4–14 Novemb. following.

2 *Nov.* Ιανε.

4 *Nov.* Nurse Barwick 6*s*.

10 *Nov.* Her Majesty came to Richmond.

12 *Nov.* 5*li* in ryalls and angels given me by the Archbishop of Canter., circa 10 matutinam.

27 *Nov.* The Queen's Majesty (being at Richmond) graciously sent for me: I came to her at 3 of the clock after noon *&c.* She said she would send me something to keep Christmas with. ♃ in △ loci sui radicalis. ♀ in △ fere ☉ radicis. ☿ ♃ in cuspide asc.

28 *Nov.* Mr Candish on Saturday gave my wife 40 shillings, and on Tuesday after sent 10 pounds in ryalls and angels, and before he sent me 20*li*, 32*li* in all. His hogshead of claret.

29 *Nov.* My cousin Mr Thomas Jones came in the end of the term about St Andrew's Even.

1 *Dec.* Her Matie commanded Mr John Herbert, Master of Requests, to write to the commissioners in my behalf.

2 *Dec.* Ιανε ♒. Order taken by the commissioners for my house and goods. Her Majesty told Mr Candish that she would send me an hundred angels to keep my Christmas withal, *&c.*

3 *Dec.* Goodwife Tyndall was paid for Antony his lodging for eleven weeks due at his going away, 5*s* 6*d*, and before she had for seven weeks.

4 *Dec.* Circa 3½ a meridie the Queen's Ma^{ty} called for me at my door as she passed by, and I met her at East Sheen Gate: where she graciously putting down her mask, did say with merry cheer: 'I thank thee, Dee. There was never promise made, but it was broken or kept.' I understood her Ma^{ty} to mean of the 100 angels she promised to have sent me this day, as she yesternight told Mr Richard Candish. *&c.*

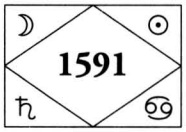
6 *Dec.* Donum ♆. A meridie circa 3 recepi a Regina Domina 50*li.* 25 in angelottis et 25 in argent. Mr Thomas Griffith my cousin of Llanbeder came to see me. Lay all night with me, and also Mr Thomas Jones, and on the Monday morning went by water to London: and so the same day homeward.

8 *Dec.* At Chelsea, disputing with Dr Fletcher, Bishop of Bristol. In danger of water, hora 5½. I stayed at Chelsea. Hor. 8½ he made me a banquet.

16 *Dec.* Mr Candish received from the Queen's Majesty warrant by word of mouth to assure me to do what I would in philosophy and alchemy, and none should check, control, or molest me; and she said that she would ere long send me 50*li* more to make up the hundred pound. *&c.* I gave Mr Candish the Bishop of Scotland his conclusion, with Marchant. ☉ ☿. Mr Candish went from Mortlake at 4 of the clock at night toward London and so into Suffolk.

25 *Dec.* Iανε.

29 *Dec.* Nurse Barwick paid.



21–24 *Jan.* Utterly put out of hope for recovering the two parsonages by the L. Archb. and the L. Treasurer.

13 *Feb.* Barthilmew came up.

20 *Mar.* Borrowed 20*li* upon plate.

21 *Mar.* Paid this day 19*li* in Mortlake. Remember that on Passion Sunday, being the 21 of March by old account, all things was paid for to Mr Thomas Hudson, for wood and corn, about 14*li.* At his house, when he was sick of the strangury. Also to Goodman Bedell was paid 4*li* for billet, bales, and lose faggot the same day. Likewise to Goodwife Welder 8*s* for one month's nursing of Madimi: and 4*s* more beforehand.

22 *Mar.* Iανε ♒.

26 *Mar.* 26 of our March, or the 5 of April by the Gregorian calendar. Mr Beale sent me home the first my own hand copy of the volume of *Famous and Rich Discoveries* which I had given anno 1583 to Andreas Fremonsheim.

12 *May.* I paid Goodwife Welder 12*s*: for seven weeks ending then next from the Wednesday before Easter Day last.

25 *May* (of the old calendar). Sir Thomas Jones Knight (unasked) offered me his castle of Emlyn in Wales to dwell in so long as he had any interest in it (whose lease dureth yet 12 years) freely: with certain commodities adjoining unto it: and also to have as much mow land for rent, as might pleasure me sufficiently *&c.*[10]

27 *May.* The 27 day he confirmed the same his offer again before Mr John Herbert, Master of the Requests, in his hall in Mortlake: which his offers I did accept of, and he was glad thereof. God be thanked *&c.*

31 *May.* Barthilmew came up and brought Joan his daughter with him. Mr R. Ed. his book and letter.

8–9 *June.* William Aspland of Essex and Th. Collen.

12 *June.* Lent *Chronica Hollandiæ Magna* to Mr Beale on Saturday, manuscript, which Mr Webb lent me.

14 *June.* Joan Hickman to Goodwife Tyndall's to learn to knit.

19 *June.* ♆ hor. 3½ a meridie, Greenwich.

27 *June.* Arthur wounded on his head by his own wanton throwing of a brick bat upright, and not well avoiding the fall of it again, at Mr Herbert's about sun-setting. The half brick weighed 2*lb* ½.

30 *June.* Madimi was taken home from Goodwife Welder.

21 *July.* At supper and after, very great perturbation of the spirit by reason of my wife's impatience.

28 *July.* Mr Dyer sent me 20 angels by Mr Thomas Webb.

30, 31 *July.* Reconciliation between Mr Dyer and me solemnised the afternoon on Friday, and on Saturday all day till my going to boat at Mr Webb's lodging at Rochester House.

31 *July*, by our calendar. About an 11 of the clock Jane was at London very faint sick, ready to sownd, and in a faint sweat. It was thought that then she quickened. Barthilmew came up.

1 *Aug.* Quickening of the infant in the womb felt by Jane.

2 *Aug.* Monday, Mr William Digges his philosophical courtesy: all day.

3 *Aug.* Barthilmew went down.

22 *Sept.* Madimi fell from the bed and hurt her forehead about 1 of the

clock after noon.

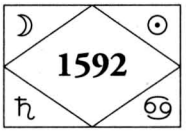
15 *Oct.* After midnight very windy northerly.

23 *Oct.* A storm of wind sw after noon.

3 *Dec.* Windy sw.

14 *Dec.* I had a very gentle answer at the L. Treasurer's hand, hora 10 ante meridiem at the Court at Whitehall.

20 *Dec.* A gentle answer of the L. Treasurer that the Queen would have me have something at this promotion of bishops at hand.[11]



1 *Jan.* My daughter Francys, born on New Year's Day at the ☉ rising exactly.

2 *Jan.* Barthilmew and his brother Ambrose came this Sunday to Mortlake.

9 *Jan.* Master Edward Maynard born in the morning between 2 and 3 after midnight. Arthur fell into a quotidian gentle ague at 9 of the clock in the morning as he was at the service in the hall. Francys christened after noon. Francys went with her nurse to Barn Elms.

24 *Jan.* Mr Thomas Oliver became acquainted with me at Mortlake.

6 *Mar.* The Queen granted my suit to Dr Awbrey.[12]

9 *Mar.* Jane ♒ at home and at London sick.

9, 10 *Mar.* The Privy Seal at night.

16 *Mar.* The Great Seal.

17 *Mar.* Mistress Ditton—50 shillings remains of 10 pounds.

18 *Mar.* Arthur and Katharin were let blood at London by Dr Dodding's counsel.

24 *Mar.* 25*li.* Mr Tho. Mownson.

25 *Mar.* I paid 10*li* to Nicholas Fromonds shortly before sunset, when he most abominably reviled me.

28 *Mar.* Not at all opportunely, ♒ Jane.

30 *Mar.* On Thursday Mr Saunders of Ewell sent home my great sea compass: but without a needle. It came in the night by water.

5 *Apr.* The Lady Russell robbed a little after midnight of pearls, diamonds, *&c.* One John Smyth is suspected, a young man of 30 years old, very ingenious in many handiworks, melancholic, auburn-haired *&c.*

8 *Apr.* Richard came to my service. 40*s* yearly and a livery.

10, 11 *Apr.* Agreed with my brother Nicholas Fromonds at Mr Webb's: at 8 of the clock on Monday night: and 8 on Tuesday night.

14 *Apr.* Winifred Goose, wife of Goodman Goose of Tuddington, daughter of Harry Bush, evilly tempted, came to me with her sister.

16 *Apr.* δε θεσαυρο, α βοκ. Μαρεαρ.[13]

27 *Apr.* Mary Nevell's son born hora 3½ a meridie, and somewhat overdue, by Chichester.

3 *May.* Wednesday, at 10 of the clock Arthur was put to Westminster School under Mr Grant and Mr Camden.[14]

11 *May.* I βορουυεδ τεμ πουνδ οφ Μαστερ θωμας σμιθ το βε ρεπαιδ ατ Χριστμασ νεξτ. Φιλοσοφατυρ.[15]

12 *May.* Great wind at north.

15 *May.* Μαριαρ καμ αγαιν a meridie hora 7.[16]

16 *May.* I rode to Harefield to the Lord Anderson, Lord Justice of the Common Pleas, 12 miles east by Denham.

19 *May.* +ε hor. 10 noctis.

25 *May.* Hora 6 a meridie mowght have been a quarrel between Mr Webb and Mr Morgan with one eye, for 4*li* left unpaid upon a bill.

26, 27 *May.* Jane ≈≈: υυελλ.

16 *June.* Sir John Perrot judged to be drawn, hanged and quartered.

17–19 *July.* Jane ≈≈.

22 *July.* At Greenwich.

23 *July.* About midnight following this day began the first evident show of my grief of the stone in my kidneys: whereupon Dr Giffard caused me to have a glyster, and so the next day I was eased of my grief.

29 *July.* Robert Thaneth of Rushmere by Ipswich made acquaintance with me: he told me of Mr Carter, a man of 80 years old in Yorkshire.[17]

6 *Aug.* I went to Nonsuch to the Court: where the Countess of Warwick sent me word by Mr Ferdinando of the Queen's gracious speeches for St

Crosses.[18] And the L. Archbishop told me the like.

8 *Aug.* After the midnight of Monday (being the seventh day) the second fit of the stone in my kidneys did molest me for six or seven hours.

9 *Aug.* The L. Treasurer invited me to dinner at Mr Maynard's at Mortlake, where Sir Robert Cecil and Sir Thomas Cecil and his lady were also. The L. Treasurer also sent me some venison to supper *&c.*

10 *Aug.* He invited me to dinner also the tenth day, where the L. Cobham came also to dinner, and after dinner he requested the L. Treasurer to help me to St Crosses: which he promised to do his best in. *&c.*

11 *Aug.* Mr Kemp of Mitcham, my old acquaintance, about an 11 of the clock (almost) before noon, told me of the rare appearing.[19]

14, 15 *Aug.* Jane ♒.

17 *Aug.* I went to Mitcham to Mr Kemp.

21, 22 *Aug.* I went to the L. Cobham and the Lady Cobham to London.

23 *Aug.* Mr Cholmely and his maid. Ante meridiem hor. 11½, the humour so suddenly falling into the calf of my left leg as if a stone had hit me.

24 *Aug.* Mr Richard Candish.[20]

26 *Aug.* Mr Heriot 40*s.* Bitterness of my wife to another at the same time. Mary. 5 dollars.

31 *Aug.* Auditor Hill, 4*li.*

27 *Aug.* Remember, all thing is paid to our nurse at Barnes (for the girl Francys Dee) from her birth, until the end of her eight month: lacking 12*s*: and on Sunday the 27 of this August we so concluded: when we gave the nurse 10*s*. The eight month ended (from New Year's Day morning last) the 12 day of this month.

4–6 *Sept.* Very tempestuous, windy at west and southerly.

5 *Sept.* The Thames very shallow at London.[21]

6 *Sept.* Goodman Warren of Market Harborough.

7 *Sept.* Robert Webb came from Mr Pontoys to write: and is to come again within three weeks. I sent a letter to Sir Robert Thaneth to Rushmere by Ipswich, by the wagon man who is at inn at the George in Lombard Street. He said that Robert Thaneth was at home and well. Robert Charles of Northamptonshire and Goodman Warren of Market Harborough in my house at Mortlake promised me to help Barthilmew Hickman with 12*li* to pay on Michaelmas Day next to discharge the bond for his brother-in-law.

This they promised upon condition I would be bound to them to see them repaid again.

12 *Sept.* Jane ≈.

19 *Sept.* I had on the Sunday about 7 of the clock (after noon) the cramp most extremely in the very centre of the calves of both my legs: and in the place where I had the sudden grief, on Barthilmew-Even last, I had pain so intolerable as if the veins or arteries would have broken by extreme stretching, or how else I cannot tell. The pain lasted about half a quarter of an hour. I took my purgation of six grains.

20 *Sept.* I was weak at the 16th stool. ~~I had also the cramp in this place.~~

21 *Sept.* I began in the morning to drink the drink for the stone in the kidney. *&c.*

27–30 *Sept.* Fair weather all.

28 *Sept.* Mr Livesey promised me ten sheep and four quarters of wheat. +ε hor. 9½.

30 *Sept.* Elizabeth Denby went from me to Mistress Herbert's to service.

13 *Oct.* I exhibited to the Archbishop of Canterb. two books of blasphemy against Christ and the Holy Ghost *&c.*, desiring him to cause them to be confuted. One was Christian Franken, printed anno 1585, in Poland. The other was of one Somerus against one Carolius printed at Ingolstadt anno 1582 in octavo.[22]

14, 15 *Oct.* A mighty wind at south-west.

30, 31 *Oct.* I hurt my left shin against the sharp small end of a wooden rammer about 4 of the clock after noon. One of these two days it was.

Nov. Mr Ashley, his wife, and their family did come to my house, and remained there. They had my mother's chamber, the maid's chamber, and all the other house *&c.*

5–8 *Nov.* Jane ≈.

9 *Nov.* Her Ma$^{tie's}$ grant of my supplication for Commissioners to come to me. The Lady Warwick obtained it.

22 *Nov.* The Commissioners from her Matie, Mr Secretary Wolly and Sir Thomas Gorge: came to Mortlake to my house.[23]

28 *Nov.* To Richard Walkedine of his wages—20*s.*

1 *Dec.* ⊕ A little after noon the very virtuous Countess of Warwick sent me word very speedily by her gentleman Mr Jones, from the Court at

Hampton Court, that this day her Matie had granted to send me speedily an hundred marks: and that Sir Thomas Gorge had very honourably dealt for me in the cause.[24]

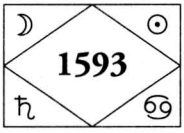
2 *Dec. Sir Thomas Gorge brought me a hundred marks from her Matie.*

24 *Dec.*–2 *Jan.* At Mr Livesey of Tooting all these days, and New Year's Day also: and so came home by coach (as we went) by Tuesday noon, I, my wife, Arthur, Kath, Theodore, John, Richard.

27 *Dec.* Mr Webb came to Tooting.

30, 31 *Dec.* Jane ≈≈.

31 *Dec.* At Tooting at Mr R. Livesey his house about 3 of the clock after dinner did the Bishop of Leighlin's man serve process upon me, for the Nangle, but most unduly.[25]



Jan. The Lord Treasurer very dangerously sick in the beginning of this month. Memorandum, my nurse at Barnes had 16*s* more besides the last 40*s* in the beginning of this month.

2 *Jan.* I came home, from Tooting.

7 *Jan.* I received letters from the Lord Laski from his capitainates in Livonia.

9 *Jan.* I wrote answer again.

10 *Jan.* This day at noon died Ed. Maynard just one year old.[26]

11 *Jan.* Buried this day at 10 of the clock.

15 *Jan.* Mr Ashley (the clerk of the Council), his wife and whole family removed from my house in Mortlake to their house in London (in Holborn). With all his whole family. He and she had used me, my wife and children worshipfully and bountifully for our friendship showed unto them for the loan of our house and lodgings from All Hallowtide last. Master Maynard also his household removed the 15 and 16 day: to London. And my stable free delivered.

20 *Jan.* I sent my letters for the Lord Laski to be carried in a ship of Dansk called the John of Dansk.

21 *Jan.* Sunday about noon, Winifred Goose her son born and died, and

she zely upon her old melancholic pangs did destroy herself.

14 *Feb.* Francys Dee, she came from the nurse at Barnes. The woman very unquiet, and unthankful.

15 *Feb.* Her Majesty graciously accepted of my few lines of thankfulness delivered unto her by the Countess of Warwick: hor. 2 a meridie at Hampton Court two or three days before the remove to Somerset House.

21 *Feb.* I borrowed 10*li* of Mr Thomas Digges for one whole year.

22 *Feb.* Inter 12 and 2 a meridie my sharp anger with the Bishop of Leighlin in the Tower, in the Lieutenant's dining parlour before the Lieutenant Sir Michael Blunt. A sharp anger between me and the Bishop of Leighlin in the Tower for that he would not show his farther interest to Nangle.[25] He said that after I had seen his broad seal of commendation, that I had institution and induction to the Nangle: then I said his Lordship did fable. He thereupon that so moved that he called me spitefully 'conjuror'. I told him that he did lie in so saying: and that I would try on the flesh of him, or by a bastinado giving of him, if he were not prisoner in the Tower. Mr Lieutenant and one Mr Blunt are witnesses.

12, 13 *Mar.* These two nights I dreamed much of Mr Kelly, as if he were in my house familiar with his wife and brother.

17 *Mar.* Fr. Garland came home and brought me a letter from Mr Thomas Kelly. Made acquaintance with Sir Thomas Chaloner, Knight, who married Sergeant Fletewood's daughter. Mr Thomas Webb was the means. At 6 after noon received from Mr Francis Nicolls 15*li*, part of one hundred pounds: the rest whereof 85*li* is to be received from Mr Nicolls within a fortnight after the Annunciation of Our Lady next, and after that in the beginning of June 100*li* and in July the third hundred pounds. And I am to teach him the conclusion of fixing and teyming of ☽. *&c.*

3 *Apr.* Barthilmew Hickman and Robert Charles came up. Lettice came with Barthilmew, and (6) went away again *&c.*

8 *Apr.* Lettice came again from Barnet to my service. I received 50*li* of Mr Nicolls.

9 *Apr.* I gave Barthilmew Hickman 12*li* in new angels to give and pay to Robert Charles, which he had paid for him at Michaelmas last. I gave him also a double pistolet for his courtesy. Little Adolph Webb came to me.

10 *Apr.* Barthil. and Rob. Charles went homeward.

16–19 *Apr.* Jane ♒.

1 *May.* I gave Robert Webb 10*s* (10*s* more due)—Richard 10*s* (10*s* more due)—and Elizabeth 3*s* in the beginning of this month. Hora 10½ nocte. +ε.

7 *May.* Thomas Richardson of Bisham came to Mortlake to me.

9 *May.* He and Mr Laward of the Chandry came. Our court day at Wimbledon.

11 *May.* Mane hora 8 William Emery of Danbury in Essex became my retainer at Mortlake. Commended by Mr Thaneth of Rushmere by Ipswich, born 1568, July 14.

15 *May.* ♒ Jane.

21 *May.* ⊕ The house bought. Be it remembered that on this 21 day of May I bargained with and bought of Mr Mark Perpoint of Mortlake that next mansion house with the plate and all the appurtenances about it 32*li*, as the said Mr Perpoint of late had at the last court day bought it, and had surrender unto him made of Thomas Knaresburgh *&c.*, about 2 of the clock after noon, before Jane my wife in the street. I gave him a suffron noble in earnest, for a drink penny. Mr Hawkins of London at that instant came to have bought it.

27 *May.* Mr Francys Blunt, brother to the late Lord Mountjoy, uncle to the Lord Mountjoy living, and to Sir Charles Blunt of the Court, came to be acquainted to me, he having been a traveller at Constantinople *&c.*

3 *June.* Barthilmew Hickman came to Mortlake in the morning.

4 *June.* UR.[27]

10, 11 *June.* ♒.

22 *June.* I had my copy of Mr Roger Dale our steward, and had 5*li*, the fine released of the L. his bountifulness. I told the steward that I had bought the house of Mr Mark Perpoint, and he desired to see the note of his copy: and so I did *&c.*

23 *June.* I told Mr Perpoint that I had been at London to prepare his money: and I told him that I had seen the court roll for his copy.

25 *June.* I went to London to fetch the 32*li* for Mr Perpoint, and so I sent him word.

26 *June.* This evening I brought the money, but he was gone to bed.

27 *June.* This morning I tendered the money, and told it at Goodman Welder's before Mr Stockden and Goodman Welder, but Mr Perpoint

refused to perform the bargain. *&c.* May God resolve it well.

7–9 *July.* ♒.

8 *July.* I gave to Robert 5*s* upon his wages.

14 *July.* I gave 4*s* to Lettice, part of her noble, for her quarter wages ending the 9 day of this month.

18 *July.* I bought Goodman Welder his hovel which is in the yard of the house next me which I bought of Mr Mark Perpoint. I gave him a new angel, and 5 new shillings: and he is to have more 5*s*, that is 20*s* in all: and if I cannot compass to enjoy the house, then he is to take his hovel, and restore the money.

21 *July.* I gave to Richard 5*s* upon his wages.

22 *July.* I paid Mr Childe 7*li* 13*s* 4*d* for all his wood, 20 load and 6.

24 *July.* The offer for the bargain again of Mr Perpoint's behalf: by Mr Stockden's doing.

27 *July.* I repaid 4*li* to Mr Herbert by his servant Mr Tomson but Mr Herbert sent it again by Mistress Lee. Remember that this Friday I paid Mr Tomson 4*li* for his master Mr Herbert, which I borrowed 12 of December 1592: but Mr Herbert sent it again to my further use.

7 *Aug.* Mistress Twine and Mistress Banister[28] came to visit me. Mr Beale and Mrs Beale, Mistress Plum, Mrs Perpoint *&c.* dined with me. I gave Robert Webb 5*s*; he sent it to Mr Homes.

9 *Aug.* I dined with the L. Keeper at Kew.

17 *Aug.* I and my wife and Katharin our daughter dined with the L. Keeper at Kew.

28 *Aug.* I was all day with the L. Keeper. Mr Webb and the philosopher came as I was with the L. Keeper.

29 *Aug.* Mr Webb and the philosopher came again.

30 *Aug.* Mistress Redhed (mother to Mr John Pontoys by her first husband), Mr Gubbens bookbinder and his wife; and the same day Mr Redhed himself (one of her Ma$^{tie's}$ gentleman hushers) came to me *&c.*

11 *Sept.* Miscarriage: three inches in length. Jane had a miscarriage after three days' illness, mane hora 10. Eighth delivery. Nearly as big as an egg in the secundine.

13 *Sept.* Surrender made to me by Mr Mark Perpoint of Welder's house hora 1. The house surrendered for me by Mr Mark Perpoint, to Mr

William Walker of Wimbledon, Miles Holland, Mr John Stockden, the three customary tenants: with promise to bring in his wife at the next court day to surrender.

18 *Sept.* Elizabeth Kyrton had 2*s* 6*d*.

20 *Sept.* Barthilmew Hickman came to Mortlake, and Robert Charles. I gave Robert Webb 5*s* by Arthur.

26 *Sept.* ♒ Jane. Mr Herbert went toward the Court, and so toward Wales.

28 *Sept.* Tempestuous windy, cloudy. Hail and rain after 3 of the clock after noon.

29 *Sept.* +ε hor. 11 fere. +ε nocte.

30 *Sept.* Elizabeth Kyrton went from my service, all being paid her. Remember that the last day of this month Elizabeth Kyrton, who had served me 12 years (five years upon prenticeship: and seven for wages: five years thereof for 4 nobles a year: and the two last for 5 nobles the year) was paid her full payment now remaining due: whereupon she received 4*li* 3*s* for her due of wages remaining: and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown, for him and his brethren; Katharin half-a-crown for her and her sistren. And so she went from my service upon no due cause known to me. ♒.

4 *Oct.* Liberty E.K. Sir Edward Kelly set at liberty by the Emperor.

12 *Oct.* Mr Cornelio Camaiere came from the L. Laski from Livonia.

15 *Oct.* Margery Thornton came to my service.

16 *Oct.* +ε hora 10½ noct.

17 *Oct.* +ε hora media noctis.

18 *Oct.* Before Mr Perpoint, Miles Holland, Robert Welder: William Beck surrendered my cottage again unto me: and I paid him 5*li*, the full of 12*li*: as it cost him. To Lettice 2*s*.

20 *Oct.* Mr Cornelio went toward the fleet of Stade, to return.

24 *Oct.* Ostend besieged, by report not true.[29]

25 *Oct.* Mr Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemical philosophers. Stormy wind.

31 *Oct.* ♒ mane, Jane ♒.

5 *Nov.* Mr Francis Nicolls, Mr Price, Mr Noris.

18 *Nov.* A meridie hora 4, 5, 6, 7: Jane most desperately angry, in respect of

her maids.

20 *Nov.* Margery went and Dorothe Legg came for 30*s* yearly. Margery Thornton was dismissed from my service to Mrs Childe, and Dorothe Legg came by Mrs Mary Nevell's sending the same day and hour. Hora 3 after noon.

24 *Nov.* ♒ Jane.

26 *Nov.* John, sometimes Mr Colman's servant, came to me from the Lady Countess of Cumberland *&c.*

3 *Dec.* The Lord Willoughby, his bountiful promise to me. The Countess of Kent, his sister, and the Countess of Cumberland visited me in the afternoon. The Lord Willoughby dined with me.

4 *Dec.* 20*li* L. Willoughby in ☉ occasu.

5 *Dec.* The news of Edward Kelly his liberty *&c.*

9 *Dec.* +☌ —hor. 12 noct.

11 *Dec.* I gave Robert—20*s*—at his going to London with my wife.

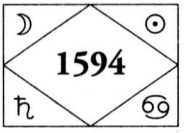
20 *Dec.* Jane ♒ after noon.

22 *Dec.* I gave Robert—2*s*.

24 *Dec.* Mr Webb committed to the Marshal.[30]

25 *Dec.* This night Mr Webb got out, and (26) taken this day.

30 *Dec.* +☌ hor. 12 noct.



3 *Jan.* Sir John Puckering the L. Keeper sent my wife 20 angels in a new red velvet purse, circa occasum ☉ paulo ante. +☌ media nocte.

4 *Jan.* Dr Michael Peiserus, Doctor, physician to the Margrave of Brandenburg, visited me very obligingly.

5 *Jan.* A very tempestuous windy night.

9 *Jan.* Robert Thickpeny from Sir Richard Martyn, and Miles Holland, bayly for the Lord of the Manor, sealed up Mr Webb's chest, and case of boxes. +☌ hora 11 noctis.

18 *Jan.* Jane ♒.

20 *Jan.* Dr Walker van der Laen came. He promised that he would come to the work on the 23 day, for the sake of philosophising, but on the 24 he changed his decision.

25 *Jan.* I sent my letters to Mr Lording, for Mr Pontoys to Dantzig.

26 *Jan.* I came to Mr Webb to the Marshalsea. Mr van der Laen promised on 26 day to begin his work of fixing ☽.

26, 27 *Jan.* Thomas Richardson came while I was at London: and so I found him at home: and again he promised me his working of 40 days. ☉ 1. ☽ 2. ☿. Mr Thomas Sharp, chief steward to the Lady Russell at Bisham, is master and good friend to Thomas Richardson *&c.*—as he himself told me.

28 *Jan.* Madimi somewhat sickly. Robert Wood visited with spiritual creatures had comfort by conference. Theodore Dee from the middle of this month had his left eye bloodshotten from the side next his temple, very sore bloodshotten, above three weeks continuing.

31 *Jan.* Mr van der Laen began his work of ☽. Mr Morgan Traharn told me of Mr Lawrence of 80 years old, five mile south from Gloucester.

1 *Feb.* Mr John Ask sent me two little double gilt bowls weighing 13 ounces and a half.[31]

7 *Feb.* Sir Thomas Wilks' offer philosophical came to my hands by Mr Morrice Kyffin. This day the Archbishop inclined sometime to the request of dispensation.

14–16 *Feb.* Jane ♒ from the commotion of anger that was provoked: against her son.

16 *Feb.* But this day plentifully, suddenly.

20, 21 *Feb.* Theodore fell sick in the Shrovetide week: and so into a tertian ague.

21 *Feb.* +ε hor. 10.

10 *Mar.* ♒. Upon a flight of fear, by cause of Mr Webb his sending for me to come to him to the Marshalsea: now when he looked to be condemned on the Monday or Tuesday next.

16 *Mar.* Bar. Hik. came up.

18 *Mar.* Mr Heriot came to me.

19 *Mar.* Barthilmew Hickman.

20 *Mar.* I did before Barthilmew Hickman pay Lettice her full year's wages, ending on the 7 day of April next: her wages being 4 nobles, an apron, a pair of hose and shoes. A very tempestuous wind at NW.

22 *Mar.* +ε circa med. nocte.

23 *Mar.* I gave Barth. Hickman the nag which the Lord Keeper had given me. Barthilmew Hickman and William his brother went homeward. Magus disclosed by friendship of Mr Rich. Alred. A συδδεν πανγ οφ ανγερ βετυυενε Mr Nicolls and με.[32]

28 *Mar.* Mr Fr. Garland brought me Sir Ed. Kelly and his brother's letters.

31 *Mar.* The pain of the stone in my kidney as I had 1592, July 23. A great fit of the stone in my left kidney: all day I could do but three or four drops of water but I drank a draught of white wine and salad oil: and after that, crabs' eyes in powder, with the bone in the carp's head, and about 4 of the clock I did eat toasted cake buttered, and with sugar and nutmeg on it, and drank two great draughts of ale with nutmeg and sugar; and I voided within an hour much water, and a stone as big as an Alexander seed of red solids *&c.* and had ease. God be thanked. To Robert Webb—5*s* part of his wages.

1 *Apr.* Captain Hendor, made acquaintance with me, and showed me a part of his policy against the Spanish King his intended mischief against her Matie and this realm.[33]

4 *Apr.* John Stockden came to study with our children. Mr Thomas Wye came with a token from Mistress Ashley. Remember to write to Mr Harding and Mr Abbot at Oxford about my Arabic book.[34] Media nocte +ε.

5 *Apr.* My right eye very sore and bloodshotten *&c.*

6 *Apr.* Jane ≈≈.

7 *Apr.* Mr Nicolls came again out of Northamptonshire. Mr Barret and Mistress Barret came to visit me.

20 *Apr.* +ε media nocte.

3 *May.* Between 6 and 7 after noon the Queen sent for me to her in the privy garden at Greenwich, when I delivered in writing the heavenly admonition; and her Matie took it thankfully. Only the Lady Warwick and Sir Robert Cecil his Lady were in the garden with her Matie.

18 *May.* Her Matie sent me again the copy of the letter of E.K. with thanks and S. Hughes Day by the Lady Warwick.[35]

21 *May.* Sir John Wolly moved my suit to her Ma^{ty}. She granted after a sort, but referred all to the L. of Canterbury.[36] +ε hora 10½ nocte.

25 *May.* Dr Awbrey moved my suit to her Ma^{ty} and answered, as before.

29 *May.* With the Archb.: before the Queen came to his house.

3 *June.* I, my wife, and seven children, before the Queen at Thistellworth. My wife kissed her hand. I exhibited my request for the Archbishop to come to my cottage *&c.*

6 *June.* Supped with the L. Arch. Invited him to my cottage.

11 *June.* Given to Robert Webb at London 7*s* in the beginning of this month.

14–16 *June.* A great fit of the stone in my kidneys.

15 *June.* 40*li* of Mr Thomas Harward. I should have 60*li* more.

16 *June.* Thunder.

20 *June.* Mistress Magdalen Perpoint was sole examined of our steward at the Temple.

22 *June.* I surrendered upon mortgage. Mortgaged my late purchase to Mr Richard White for 30*li*, to be received within a few days.

23 *June.* I discharged Robert Webb of my service and gave him 40*s* for a full satisfaction of all things. Thomas Richardson came and offered me his work and labour and had (as he requested) my letter to Mr Tho. Sharp.

24 *June.* On Midsummer Day Antony Ryve, tailor, came to my service: for wages by the year, three pounds: and a livery. Barthilmew Hickman came.

26 *June.* I discharged Joan Hickman, to go (with her father Barthilmew) home into Northamptonshire: and gave her 20*s*, and promised her at Hallowtide 10*s* more. Barthilmew Hickman and Goodman Ball with Joan Hickman went homeward.

27–29 *June.* ♒♒.

29 *June.* I went to the Archbishop at Croydon. After I had heard the Archbishop his answers and discourses: and that after he had been the last Sunday at Tybalds[37] with the Queen and Lord Treasurer, I take myself confounded for all suing or hoping for anything that was. And so, adieu to the Court and courting till God direct me otherwise. The Archbishop gave me a pair of suffrines, to drink. God be my help, as he is my refuge. Amen.

July. Note this ☌ of ♄ and ☉–☾, body for body with 6 minutes of latitude: and of rare contingency.

1 *July.* I gave Robert, yet more, a French crown for a farewell.

2 *July.* Given to Richard—10*s* upon his wages.

6 *July.* Michael became distempered in his head and back and arms. See the planet ☌☾. ♄☌☾ ♀ beginning to cross the horoscope.[38]

9 *July.* In the morning began my head to ache and be heavy more than of late, and had some wambling in my stomach *&c.* I had broken my fast with sugar sops *&c.* I gave Lettice my servant 5*s* part of her wages: with part whereof she was to buy a smock and neckerchief.

13 *July.* Obiit Michael ♂. In ortu ☉ Michael Dee did give up the ghost after he said, 'O Lord, have mercy upon me.'

19 *July.* Goodman Richardson began his work.

20 *July.* Margaret.

15 *Aug.* +☾ hora circiter 10 noctis.

19 *Aug.* Elizabeth Felde, came to my service. She is to have 5 nobles the year and a smock.

26 *Aug.* Mr Gerardt the chirurgien and herbalist.

30 *Aug.* Monsieur Walter Mallet took his leave of me, to go home to Toulouse. He had the fix oil of salt-petre.

Sept. Gerhardus Swechunsen Brem.

3 *Sept.* +☾ hor. 10 noctis.

13 *Sept.* ♒ began in the morning.

18 *Sept.* I sent letters to Sir Ed. K. and T. K. by one of Mr Dyer his sending.

19 *Sept* between 10 and 2 after noon taken from the door.

3 *Oct.* I paid Mrs Stockden 4*li*, I borrowed of her; I paid her 26*s* 8*d* for four load of wood. I remain debtor for a load of hay, and for 400 of billet in forks.

4 *Oct.* Paid Mr Childe 3*li* 10*s* for ten load of loose faggot.

14 *Oct.* Mr Robert Thomas came to my house, to dwell.

28 *Oct.* The letter to the Lady Skydmor. Hora 6½ a meridie, I writ and sent a letter to the Lady Skydmor in my wife's name, to move her Majesty that either I might declare my case to the body of the council, or else under the Great Seal to have licence to go freely anywhither *&c.*

31 *Oct.* Lightning without thunder in the afternoon and in the night following.

4 *Nov.* Mane. The position of ♄ is wandering through 50 minutes of longitude. It was not yet at the same longitude as the cor leonis when it started moving away, through 40 minutes, toward the north from the cor ♌ itself. Therefore it was about 30 minutes of latitude to the north of ♃, but ♄ is supposed to be 21 minutes.

23 *Nov.* Francis Garland came to England from Prague. Just five years past I came to England from Breme *&c.* as Francis Garland came now: but the Stade fleet stayed at Harwich.

24 *Nov.* Received a letter from Sir Ed. Kelly by Rowles.

26 *Nov.* +ε hor. noctis 11.

2 *Dec.* The 2 of our old December, Barthilmew was preferred by me to the L. Willoughby his service at Barbican: in the presence of the Countess of Kent: and the L. Willoughby did presently write his warrant to Mr Jonson in Fleet Street, tailor, to deliver to Barthilmew his cloth and cushions, and so it was to Barthilmew delivered, immediately.

7 *Dec.* Jane my wife delivered her supplication to the Q.M. as she passed out of the privy garden at Somerset House to go to dinner to the Savoy to Sir Thomas Henedge. The L. Admiral[39] took it of the Queen *&c.* Her Matie took the bill again and kept upon her cushion.

8 *Dec.* The grant of the Chancellorship of St Paul's. The Chancellorship granted, the Bishop of Canterbury willing. By the chief motion of the Lord Admiral, and somewhat of the L. Buckhurst, the Queen's wish was to the L. Archbishop presently, that I should have Dr Day his place in Paul's. +ε hor. 11½ nocte.

18 *Dec.* ♆ Eli: 40*li* granted—delivered hor. 2 this day.

22 *Dec.* Paid 7*s* to Elizabeth Felde, part of her wages. Given to Lettice 5*s*, part of her wages. Paid to Richard 8*s*, part of his wages—and all other reckonings paid.

25 *Dec.* +ε. Nocte.

NOTES

1 The story was accepted and embellished by successive generations of writers such as M.R. James (author of *Ghost Stories of an Antiquary*, and holder of a post which Dee himself had sought: the provostship of Eton College). The

truth was pieced together by Drs Julian Roberts and Andrew Watson in their 1990 book *John Dee's Library Catalogue.*

2 According to his 'Compendious Rehearsal', Dee also lost two globes made by Gerard Mercator, a *radius astronomicus* (see 13 October 1587), some sea-compasses, and a watch-clock by which 'the time might sensibly be measured in the seconds of an hour'.

3 According to the Czech writer Ivan Sviták, Kelly had been awarded a Bohemian knighthood for helping to develop the abandoned gold-mines in Jílové, south of Prague. (Sviták I, 'John Dee and Edward Kelley.' *Kosmas* 5, 125–38, 1986.) However, the story of the knighthood may simply have been another of Kelly's deceptions; for years he had been passing himself off in Bohemia as being 'of the knightly kin and house called Imaymi in the county of Conaghaku in the kingdom of Ireland' (quoted by Evans RJW, *Rudolf II and his World,* p. 226).

4 The *Calendar of State Papers* (vol. 226, nos 90–2) refers to a John Spenser who had travelled to Venice in the winter of 1589/90 as a spy for Lord Burghley, collecting information against papists and recusants.

5 Dee was apparently still communicating with the angels, although no spirit diaries exist for the period between May 1587 and March 1607.

6 Brentford Fair was usually held in July. For Bishop John Aylmer, see the Biographical Guide. Although his biographer John Strype makes no mention of any feasts, Aylmer was notorious for forbidding certain fasts.

7 Dee's name had first been mentioned in connection with the provostship of Eton in the mid-1560s (see the 'Compendious Rehearsal'). The archbishop was John Whitgift.

8 In his 'Compendious Rehearsal', Dee stated that he had 'given or lent' Conrad Nesselbrenner 70 dollars in return for some unspecified services for the Queen. Dee's deliberate refusal to give details, and the air of mystery with which he surrounded the transaction, has fuelled speculation that he was working as a secret agent. The Lord Chancellor was Sir Christopher Hatton.

9 Denis Zacaire's manuscript was on the subject of the philosophers' stone. Drs Roberts and Watson (*John Dee's Library Catalogue*) were unable to discover its fate after Dee's death.

10 The castle in Newcastle Emlyn, Carmarthenshire, overlooked the River Teifi. It contained about twenty rooms as well as a chapel, prison and brewhouse. The castle was later held for King Charles during the Civil War, and blown up at the end of it. (*Royal Commission on Ancient Monuments in Wales and Monmouthshire*, vol. 5, p. 220; London, 1917.)

11 Dee was hoping that one of the new incumbents would vacate a position that

he could fill. For instance, 'the worshipful Mr Dr Bennet (the present incumbent of the Mastership of St Crosses) might be persuaded to be promoted . . . by her Majesty; especially if the bishopric be of better living far, than St Crosses' ('Compendious Rehearsal').

12 Aubrey managed to obtain for Dee 'a few advowsons of rectories, endowed with vicarages in St David's diocese', but in the 'Compendious Rehearsal' he was to complain that 'there never came penny unto me of them; neither is it certain whether ever or never there shall; but of charges sustained (about the writing and seals to them belonging) I am too certain.'

13 'About treasure, a book. Maria.' Maria or Mary had been one of Dee's servants. In an Action of April 1587 (when Dee had described her as his 'old maid'), Kelly had said that she would see 'the wonderful days to come' (*A True and Faithful Relation*, Actio Tertia, p. 13).

14 Dee wrote to William Camden about Arthur on 22 May 1592: 'He is of an exceeding great and haughty mind naturally: ready to revenge rashly *&c.* The natural inclination is to me evident: as who hath ☉ in horoscopo, and ☌☾ in corde Leonis . . . You may alter this natural courage to true fortitude, and not to frail rash fancies: Socrates did overcome by grace divine, and his industry, his untowardness, signified by the art physiognomical *&c.* You know the history. This spiritual grammatical concords of good manners I have great care that all my imps may be instructed in to the more apt and skilful serving of our Creator *&c.* Sir, my wife hath delivered unto him some more apparel, and furniture in a little chest with lock and key, yea and with some towels to wipe his face on: after the morning and other washings of hands and face: willing him, to buy him a stone basin: and a pot of a pottle to have always clean and wholesome water in, for his use. The boy like the abundance of meat well: but very bashfully he said that the proportion of drink is somewhat too little . . . For now and in the summer's seasons, the proportion of drink naturally doth increase, above winter's appetite thereof. Thus I am bold to cumber your worship with these my speedy ragged lines.' (British Library, Cotton Julius Caesar MS V, f. 45.)

15 'I borrowed ten pound of Master Thomas Smith to be repaid at Christmas next. Philosophatur.'

16 'Maria came again at 7 in the afternoon.'

17 See also 31 January 1594. Dee himself had turned sixty-five earlier in the month.

18 The mastership of the Hospital of St Cross at Winchester matched all of Dee's criteria for an ideal position: he envisaged setting up a private research institute, from where he could 'enjoy the commodious sending over into divers places beyond the seas for things and men very necessary; and for to have the more commodious place for the secret arrival of special men to

come unto me there' ('Compendious Rehearsal').

19 There was an unusual number of planets in a trine aspect to each other, as highlighted by Dee in his copy of Stadius' *Ephemerides*. The symbol for 'trine' is the same as that which Dee used for his own name.

20 This notice is accompanied by a sketch of a death's head. Dee was referring not to Richard Candish the politician, but to the circumnavigator Thomas (whom, confusingly, John Davis also called Richard). The exact date of his death is in fact a mystery. He is generally believed to have died in 1592, but Candish's own account of his 'last days' (reprinted by Hakluyt) may have been faked by him. (See Edwards P, *Last Voyages: Cavendish, Hudson, Ralegh*; Oxford, 1988.)

21 'Today the wind blowing west and by south as it hath for two days past, very boisterous, the Thames is so void of water by forcing out the fresh and keeping back the salt, that in divers places men have gone over two hundred paces and then flung a stone to land. A certain collier on a mare rode from the north side to the south and back again on either side of London Bridge.' (Quoted by Harrison GB, ed., *The Elizabethan Journals*, vol. 1, p. 160; London, 1939.)

22 The book by Francken (see 9 July 1587) had in fact been printed in 1584. Dee had bought Sommerus' *Refutatio Scripti Petri Carolii editi Wittebergæ* (printed not at Ingolstadt but at Kraków) while on the Continent, and apparently showed it to Archbishop Whitgift to demonstrate his own orthodoxy: but Whitgift's chaplain and successor Richard Bancroft liked it so much that he later had it bound and embossed with his archiepiscopal coat of arms. It is in the library of Lambeth Palace to this day. (Roberts J, Watson AG, *John Dee's Library Catalogue*, pp. 157–8.)

23 Dee received the commissioners in his former library, where he had placed three tables: one for them to sit at, a second covered with letters and testimonies of his studious life, and a third covered with books he had written. ('Compendious Rehearsal.')

24 This was a special day for Dee, and he underlined the positions of all the planets in his ephemerides.

25 For Richard Meredyth, Bishop of Leighlin, see the Biographical Guide.

26 Although Edward Maynard did not die until 10 January, Dee noted on the previous day that: 'This day death seized on him.'

27 Dee's usual abbreviation for the Archangel Uriel.

28 Mrs Twine was possibly Joanna Pumfrett, wife of the physician Thomas Twyne, and mother of the Oxford antiquary Brian Twyne. Mrs Banister may have been the widow of Thomas Banister, navigator and agent of the Muscovy Company, whose death on his fifth expedition to Persia is described in Hakluyt's *Principal Voyages and Navigations*.

29 A year earlier, the Privy Council had reported 'great anxiety . . . that the enemy will attempt to surprise the town of Ostend' (Acts of the Privy Council, 27 August 1592); and in July 1593, Spanish ships were seen off the Brittany coast. It was widely feared that the King of Spain's 'malice was increased by his loss and shame received in '88'; and that since 'his resolution still was to invade this kingdom, . . . he desired some nearer place from whence to invade England' (see Harrison GB, ed., *The Elizabethan Journals*, vol. 1, pp. 157, 196–7, 251; London, 1939).

30 The Marshalsea was the second most important prison in London during Elizabeth's reign; it was used mainly, though not exclusively, for debtors.

31 Possibly as payment for casting his horoscope. Dee recorded his nativity at the front of his copy of Stadius' *Ephemerides.* (28 September 1563: 'Mr John Ask ante meridiem, by York six mile on this side.')

32 'A sudden pang of anger between Mr Nicolls and me.' Almost nothing is known about Richard Alred—or what he disclosed to Dee—except that he was a Lancastrian who had matriculated at Queen's College, Oxford, in 1575.

33 Distrust of Spain was still rife at Elizabeth's court in 1594, fuelled by the abortive 'Spanish blanks' conspiracy of the previous year. Dee may have helped to fan the flames by denouncing the royal physician, Dr Lopez, for an alleged attempt to poison the Queen. John Aubrey's description is probably as unreliable as ever ('the doctor betrayed it, beshit himself'), but Lopez was indeed executed in this year.

34 Roberts and Watson (*John Dee's Library Catalogue*) have identified Mr Harding as John Harding, Regius Professor of Hebrew at Oxford, and Mr Abbot as either George Abbot (the future archbishop of Canterbury) or his brother Robert.

35 'S. Hughes Day' may have been the title of a piece of poetry or prose: possibly the 'heavenly admonition' which Dee delivered to the Queen on 3 May.

36 According to the *Calendar of State Papers* (vol. 248, no. 121), Dee was still hoping to succeed to the Hospital of St Cross 'on the death or resignation of Dr Rob. Bennet, the present incumbent'. In fact Dr Bennet was to outlive Dee by eight years.

37 Theobalds, Lord Burghley's country seat in Hertfordshire.

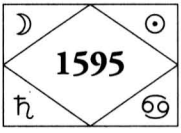
38 Saturn and Mars were believed to be malevolent planets (see William Lilly's *Christian Astrology*; London, 1647).

39 Lord Howard of Effingham (see Biographical Guide).

Adieu to the Court and courting

AFTER FIVE YEARS *of rejection, the post that Dee was finally offered—the wardenship of the Collegiate Chapter at Manchester—matched none of the criteria that he had expressed to the Queen so optimistically in his 'Compendious Rehearsal'. However, at the age of sixty-seven he decided to accept what would be the most arduous as well as the least rewarding position of his career.*

Although he performed the endless administrative duties with his customary diligence, his reputation as a conjuror meant that many of the Fellows were bitterly unhappy with the appointment.



3 *Jan.* The Wardenship of Manchester spoken of by the L. Archbishop of Canterb.

5 *Feb.* Afore dinner my bill of Manchester offered to the Q. by Sir John Wolly to sign, but she deferred it.

10 *Feb.* At 2 after noon I took a cutpurse, taking my purse out of my pocket in the Temple, *&c.*

18 *Feb.* Mr Laward his son, Thomas, born at noon or a little after, ¼ or perhaps ½.

First consultation and deliberation with Marmion Haselwood at the end of this month.

18 *Mar.* Mr Francis Garland came this morning to visit me and had much

talk with me of Sir E.K.

19, 20 *Mar.* Quickening of the conceived fœtus.

20 *Mar.* Mr Marmion Haselwood, Mr Dymmok, Mr Hipwell cam to me to Mortlake.

21 *Mar.* Barthilmew Hik. came to Mort.

26 *Mar.* Barthil. homeward.

29 *Mar.* Mr Laward, and Mr Alred.

18 *Apr.* My bill for Manchester Wardenship signed by the Queen, Mr Herbert offering it her.

4 *May.* Paid Richard 20*s* part of his wages, and more I gave him 10*s*, for full payment of all odd reckonings of late.

5 *May.* Mr Cave died.

8 *May.* The Master of the Rolls his courtesy, though I had never spoken unto him.[1]

9 *May.* My cousin John Awbrey came to me, to recreate himself for a while.

21 *May.* My servant Lettice, discharged, and fully paid. She went with Rob. Charles by water, hor. 2½ after dinner.

I discharged Lettice of my service and paid all duties until this day: her year ending on the 8 of April. I gave her for a month over 2*s* 6*d* and for to spend by the way I gave her 2*s* 6*d*, Robert Charles and my wife being by in my study.

25–27 *May.* The Signet, the Privy Seal, the Great Seal of the Wardenship.

27 *May.* 3*li* 12*s* borrowed of my brother Arnold.

1 *June.* My young cousin, John Awbrey, was sent for to his father to London. Mr Partrich his brother in law, Richard Ward, and other came for him.

9 *June.* Barthil. Hik. went homeward.

11 *June.* I wrote to the Earl of Derby his secretary about Manchester College.

14 *June.* At noon a sudden, short, vehement storm of wind and rain. The wind at west— ☐ ☉ et ♃, with the sun in the south.[2]

18 *June.* Anne Powell came to my service. She is to have 4 nobles by the year, a pair of hose and shoes.

21 *June.* The Earl of Derby his letter to Mr Warren for the College.

25 *June.* ⊕ My cousin Mr George Broke gave me 50*li* in gold, 100 angels and suffrines, hor. 3 a meridie. Dr Awbrey died at midnight.

29 *June.* Mr John Blayney of Over Kingesham in Radnorshire, and Mr Richard Baldwyn of Duddlebury in Shropshire visited me at Mortlake. The great-grandfather of the said John, and my great-grandmother by the father side, were brother and sister.

1 *July.* The two brethren, Master Willemots of Oxfordshire came to talk of my house-hiring. Master Baynton came with Mistress Katharyn Haselwood, wife to Mr Fuller, *&c.*

7 *July.* Mr Morgan Jones my cousin came to me at Mistress Walls: twice.

12 *July.* Mr Goodyer of Manchester came to me.

13 *July.* Dies natalis.

15 *July.* I gave Mr Morgan Traharn his bill to Mr Herbert.

25 *July.* Mrs Mary Nevell came. Isabella.

28 *July.* A letter from Mr Oliver Carter, Fellow of Manchester College. I writ again to him the same day.

29 *July.* Mistress Mary Nevell went to London, and so into Kent.

31 *July.* The Countess of Warwick did this evening thank her Matie in my name, and for me for her gift of the Wardenship of Manchester. She took it graciously: and was sorry that it was so far from hence: but that some better thing near hand shall be found for mė. And if opportunity of time would serve, her Matie would speak with me herself. *&c.* I had a bill made by Mr Wood, one of the Clerks of the Signet, for the first fruits forgiving by her Matie.

2 *Aug.* At Mr Cosener his table at Greenwich: I spake that was greatly liked. Mr Sergeant Oliver Lloyd: would have disputed against, *&c.*

5 *Aug.* Very rainy all day, and the wind northerly and w.

12 *Aug.* I received Sir Edw. Kelly's letters of the Emperor's inviting me to his service again.

14 *Aug.* Jane gave birth (by God's will) circa 4 a meridie.

27 *Aug.* Margaret Dee baptised hora 4½ a meridie. Godfather, the Lord Keeper his deputy, Mr Chowne. Godmothers, the Countess of Cumberland her deputy, Mistress Davis; and the Countess of Essex her deputy Mistress Beale. Barthilmew Hickman came to Mortlake on his own business.

2 *Sept.* The spider, at 10 of the clock at night suddenly, on my desk, and suddenly gone; a most rare one in bigness and length of feet, *&c.* I was in a great study at my desk, *&c.*

6 *Sept.* I gave Richard 2*s* 6*d* part of his wages, when he went to his grandfather.

13 *Sept.* I dined with the Earl of Derby at Russell House, Mr Thynn there, and Mr John Statfeldt, German, being there.

14 *Sept.* To Elizabeth Felde 2*s* for the tailor.

22 *Sept.* Paid wages to Elizabeth Felde 15*s*. There remaineth——. Elizabeth Felde went from my service. I dined with the Earl of Derby.

26 *Sept.* 6*li* borrowed of my cousin William Hetherley for 14 days to pay for Barthilmew Hickman.

29 *Sept.* Margery Stubley of Hounslow, our dry nurse, entered into the year of her service beginning on Michaelmas Day, and is to have 3*li* her year's wages and a gown cloth of russet. Edward Edwards began his year of serving me also, on Michaelmas Day, and he must have 40*s* for his year's wages, and a livery.

Oct. Mr Emery sent me 3*li* by my servant Richard Walkedine.

7 *Oct.* Hor. 5 a mer, my anger with Edward my cook: because of his disorder.

8 *Oct.* Mr Richard Western lent me 10*li* for a year.

9 *Oct.* I dined with Sir Walter Rawlegh at Durham House.

11 *Oct.* To Edward 2*s* part of wages. Mr Banks sent me upon loan till after Christmas 5*li*.

14 *Oct.* To Anne, 2*s* part of wages; to Elizabeth Felde, paid the rest of her year's wages and moreover 2*s* 6*d* given for the overplus time.

19 *Oct.* The old reckoning between me and Edmond Hilton made clear. Of his 11 pounds demanded, I showed him of my old note that he had received 6*li* 15*s*, and after that Sled his 25*s* and Mr Emery his 3*li* lent him: as I did show him Sled his letter and Mr Emery his letter of the last month. All these sums make just an 11 pound. Paid to Nurse Stubble in part of payment of her wages—5*s*.

20 *Oct.* To Anne—12*d*. Richard rode toward Oxford for my Arabic book. +ε circa 10. *Subito.*

25 *Oct.* Sled was a suitor to me for help in law against his father—contrary Birkmann's executors did urge me for money.[3] Thirdly I urged Mr Brofeld attorney general for some land detained from the College.

Nov. I delivered unto Richard Walkedine my man Mr Robert Thomas his fustian doublet for 10*s* of his wages. I gave him more, when he was to ride down with my wife, 10*s*: whereof 6*s* 4*d* was due to him that he had laid out for me: the other 3*s* 8*d* was of his wages.

8 *Nov.* My goods sent by Percival toward Manchester.

19 *Nov.* My Arabic book restored by God's favour.

21 *Nov.* Goodwife Lydgatt paid her rent—two quarters ending at the feast of the Annunciation of our Lady next 13*s* 4*d*. Goodman Agar the tailor was by in my hall at Mortlake.

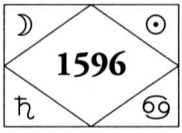
25 *Nov.* News that Sir Edward Kelly was slain.[4]

26 *Nov.* Mr Nicholas Bagwell of Manchester brought me a letter from my brother Arnold. λεντ το μαςτερ Λαυρενς δυττον τυελυε σιλλινγς.[5] My wife and children all by coach toward Coventry. *&c.*

10 *Dec.* Mr Lok his Arabic books and letter to me by Mr Benjamin his son.

23 *Dec.* I paid to John Norton, stationer, 10 pounds in hand: and was bound in a recognisance before Dr Hone for the payment of the rest; 10*li* yearly: at Christmas and Midsummer 5*li*, till 53*li* more 14*s* 8*d* were paid. Received 30*li* in part of payment of one hundred for my house at Mortlake of Mr Paget.

26 *Dec.* Nata filia Comitis Derby mane circa 4 horam Londini.



15 *Feb.* I came to Manchester a meridie hora 5.

20 *Feb.* Installed in Manchester Wardenship inter 9 et 11 ante meridiem.

14 *Mar.* Warning given publicly against Tho. Goodyer. *&c.*

21 *Mar.* Warning given publicly of licence given to Tho. Goodyer.

2 *Apr.* Sir John Byron, Knight, and Mr John Byron Esquire, *&c.*, dined with me in the College. I moved the matter of 12*d* an acre of hay ground, of his tenants *&c.* He promised well.

6 *Apr.* I writ to Mr Ashton of Lever and to Mr Sherington.

8 *Apr.* Margaret Dee begone to be weaned.

20 *Apr.* Our courts kept at Newton.[6]

7 *May.* Possession taking in Salford.

11 *May.* My brother Arnold and Richard toward London.

17 *May.* +ε hor. 8½ a meridie.

3 *June.* I gave Antony Cowly 20*s* and discharged him.[7]

4 *June.* Antony Cowly went forth early from my house, I know not whither.

12 *June.* +ε—hor. noct. 11¾.

14 *June.* Mr Harry Savile, the antiquary, came to me.

15 *June.* I wrote by Mr Harry Savile of the Bank,[8] dwelling at Halifax, to Christopher Saxton, at Dunningley. I sent my letter to Sir Robert Cecil's house by William Debdell.

18 *June.* The commission for the College sent to London to be engrossed in the Duchy office.[9] I sent by Nicholas Bagueley of Newton to Mr Brograve: and to William Nicholson to follow it this term.

21 *June.* Mr Christopher Saxton came to me.

22 *June.* Entered upon Great Brereridings in Salford.

24 *June.* Barthilmew came.

25 *June.* Order taken by the sheriff between me and Rafe Holden.[10]

26 *June.* The Earl of Derby, with the Lady Gerard, Sir——Molynox and his Lady, daughter to the Lady Gerard, Master Hawghton and other, came suddenly upon after 3 of the clock. I made them a scholar's collation, and it was taken in good part. I brought his Honour and the ladies to Ardwick Green toward Lymm, at Mr Legh his house, 12 miles off.

29 *June.* Windy and rainy.

5 *July.* Mr Savile and Mr Saxton came.

6 *July.* I, Mr Saxton and Arthur, Rowland, John and Richard, to Hough Hall.[11]

9 *July.* I sent Roger Kay of Manchester with my letters into Wales.

10 *July.* Given to Nurse Stubley—10*s* part of wages.

10–13 *July.* Manchester town described and measured by Mr Christopher Saxton.

10–14 *July.* Occupied with law controversies—as with Holden of Salford

and the tenants of Sir John Byron of Failsworth—in the right of the College. Sending to Lancaster to the county—and sending to Mr Tyldesley or Chester for counsellors.

12 *July.* Given more to Nurse, when her son John Stubley went from me toward London to be reconciled to his master. I gave him 5*s*. The young man, Leon the hatter, went with him.

14 *July.* Mr Saxton rode away. The sessions day at Manchester.

19 *July.* Alice came by Mrs Beston's help to my service. Thomas my cook went from me.

20 *July.* +☾ hor. 10½ noct.

21 *July.* Isabell Bordman from the chamber to the kitchen.

24 *July.* ☌ ♄ ○–☾ hor. 22.

25 *July.* Thunder in the morning: rain in the night after great.

26 *July.* Rain.

27 *July.* The Earl of Derby went by to London-ward; dined at Curtes' house. ♒ Jane.

1 *Aug.* I spake to the chief of the parish for a preacher, Mr Heton.

6 *Aug.* Very windy.

10 *Aug.* Mr Thomas Jones of Tregaron came to me to Manchester and rode toward Wales back again—13 day—to meet the cattle coming.

13 *Aug.* I rid toward York, Halifax, and Mr Thomas Jones rode toward Wales.

20 *Aug.* I came to Manchester from York.

20–22 *Aug.* ♒.

20–27 *Aug.* Much disquietness and controversy about the tithe-corn of Hulme.

30 *Aug.* Crumpsall corn-tithe obtained by consent, but afterwards doubted and half-denied. Then utterly denied.

1 *Sept.* Mary Goodwyn came to my service: to govern and teach Madimi and Margaret my young daughters.[12]

3 *Sept.* I rid to Royton (seven miles from Manchester) to Sir John Byron, Knight, for a quietness. Being Friday I rode to Sir John Byron's to Royton: to talk with him about the controversy between the College and his tenants *&c.* He pretended that we have part of Failsworth Common within our

Newton Heath, which cannot be proved I am sure. We were agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, should with me understand all circumstances and so duly to proceed *&c.*

5 *Sept.* Seventeen head of cattle from my kinsfolk in Wales, by the courteous Griffith David, nephew to Mr Thomas Griffith, brought, *&c.*

6 *Sept.* +ε 11 noctis.

11 *Sept.* +ε 10½ noctis.

15–17 *Sept.* ≈≈.

16 *Sept.* Mr Dutton *&c.*, for Hulme tithes.

29 *Sept.* Michael.[13] +ε hor. noct. 11½.

10, 11 *Oct.* ≈≈.

26 *Oct.* Mr Francis Nicolls and Barthilmew came to Manchester. (29) Rode homeward.

27 *Oct.* +ε. 10½.

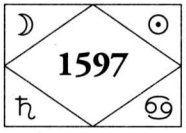
28 *Oct.* +ε. Hor. 11: Deus, esto propitius.

22 *Nov.* 4*li* 6*s* given to my wife by Mr Francys Wodcote.

1, 2 *Dec.* ≈≈.

3 *Dec.* Mr Palmer came to be curate.

28 (evening) –31 *Dec.* ≈≈.



19 *Jan.* I sent 4*li* to Barth. Hickman by Bradshaw the carrier.

22 *Jan.* Oliver Carter's threat to sue me with process from London *&c.* was this Saturday in the church declared to Robert Cleg.

24–28 *Jan.* ≈≈.

5 *Feb.* Richard Key of Weram, curate, came to me by Mr Heton's information, and I to try him three months—for 50*s* wages *&c.*

7 *Feb.* John Morryce came to Manchester.

11 Feb. 5*li* borrowed of Mr Mat Heton.

14 *Feb.* This Monday John Morryce went with my letters to Mr John Gwyn

of Llanidloes and twelve more in Montgomeryshire, esquires.

17 *Feb.* 4*li* borrowed upon my gilt tankard. Delivered to Charles Legh the elder my silver tankard with the cover: all double gilt: of the Countess of Hertford's gift to Francys her goddaughter, weighing 22*oz* great weight, to lay to pawn in his own name to Robert Welshman the goldsmith for 4*li* till within two days after May Day next. My daughter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and weighing of it in my dining chamber before sunset. It was wrapped in a new handkercher cloth.

18 *Feb.* The ulcer in the accustomed place of Jane's right lower talus inside brake after five days' riping.

20 *Feb.* ♒.

25 *Feb.* Mr Heton borrowed of *Concordantias Majores* Roberti Stephani. He hath also my book *De Cœna* of Dr Pezelius.[14]

7 *Mar.* Mr Heton lent me 5*li* more, and thereupon I gave him a bill of my hand for the whole 10 pound to be paid, at Michaelmas next. The other 5*li* was received 11 February last.

17 *Mar.* Barth. Hik. came.

18 *Mar.* ♒ circa merid.

19 *Mar.* I lent Mr Hopwood Wierus *De Præstigiis Dæmonum.*[15]

10 *Apr.* A supplication exhibited by the parishioners.

11, 12 *Apr.* Troublesome days about Mr Palmer the curate.

13, 14 *Apr.* ♒.

15 *Apr.* I lent John Cholmeley my Latin book in octavo *De Morbis Infantum.*[16] I had home my Wierus *De Præstigiis Dæmonum* from Mr Hopwood, and lent him *Flagellum Dæmonum* and *Fustis Dæmonum* in octavo, for time till midsummer.

18 *Apr.* +ε hor. 11 noctis.

21 *Apr.* I sent Barth. Hickman 40*s.* I sent by Bradshaw many letters to London. I sent by Goodman Thorp of Salford my great letter to the Bishop of Lincoln,[17] and one to Mr Shallcross.

22 *Apr.* After noon, Sir Urien Legh, Knight, and his brother, and Mr Brown, then Mr George Booth, Sheriff of Cheshire, did visit me. Mr Booth said that he would yield that to me that he would not yield to the Bishop nor any other. I thanked him. Mr Wortley of Wortley came also the

same day, hor. 4 a meridie.

1 *May.* +ε—hor. 10½ merid.

2 *May.* Mr Hulme and Mr Williamson came to me in the L. Bishop of Lincoln's case for Hulme, *&c.*

4 *May.* I, with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with divers of the town of divers ages, went in perambulation, to the bounds of Manchester parish: began at the Leeless Birch, against Prestwich parish: and so had view of the three corner stake, and then down till Mr Standysh's new enclosure on Thelmore, where we stayed and viewed the stake yet standing in the bank of the ditch, being from the corner an 11 measures of Mr Standley's stick then in his hand, and two foot more, which stick I did measure afterward and it did contain in length feet 6 inch 3. The total measure, feet 69, inches 9. At which place Tetlow, servant to Mr Ashton of Chadderton, with——did meet us, and ——. The survey geometrical of the very circuits of Manchester parish was ended in this: being the sixth day of my workfolks' doing.[18]

10, 11 *May.* ≈≈.

11 *May.* The way to Stopford surveyed by John Cholmeley and John Crocker.

17 *May.* To Richard Walkedine—20*s*—of his wages paid.

19 *May.* +ε. 10½.

20 *May.* The Lady Booth made acquaintance here.

23 *May.* To Isabell Bordman 8*s* 8*d* to make up her whole year's wages due at the Annunciation of our Lady last past. I allowed to Mr Williamson ten days' respite more, for his kinsman to bring in his evidence for the process of Brereridings. *&c.* Paid to Nurse 3*s* to make up her full payment of her year's wages ended at Michaelmas last.

27 *May.* Sir Edward Fitton came to me to Manchester. Open enmity, with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a falsus *&c.*

29 *May.* Thunder after 3 of the clock after noon.

3 *June.* ≈≈ Friday night.

4, 5 *June.* ≈≈.

9 *June.* Thomas Simkinson told me of John Basset his coming to London. Ed. Whitlock.

14–16 *June.* The unlawful assembly and rout of William Culcheth, Captain

Bradley, John Taylor, Rafe Taylor, *&c.* at Newton, against my men describing the manor of Newton.

23 *June.* I rode to Dunham Massey in the College affairs.

23–25 *June.* Great flow of blood through the seat. Sciatic pains in my right side *&c.* till midnight and then stayed. God be thanked.

27 *June.* News came from Hull of 23 barrels of Dansk rye sent me from John Pontoys.[19]

29 *June.* ♒ nocte sequente.

1 *July.* I sent Roger Kay to Llanidloes for cattle.

4 *July.* The carriers to Wakefield for the corn.

5 *July.* Toward evening, lightning and little thunder.

6 *July.* Thunder in the morning.

7 *July.* Five horse load of Dansk rye came home.

14 *July.* +ε hor. 1 after midnight.

16, 17 *July.* Rain.

19 *July.* The strang pang of my joints of my back opening, mane hor. 6¼ in the church upon Mr Palmer's disorder against Mr Lawrence.

20 *July.* The last of my Dansk rye, in all 21 horse load.

28 *July.* ♒ this night.

29, 30 *July.* ♒.

6 *Aug.* This night I had the vision and show of many books in my dream: and among the rest, was one great volume thick, in large quarto, new printed: on the first page whereof as a title in great letters was printed NOTUS IN IUDÆA DEUS.[20] Many other books mythought I saw new printed, of very strange arguments. I lent Mr Ed. Hopwood of Hopwood my *Malleus Maleficarum* to use till New Year's tide next, a short thick old book with two clasps, printed anno 1517.[21]

19 *Aug.* The Earl and Countess of Derby came to Alport Lodge.

21 *Aug.* The Earl and Countess of Derby had a banquet at my lodging at the College hor. 4½.

25 *Aug.* +ε hor. 10.

27 *Aug.* John Addenstall—from Mr Emery—I wrote.

3 *Sept.* Mr Werall of Loverstall within two miles of Doncaster came to me

to be acquainted with me *&c.*

6–8 *Sept.* ♒.

9 *Sept.* Very windy (at south) and rainy.

10 *Sept.* Rainy.

11 *Sept.* Showers.

12 *Sept.* Hail this morning on Monday. ♒ nocte.

15 *Sept.* Lent by Mr Werall 40*s.* John Cholmeley went with him: to give him and other physic. And I answered John Cholmeley the 40*s* again.

24 *Sept.* Barthilmew came.

25 *Sept.* Mr Oliver Carter his impudent and evident disobedience in the church.

26 *Sept.* He repented, and some pacification was made.

27 *Sept.* I granted a lease of three lives[22] to Mr Ratclyf for two houses in Deansgate of 7*s* rent both; fine, 20 nobles. ♒ in meridie.

28 *Sept.* Came Mr Yardely of Calcot in Cheshire—about six miles wide of Chester, toward the Holt. News of the philosopher Dr Walden. ♒.

30 *Sept.* Barthilmew went—and John Crocker. John Crocker (my good servant) had leave to go to see his parents. He went with Barthilmew Hickman and Robert Charles toward Braybrooke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to return about Easter or else Whitsuntide next. God be his God speed. Mr Humphry Damport, made our steward.

12 *Oct.* Hor. 12, Rafe Holden's bill put up at the sessions. He preferred a bill against Richard Walkedine, and Antony Ryve, for Brereriding's chase entering *&c*, which is false *&c.* The bill was not found.

13 *Oct.* +ε hor. 11¼ noctis.

14 *Oct.* Mr Rigby the clerk of the——I saluted at R. Dickonson's, innkeeper.

15 *Oct.* ♒ the following night.

19 *Oct.* Nocte +ε. Amaritudo mea.[23]

23 *Oct.* John Fletcher of Manchester went with my letters to Llanidloes this Sunday morning.

3 *Nov.* Mr John Cholmeley toward London, by Market Harborough.

7 *Nov.* The Fellows and the Receiver agreed not with me in accounts. Paulo post 9 mane, Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foin of Ed Arnold.

10 *Nov.* Mr Birch his letter from Matthew Palmer. ♒.

14 *Nov.* The Fellows would not grant me the 5*li* for my house-rent, as the Archbishops had granted: and our foundation commandeth an house, *&c.*[24] Quarrels with Carter and Birch.

17 *Nov.* I sent Ed Arnold to London on foot, with my letters to Dr Julio.

3 *Dec.* To Richard Walkedine—10*s*, and 10*s* in part of wages: 20. To Nurse 10*s*. To Isabell——to Joan——.

8, 9 *Dec.* ♒.

9 *Dec.* I visited the Grammar School, to see the ower *&c.* for Mr Heton.

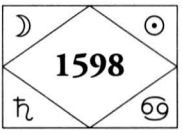
10 *Dec.* Amaritudo.

13 *Dec.* I wrote by the carrier Barret to Dr Caesar.

13, 14 *Dec.* Mr George Broke, son to Mr——Broke of——came to be acquainted with me, whom I used most friendly. Mr——Ratclyf of Manchester came with him, the 13, 14: but Mr Heton also came on Tuesday after noon when I had no leisure.

15 *Dec.* Edmond Arnold came from London.

17 *Dec.* I lent to Mr Barlow for his son a Spanish grammar in octavo printed at Louvain anno 1555 by Bartholomæus Gravius in Spanish, French and Latin. To R. Dickonson I paid 7*li* 2*s* for the plate and a new bill made till 1599, January 1, 66*li*.



2–4 *Jan.* ♒.

4 *Jan.* I wrote to Barthil. and Charles by Bradshaw.

17 *Jan.* My brother Arnold to Chester and Llanidloes.

18 *Jan.* Ed. Arnold with my letters to London.

19 *Jan.* Hor. 2 a meridie I came before the justices and informed against James Shallcross and John Lawrence preachers for misusing my name to

deceive Mr Harrughby.

20 *Jan.* Walter Fletcher chirurgien from B. Hickman came.

22 *Jan.* After midnight the College gate toward Hunt's Hill did fall, and some part of the wall going down the lane.[25] I received letters from Mr John Pontoys, *&c.*

24 *Jan.* Walter Fletcher went with my letters to B. Hick. and Robert Charles. Amaritudo mea circa mediam noctem.

28 *Jan.* The close was hired of Ed. Brydock for 3 pound paid beforehand by me John Dee to the said Ed. Brydock—being 4*li* from Candlemas next till Candlemas come a twelvemonth. Mr Harry Savile sent me two lings and two haberdines from Lichfield.

30 *Jan.* ≈≈.

9 *Feb.* George Birch suit was stayed at Chester upon his promise to compound with me for all tithe-hay and other matter. Thomas Goodyer his suit and excommunication I stayed without infringement of my rights in the meantime.[26] Hugh Traves likewise for Ancotes tithe-hay I stayed, till Sir John Byron his coming. Baxter's likewise I stayed at Chester court.

12 *Feb.* News from Mr Smyth of Upton parsonage came this Sunday.[27]

13 *Feb.* Edmond Arnold to London thereupon I sent speedily.

20 *Feb.* I wrote by Oliver Ellet the tailor to Mr Nicolls, to Foxton.

22 *Feb.* Mr Nicolls came—and missed to meet Ellet.

25 *Feb.* ⊙ The eclipse. A cloudy day, but great darkness about 9½ mane.

26 *Feb.* Circa mediam noctem amaritudo mea. ≈≈.

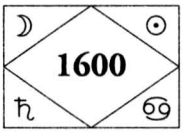
27 *Feb.* Mr Nicolls rode homeward, and met the messager a little beyond Stopford. I lent Mr Nicolls home with him Roger Edward's book to be brought to me by Barthilmew H. *&c.*

1 *Mar.* I received Mr Thynn his letter for Sled's debt: and Ed. Arnold his letter of my suit for Upton: and of the Lord Archbishop his hard dealing.

2 *Mar.* I sent the statute staple to London to Mr George Broke for Sled. I wrote letters by John Hardy and sent them in a box.

5 *Mar.* News of Mistress Mary Nevell's death—by William Nicholson—that she died the Friday after Candlemas Day.

11 *Mar.* Borrowed 40*s* of Mr George Kenion of Kersall, to repay again as soon as I can conveniently. Received by Richard Walkedine.[28]



10 *June.* Set out from London.

18 *June.* My return from London to Manchester. I, my wife, Arthur, Rowland, Mistress Mary Nicolls and Mr Richard Arnold came to Manchester.

3 *July.* The Commission set upon in the Chapter House.[29]

7 *July.* The 7 day morning as I lay in my bed it came into my fantasy to write a book *De Differentiis Quibusdam Corporum et Spirituum.*[30]

8 *July.* I writ to the L. Bishop of Chester[31] by Mr Withenstalls.

10 *July.* Mr Nicolls and Barth. Hick. came.

11 *July.* For the first time in my life I had *pulsus intermittens* (as physicians call it, who are practised in the science of the pulse): that is to say, missing one pulsation after the fifth beat, or the seventh, or the eleventh, although it was strong and regular. I was but a little sick, yet in a certain consternation of mind about the discord of the two skryers about the things they saw.

14 *July.* F.N. and B.H. went homeward.

17 *July.* I willed the Fellows to come to me by 9 the next day.

18 *July.* They came. It is to be noted of the great pacifications unexpected of man, which happened this Friday—for in the forenoon (between 9 and 10) when the Fellows were greatly in doubt of my heady displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity entertain them, and showed the most part of the things that I had brought to pass at London for the College good, *&c.*, and told Mr Carter (going away) that I must speak with him alone. Robert Legh and Charles Legh were by. Secondly, the great suit between Redditch men and me was stayed and by Mr Richard Holland his wisdom. Thirdly, the organs upon condition were admitted. And fourthly, Mr Williamson's resignation granted for a preacher to be gotten from Cambridge. A certain blessed reconciliation.[32]

19 *July.* I lent Randall Kemp my second part of Hollinshed's *Great Chronicle* for two or three weeks. To Newton he restored it.

31 *July.* We held our audit: I and the Fellows for the two years last past in my absence, Oliver Carter, Thomas Williamson, and Robert Birch,

Charles Legh the elder being receiver. I read and gave unto Mistress Mary N. her prayer.

5 *Aug.* I visited the Grammar School, and found great imperfection in all and every of the scholars, to my great grief.[33]

6 *Aug.* I had a dream after midnight of my enjoying and working of the philosophers' stone with other. My dream was after midnight toward day *&c.*

7 *Aug.* I dreamed that along between Aldgate and the postern on Tower Hill did men stand in a line with pikes in their hands, as though more should come to them or that they waited for somebody: but their regard and looking was directly to the Tower, where certain great personages did stand: and one of them as upon a stage did declare with a loud voice to the pikemen matter of importance very loud and earnestly.

10 *Aug.* ⊕ We received the Eucharist. I, my wife, my daughter Katharin, and Mary Nicolls.

30 *Aug.* A great tempest of mighty wind SW from 2 till 6, with rain.

3, 4 *Sept.* Nine years three months end, or somewhat sooner, by some weeks.

11 *Sept.* Mr Holland of Denton, Mr Gerard of Stopford, Mr Langley, *&c.*, Commissioners from the Bishop of Chester authorised by the Bishop of Chester did call me before them in the church about 3 of the clock after noon, and did deliver to me certain petitions put up by the Fellows against me to answer—before the 18 of this month. I answered them all *ex tempore*, and yet they gave me leave to write at leisure. Circa 7 a meridie, a storm of hail, and a clap of thunder with one lightning.

16 *Sept.* Mr Hanmer and Mr Davis, gentlemen of Flintshire, within four or five mile of Hawarden Castle did visit me.

25–29 *Sept.* The nine years and three months attendance confuted as vain. Vincat veritas.[34]

29 *Sept.* All Barthilmew Hickman's reports of sight and hearing spiritual were burnt. I burned, before Mr Nicolls, his brother, and Mr Wortley, all Barth. Hickman his untrue actions *&c.* A copy of the first part, which was afterward found,[35] was burnt before me and my wife.

30 *Sept.* Mr Roger Cook his gentle offer and promise. After the departing of Francis Nicolls, his daughter Mistress Mary, his brother Mr William, Mr Wortley, Barth. Hick., Absalon Jones, *&c.*, at my return from Deansgate (to the end whereof I brought them on foot) Mr Roger Cook offered and

promised his faithful and diligent care and help, to the best of his skill and power, in the practices chemical: and that he will rather do so than to be with any in England *&c.* Which his promise the Lord bless and confirm. He told me that Mr Anthony considered him very liberally and friendly: but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise *&c.*

13 *Oct.* Be it remembered that Sir George Booth came to Manchester to visit Mr Humphry Damport, counsellor of Gray's Inn: and so came to the College to me: and after a few words of discourse, we agreed as concerning our two tenements in Dunham Massey in his occupying *&c.* That he and I with the Fellows would stand to the arbitrement of the said Mr Damport, after his next return hither from London. John Ratclyf, Mr Damport's man, was with him here, and Mr Dumbell, but they heard not our agreement. We were in my dining-room.

22 *Oct.* Received a kind letter from the L. Bishop of Chester in the behalf of Thomas Billings, for a curateship.

26, 27 *Oct.* Jane ♒.

31 *Oct.* +ε hor. 11 noctis.

1 *Nov.* ⊕ Mr R.C. did begin to distil.

4 *Nov.* The commission and jury did find the tithes of Nuthurst due to Manchester against Mr James Ashton of Chadderton.

7 *Nov.* Oliver Carter his *variationes* before Mr Birch, R.L. and C.L., in the College house.[36]

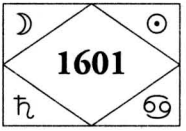
2 *Dec.* College audit. Allowed my due of 7*li* yearly for my house-rent till Michaelmas last. Arthur Dee a grant of the Chapter clerkship, from Owen Hodges, to be had if 6*li* were paid to him for his patent.

3 *Dec.* School audit. Rowland my son allowed of the feoffees 4 nobles exhibition yearly at Oxford of the school rents *&c.*

18 *Dec.* Quarrels.

20 *Dec.* Borrowed of Mr Edmund Chetham the schoolmaster—10*li* for one year upon plate, two bowls pricked; two cups with handles; all silver, weighing all 32*oz*, 6*li* 8*s*; item, two pots with cover and handles, double gilt within and without, weighing 16*oz*, 4*li* 16*s*.

30 *Dec.* ⊕ Borrowed of ——and of ——for an year.



17 *Jan.* +ε Jane horam circiter 10 noctis. ♀ voluntaria.

19 *Jan.* Borrowed of Adam Holland of Newton 5*li* till Hilary Day anno 1601 upon a silver salt double gilt with a cover weighing 14*oz.* For an year.

23 *Jan.* Roger Cook his supposed plat laying to my discredit, was by Arthur my son found by chance, in a box of his papers, in his own handwriting—circa meridiem, and after noon about 1½ brought to my knowledge face to face. All was mistaken, and we reconciled godly. O Deus, libera nos + a malo.

31 *Jan.*–5 *Feb.* Reconciliation between us: and I did declare to my wife, Kath. my daughter, Arthur and Rowland, how things were mistaken.

8 *Feb.* Jane came to my service from Clitheroe.

15 *Feb.* R.K. pactum sacrum hor. 8 mane.[37]

20 *Feb.* Mr Roger Cook went toward London.

26 *Feb.* ♒–ε hor. 2 mane.

8 *Mar.* ♒–ε hor. 10½.

9 *Mar.* I received the long letters from Bar. Hickman hor. 2 a meridie by a carrier of Oldham. Raph.

27 *Mar.* Mr Holcroft of Vale Royal his most friendly acquaintance and using of me. Mr Holcroft of Vale Royal his first acquaintance at Manchester by reason of William Herbert his servant *&c.* He used me and reported of me very friendly and worshiply, *&c.*

NOTES

1 Sir Thomas Egerton (see Biographical Guide).

2 With the sun in a quadrature with Jupiter, according to William Lilly's *Christian Astrology* (pp. 681–2), secular and other men would cause trouble to the Native—'yet shall he recover his estate and reputation again, and overcome the iniquity of his enemies.'

3 The Birkmanns were a family of printers from Cologne who had set up a bookshop in London which was much patronised by Dee. Among their publications were the *Ephemerides* of Stadius and Sir Thomas More's *Utopia.*

4 Dee's information was wrong (see Biographical Guide).

5 'Lent to Master Laurence Dutton twelve shillings.'

6 The warden and Fellows of Manchester College were lords of the manor of Newton, and court leets were held there regularly. Newton may also have been where Dee lived; the name certainly features a disproportionate amount during his years in Manchester.

7 Cowly had been servant to Dee's friend, the antiquary Robert Cotton (1571–1631). On 10 May 1596 Dee wrote to Cotton to assure him that he would never dream of 'coveting, desiring or longing after my neighbour's wife, or any servant of him. If I might have a thousand pound to solicit or procure any man's servant to forsake his master or mistress, and to come to me, or any other, I would not do it.' (British Library, Cotton MS Julius Caesar C III, f. 136.)

8 The Bank was the Saviles' house on Beacon Hill, overlooking Halifax.

9 A commission drawn up by Dee and issued in May 1598 complained about 'the decay and poor estate of Christ's College in Manchester'; the commission of June 1596 is likely to have been a preliminary version.

10 Rafe Holden was a college-tenant of the Great Brereridings (or Brier Riding), some reclaimed land in Salford owned by Manchester College.

11 Hough End, in the chapelry of Chorlton cum Hardy, Manchester, was the seat of the cloth merchant Nicholas Mosley, who became lord mayor of London in 1599.

12 It may be significant that Francys, who was born between Madimia and Margaret, is not mentioned here. If she was already dead, it may explain why John Dee felt able to put her godmother's present to her in pawn (see 17 February 1597).

13 The feast-day of Michael the Archangel. Michael was the only archangel honoured with a feast in the western calendar until the twentieth century, when Gabriel and Raphael became similarly distinguished.

14 Robert Stephens, whose Concordance was printed in 1555, also published a version of the New Testament and a Latin thesaurus. Pezelius' book *De Cœna Domini* was an attack on Luther. Dee had met Pezelius in Bremen on his way back to England (see 16/26 November 1589 and footnote).

15 The writer John Wier had been a pupil of Cornelius Agrippa. Edmund Hopwood was keen to read his book on demons because of the hysteria about demoniacal possession that had gripped the county since 1594, when nine-year-old Anne Starkie had suddenly been 'taken with a dumpish and heavy countenance and with a certain fearful starting and pulling together of her body', while her ten-year-old brother John was unable to stop shouting.

Their father Nicholas employed a conjuror named Edmund Hartley, who managed to cure the children with 'certain popish charms and herbs', but then began making ever-more extortionate demands: threatening that unless he was given an annual pension, together with a house and grounds, the children would once again be taken by the Devil. Starkie eventually approached Dee, 'whose help he requested, but he utterly refused, saying he would not meddle, and advised him that setting aside all other help, he should call for some good preachers, with whom he should consult concerning a public or private fast'. In fact Dee did summon Hartley to him on 8 December 1596, and 'sharply reproved' him, while Hopwood became involved when he took the children's testimony: but it was Dee's new curate, Matthew Palmer, who ended Hartley's career. Having found him in the company of a terrified local woman, Palmer asked what he was doing; and when Hartley replied 'that he came to pray with her', Palmer challenged him to say the Lord's Prayer. Hartley 'began to fumble about it very ill-favouredly, but could not for his life say it to the end'. Palmer thereupon accused him of being a witch, and had him sent to the Lancaster assizes where he was arraigned, convicted of conjuring evil spirits, and hanged. (More G, *A True Discourse concerning the Certain Possession and Dispossession of 7 Persons in one Family in Lancashire*; Middlesborough, 1600; Darrell J, *A True Narration of the Strange and Grievous Vexation by the Devil of 7 Persons in Lancashire*; no place, 1600.)

16 *De Morbis Puerorum* by Hieronymus Mercurialis (1583).

17 For the Bishop of Lincoln, William Chaderton, see the Biographical Guide.

18 Perambulation of a parish was an ancient custom to preserve or establish its boundaries. Two days earlier Dee had written to Mr Langley, parson of the neighbouring parish of Prestwich: 'My desire is, that your worship would request some one, or two, of the ancient of your parish, to be also beholders of our bounds notifying, toward your parish in that place: my neighbours do intend to come on Wednesday next in the morning, about 9 or 10 of the clock to that part that is by Goodman Smehurst's house, and so toward the birch tree, that is called the Leeless Birch; and thereabouts, for a little space . . . for avoiding of undue encroaching of any neighbourly parish, one on the other.' (Quoted by J.E. Bailey in his edition of Dee's *Diary for the Years 1595–1601*.)

19 Despite intermittent wars the Polish grain trade was still booming, reaching its peak in 1618 (see Davies N, *God's Playground: A History of Poland*, chapter 8). In Gdansk alone there were about five hundred local merchants dealing with foreign traders, mainly from England and the Netherlands.

20 'In Judah God is known' are the opening words of the 76th Psalm.

21 The notorious treatise against witchcraft, compiled by two Dominican

inquisitors at the end of the fifteenth century, was one of the most influential books on the European mainland during Dee's lifetime. Only a few copies are known to have been sold in England, however, before the first English translation several hundred years later.

22 According to Halsbury's Laws of England, so-called 'tenant right estates'—copyhold estates for three lives, with benefit of renewal—were particularly common in the north of England.

23 Literally 'my grief' or 'my bitterness'.

24 Alport Park (see 19 August 1597) had formerly been in the possession of the warden, before passing to the earls of Derby. The new warden's house, in Deansgate, was not built until after Dee had left Manchester.

25 J.E. Bailey, in his 1880 edition of Dee's Manchester diary, identified the gate as 'the lower gate, or gate-house' and stated that 'there are yet gate-marks in the old wall'.

26 In September 1596 there had been a complaint that Goodyer had encroached on the waste-land near Cloughe House. Dee's position as warden involved him in a great number of legal disputes, many of them otherwise unrecorded.

27 The living of Upton upon Severn fell vacant at least once during this year, and Dee must have hoped to have it restored to him. His informant may have been Miles Smith, who succeeded to the living in 1604 and became Bishop of Gloucester in 1612.

28 This entry is followed by a 27-month gap, broken only by a drawing of a dagger against the dates 24–27 March 1598, and Dee's abbreviation for the Archangel Uriel against 26 April 1598.

29 The commission had been set up to investigate encroachments upon the manor of Newton.

30 'Concerning certain differences of bodies and spirits.' The book was never written.

31 The Bishop of Chester was Richard Vaughan (see Biographical Guide).

32 Dee's efforts to rectify the 'decay and poor estate' of Manchester College (see 18 June 1596) seem to have been rewarded. The organ had been removed during the Reformation fifty years earlier.

33 Rowland Dee was among the pupils of Manchester Grammar School, under the physician and writer Thomas Cogan (1545?–1607).

34 'Let the truth prevail.' It is uncertain what Dee had been hoping for, but it was presumably related to his subsequent decision to burn his records of Barthilmew Hickman's untrue actions. This entry occurs once in Ashmole MS 487 and twice in MS 488.

35 On 3 October.

36 'Disputes' (in front of Robert Birch, Robert Legh and Charles Legh, Fellows of Manchester College).

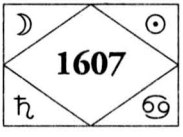
37 No details of 'Roger Cook's sacred agreement' have survived.

The final journey

A FEW DAYS *after John Dee made his characteristically cheerful entry for 27 March 1601, his youngest son Theodore died.*[1] *Theodore's conception and birth had been the culmination of Dee's collaboration with Kelly, and since Dee continued to believe in the validity of the angelic Actions, he may also have believed that Theodore had been brought into the world for some special purpose, like a host of great figures who had been conceived and born in equally extraordinary circumstances: including the patriarch Isaac, John the Baptist, Jesus, and Dee's supposed ancestor King Arthur. Furthermore, apart from the written records of the Actions, and the ritual paraphernalia such as the Holy Table, Theodore himself was the only tangible product of the whole enterprise, and his death must have tested Dee's deepest-held convictions to the limit.*

Meanwhile the Fellows of Manchester College did not soften towards him, and rumours continued to spread about Dee's satanic practices. In June 1604 he petitioned King James I to let him be tried for witchcraft, in an attempt to clear his name, but the King refused. He was finally driven from Manchester after the death of his wife in March 1605.[2]

Back in Mortlake he persisted with his work on the transmutation of metals;[3] *and in his eightieth year he asked one of his first skryers, Barthilmew Hickman, to make contact with the angels once again.*



20 *Mar.* London, at Mistress Goodman her house. A meridie hor. 4¼.

Δ: 'Send your light and your truth, so that they may lead and guide me to your holy mountain and tabernacle. Amen.'

VOICE: 'I am blessed Raphael. John Dee, I am sent of God for thy comfort first to certify thee thou shalt overcome this thy infirmity, and when thou art strong in body, as God in his goodness will make thee, THEN thou shalt have all made known unto thee of such things being not come to pass as have been before spoken of.

'Thy friend John Pontoys yet liveth, but his time is likely to be short.

'Ask at your will.'

Δ: 'O God, I am to enter into a great attempt, to make the council privy of my beggary, and to offer to the Earl of Salisbury[4] such my duties as I may perfect to his content. How standeth this with your good liking?'

RAPHAEL: 'Proceed in thy suit so shortly as thou canst find thy health in body able.'

Δ: 'Of the blood, not coming out at my fundament, but at a little, as it were a pinhole of the skin.'

RAPHAEL: 'For the cure and thy help for the stone, God will work with thee in thy heart and mind, and restore thee to health again. Thou art not strong to endure time, therefore such is God's goodness to let you to understand that after the tenth day of April, I will then appear again, and thou shalt understand much more what God's will and his pleasure is to be done in God's services.'

Δ: 'Amen.'

9 *July.* Thursday. Hora 4 a meridie. Westminster, Three Kings, in Kings' Street.

After my prayers for a quarter of an hour, a voice said: 'I am Raphael whose voice thou dost hear. Tomorrow morning at 9 of the clock God will send me to thy sight.'

So with thanks to God I ended.

10 *July.* Friday, hora 9.

BARTHILMEW: 'Afore you, the creature of God doth appear.'

RAPHAEL: 'John Dee, I am Raphael, one of the blessed and elect angels of the Almighty. John Dee, my message that I have at this time to deliver unto thee, is of great force, in what God would have thee to do.

'First thou hast been promised the secret knowledge and understanding of the philosophers' stone, of the Book of St Dunstan's,[5] to have the knowledge of them.

'It is since a long time, as thou knowest to man's reason, and to the mind of man, a few years is with man thought to be long; and now God hath been thy keeper, and most chiefly created thee, and hath suffered thee to have time to live unto this age: and furthermore, thou dost look unto thy

nativity, and considering thy great age that the course of nature for age, is likely, by thy reason, to take place. But John Dee, thou dost well remember unto whom, in the Holy Scriptures, that God in his mercies did add and put to 15 years longer than the time was set him:[6] so think not but God in his mercies will be as great unto thee.

'Thou shalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou shalt have all these great mercies of God performed unto thee.

'John Dee, I am to command thee, that so shortly as thou canst by all means possible, set thy things in order for thy Wardenship,[7] and in all other causes of worldly affairs. And for maintenance to further thy journey, God will most graciously raise thee up some good friends to be helping unto thee, that thou mayest have maintenance in thy journey. And thy very friend John Pontoys shall by God's favour come home, and he shall and will be a great aid unto thee, to perform this course the which God by me hath commanded thee to undertake: that where thou dost live now in want, and to be beholding unto those who do not love thee, neither in heart do wish thee well: so God would have thee to be where thou shalt do him service, and God will give thee long days in so doing: that when thou diest, and shall depart this world, thou shalt die with fame and memory to the end, that such an one was upon the earth, that God by him had wrought great and wonderful miracles in his service.'

Δ: 'Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a journey: so I beseech thee that it may stand with thy good pleasure to notify unto me the country, region or city unto which thou wouldst have me direct my course from henceforward.'

Nothing appeared.

VOICE: 'In the name of God, tomorrow at 10 of the clock.'

Δ: 'So be it.'

11 *July.* Saturday, hora 10 ante meridiem. To enquire:

1. The name of the place whither I am to direct my total journey.
2. Whom shall I have in my company besides John Pontoys.
3. What of Patrick Sanders.
4. What of my daughter Katharin.
5. What of my standing books and their appurtenances. What of Mr Bardolf to go with me? Or, of Mr Dortnall his companion?
6. What shall my son Arthur do, to his help and comfort in his intended travel?
7. Shall I at any time return hither into England again? Shall I make

account to keep some title of enjoying my house at my return?

VOICE: 'I am Raphael that speak. If you will have me to appear, proceed in haste, for God hath appointed me great service to do.'

Δ: 'In the name of Jesus, we desire your answers and instructions to these articles here slightly noted.'

RAPHAEL: 'In his name go on.'

Δ: 'The name of the place.'

RAPHAEL: 'John Dee, thou hast been a traveller, and God hath ever yet at any time provided for thee in all thy journeys. He that hath commanded thee to take this journey in hand, will provide for thee in Germany, or any other country wheresoever thou goest.'

Δ: 'Whither is best, I know not.'

RAPHAEL: 'I have said, that wheresoever thou wilt, God doth suffer thy willing desire, to fulfil that God doth command.'

Δ: 'Whom shall I have in my company beside John Pontoys?'

RAPHAEL: 'John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her: and likewise God hath sent thee a very honest and well disposed young man to go with thee in thy journey. And for John Pontoys, he shall be one, as thy greatest comfort and special aid, next unto the Almighty.'

Δ: 'What of my standing books, and their appurtenances?'

RAPHAEL: 'John Dee, thou hast spoken already of a very good course to send them away, not all at once, but some at one time, and some at another, and God shall and will give thee good success therein: and let thy friend John Pontoys be thy provider for all such purposes, and so shalt thou do well.'

Δ: 'As I have been heretofore hindered of many of good purposes fulfilling, so perchance the King will not be willing now to grant me licence to pass over sea.'

RAPHAEL: 'He shall and will grant thee licence.'

Δ: 'For my son Arthur, do to his help and comfort in his intended travel.'

RAPHAEL: 'John Dee, if thy son do take his course to travel, he shall in the mean while do well, for thy sake.'

Δ: 'Shall not I at any time return hither into England again?'

RAPHAEL: 'Thou shalt be better able in health and strength of thy body to come into England again, if thou wilt: but thou shalt see and perceive thyself so mercifully provided for, that thou wilt have but little mind or willingness to come into England again, such shall God's great mercies be towards thee.'

Δ: 'Then I perceive that I shall not make any great account of keeping

my house at Mortlake for any my return hither.

'Money I had sent me from the Emperor by Hans Bik: I marvel that it is not yet come hither.'

RAPHAEL: 'For that, John Pontoys will make known unto thee all to thy good. Amen, Amen.'

14 *July.* Hora 11½. As I sat at dinner with Barthilmew Hickman, my daughter, Patrick, and Thomas Turner, about the end of the dinner Barthilmew heard a voice, saying: 'Tomorrow half an hour after 9 of the clock, give your attendance to know the Lord's pleasure.'

As near as I remember, so he said, or to that effect.

15 *July.* Hor. 9½ ante meridiem.

BARTHILMEW: 'The creature.'

RAPHAEL: 'John Dee, if thou dost doubt of any thing as concerning the entering into the course of thy journey, now speak. For God will most mercifully and graciously be thy keeper, and deliver thee from the hands of thy enemies in thy journey. And for the good health of thy body, God will so carry thee in good health, that thou shalt set forth such service when thou art there placed, that shall be thy great comfort unto God's honour, in making of his marvellous works to be known. And so I end.'

17 *July.* After dinner (horam circiter 4½) as Barthilmew and I talked of divers of my doings with Kelly, a voice produced this to Barthilmew's hearing: 'John Dee, I have heard you all this while. Thou shalt be able to do, and to see, and to understand more than all this as thou hast spoken of.'

Upon occasion of further talk and speech of my jewel that was brought, I asked Barthilmew if ever he had seen it since it was set in gold; and he thought that he had not seen it: whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case, and set the Stone in his due manner.

And by and by did Raphael appear in the Stone, and in voice said thus, as followeth.

RAPHAEL: 'In the name of Jesus Christ, I am Raphael whose voice thou didst hear right now. I have now, here, in this pearl entered possession, in token hereafter to be that blessed creature, to be obedient unto God's commandment, to serve thee at all times, when thou art placed in thy journey, which God hath commanded thee. And that dust which thou hast in keeping shall be turned to the right use, from whence it was.'

Δ: 'O Lord God, most humbly, heartily and sincerely I honour thee, praise thee, and extol thy mercies and most loving kindness for these and all other thy graces and blessings bestowed on me. Amen, Amen, Amen.'

5 *Sept.* Hora 9½ Mortlake.

BARTHILMEW: 'He is in the Stone now.'

RAPHAEL: 'John Dee, such hath God's mercies been in suffering wicked men to prevail against thee, and they have and do make a scorn of thee here in this thy native country: so it is with thee as it was with Christ and his Apostles, being most cruelly used in their own native countries. Yet God's mercies be so great upon thee, that although they (most wickedly) have robbed thee of thy possession, yet God would not suffer those wicked ones by any of their malicious practices to prevail in any wise to hurt thy body.

'John Dee, I do put thee in remembrance, that whereas thou didst say, that thou hadst a portion of money sent thee from the Emperor, I certify thee that thou understand what was the greatest cause that it did not come unto thee; I tell thee, that the Devil in working in the heart of one of thy enemies (Cook I mean) did seek some ways by his false report and ill speeches, in most false manner, unto one that did in somewhat let the Emperor to understand, what he had most falsely, to thy discredit (as he thought) to hinder thee, that thou shouldst not come to any help or credit at the Emperor's hand. But John Dee, be of good comfort, the Emperor of all Emperors will be thy comfort.'

Δ: 'Gladly I would have understood how much the portion was which the Emperor would have sent me.'

RAPHAEL: 'John Dee, let it go, and speak no further of it.'

Δ: 'As concerning Mr Eccleston.'[8]

RAPHAEL: 'Eccleston hath not dealt so in the matter as he might have done, he is too slack in his own cause. For God could (as you very well do know it) command that treasure to be brought: but he will not have it so to be.'

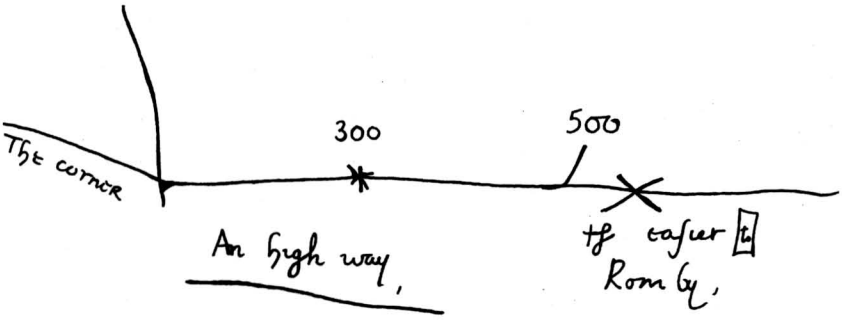
Δ: 'As concerning the bereaving me of my own goods, I would gladly understand who hath my silver double gilt bell-salt,[9] and other things here of late conveyed from me.'

RAPHAEL: 'God's will is such that he will have thee to be a peacemaker in this cause: for it is past help to have it again. But as thou art a mortal father, so use that matter as a father, for thy son had it, although he would not, neither will, confess it.'

Δ: 'John Pontoys.'

RAPHAEL: 'John Dee, be not too much inquisitive.'

Δ: 'Barthilmew's request of George Sharman his earnest and oft dreaming of treasure to be under the foundation of the wall called De la Pry wall, a nunnery in times past within half a mile of Northampton. Sir William Tate his house is within that wall in three parts.'[10]



RAPHAEL: 'That man may lawfully have it, if he take heed in the breaking of the door the three places, for it is for the greatest part under the bottom of the wall.

'The one part of that treasure was laid by an old nun that was of that house at that time, and one man that was her brother, and the other was laid even at the same time, that the same travail the which you took the last day saving one, to know of that battle, it was hid at the same time by one of the lords that was there killed,[11] and so it hath remained ever since. Now I depart in God's peace. Amen.'

7 *Sept.* Monday. Hora 7. This morning as Barthilmew had intended to be going homeward in the morning, and I not intending to move an Action now, but committed all to God, Barthilmew was spoken unto by Raphael.

A VOICE TO BARTHILMEW: 'Command John Dee to come up into this place.'

BARTHILMEW: 'He is here.'

RAPHAEL: 'If you have any question or demand to ask of me, even now, I am very ready in few words to answer you.'

Δ: 'As concerning Mr John——of the Isle of Man, his pitiful case hath moved my compassion.'

RAPHAEL: 'God will mercifully help the cause so shortly, as his will and pleasure is to be done in it.'

Δ: 'John Pontoys, my great friend, earnestly desireth to know his good angel.'

RAPHAEL: 'Uriel is his appointed angel from his birth to this day, and so shall continue with him to the appointed time, that God will take his life away in separating his soul from his body.'

Δ: 'Secondly, John Pontoys is desirous to know the end of the Polish troubles.'[12]

RAPHAEL: 'Those troubles will somewhat end to his loss; but it shall be

no great matter, so that God will work the case that it shall end to his liking.'

Δ: 'John Pontoys would shortly fall to work somewhat, to win some help for money by distillations and alchemical conclusions, till we were otherwise holpen, and we are utterly unable to provide things necessary for lack of sufficient provision of money.'

RAPHAEL: 'Trouble not thyself (as yet) with these causes.'

Δ: 'If Captain Langham will lend me an hundred pounds or more, as he promised me, for which my servant Patrick expecteth his performance at this hour.'

RAPHAEL: 'It shall be hastened forward to do thee good. And now I have plainly spoken unto thee in this case, my time appointed of God is at hand.

'John Dee, thou hast fulfilled two questions as concerning John Pontoys. Look in thy note.'

Δ: 'John Pontoys. "O that I might be fit to serve you in Barthilmew's absence."'

RAPHAEL: 'Hereafter it shall be made known unto thee what God will do for him in that his desire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified and praised everlastingly. Amen, Amen.'

Δ: 'Amen.'

John Pontoys' note, which he wrote, and left on my study table, 7 Septemb., mane:

If it may stand with the will and leave of the Almighty, whose name be blessed for evermore, I would desire to know

1. My proper angel.
2. The end of the Polish troubles.
3. O that I might be fit to serve you in Barthilmew's absence.

NOTES

1 See J.E. Bailey's edition of Dee's Manchester diaries, p. 87. There is a gap in the diaries between March 1601 and March 1607.

2 Jane Dee probably died of the plague, and was buried in the Collegiate Church in Manchester. It is not known whether the children Rowland, Madimia and Margaret also died at this time, but by 1607 only Arthur and Katharin seem to have been still alive. No other children are mentioned from

that time, and Dee's reference on 14 July 1607 to 'my daughter', without specifying which daughter, implies that her sisters had already died. For Francys, see 1 September 1596.

3 His chemical diary for December 1607 and January 1608 is now in the Bodleian Library (Ashmole MS 1486). And when the astrologer Richard Napier met Dee in July 1604, Napier recorded that they talked about Ewald de Hoghelande's book on transmutation and the works of Ramón Lull (Bodleian Library, Ashmole MS 1488, f. 21).

4 Robert Cecil (see Biographical Guide) had been created first Earl of Salisbury two years previously.

5 See 23 March 1583.

6 According to the Old Testament, God extended Hezekiah's life after being moved by his prayers and tears (II Kings xx. 6; Isaiah xxxviii. 5).

7 Although Dee had left Manchester for good, he seems to have retained the wardenship for financial reasons.

8 Edward Eccleston had lost some money, and suspected that he had been robbed by a carpenter named Thomas Webster, 'of the age under 40, not more, within the county of Lancaster'. He hoped that Dee, in his capacity as a 'cunning man' or wizard, could find Webster and/or the treasure. A note to this effect, written by Eccleston, is attached to the manuscript of the Actions. For the ubiquity of cunning men at this time, see chapter 8 of Thomas K, *Religion and the Decline of Magic.*

9 A bell-shaped salt container; see 19 January 1601.

10 The Abbey of St Mary Pratis or Delapré was just to the south of Northampton; the house passed to the Tate family after the dissolution of the monasteries. Sir William Tate was a former sheriff of the county. (Bridges J, *The History and Antiquities of Northamptonshire*; Oxford, 1791.)

11 Among the noblemen killed in the Battle of Northampton (10 July 1460) was the Duke of Buckingham. Many of the dead were buried in the grounds of the convent.

12 After the relative stability of King Stephen Bathory's reign, the election of the Catholic Sigismund III to the throne of Poland was bound to incur the hostility of Protestant Sweden; and when in 1592 Sigismund succeeded also to the Swedish throne, war was inevitable. In 1598 Sigismund was defeated at Strangebro by the Protestant regent of Sweden, his uncle Charles, and he was deposed the following year when his uncle was proclaimed Charles IX. Sigismund never abandoned his claim to the throne of Sweden, however, and open war between the two countries broke out again in 1607.

EPILOGUE

THE FATE OF *John Dee's library had been settled on 11 July 1607, when the Archangel Raphael told him to entrust it to the merchant John Pontoys. Unfortunately Pontoys was no bibliophile, and he later allowed the library to be dispersed: but among the books he kept for himself was the volume of Maginus'* Ephemerides *which Dee had used as a diary between 1585 and 1601. One of the first entries Pontoys made was against the date 26 February 1609, where he drew a death's head and wrote: 'Jno ♄, hor: 3.a.m.' Although Dee is usually believed to have died in December 1608, this note is a clear indication of the true time and date of his death.*

1609 was also the year that Galileo constructed his first telescope and thereby established himself as one of the founders of modern science. Like Dee's crystal ball, Galileo's telescope was an optical device, and we should not assume that it was always obvious which of the two instruments would have the greater impact. The most conspicuous difference, perhaps, lay not so much in the instruments themselves as in the approaches of the two scientists. While Dee believed that he could appeal directly to God to reveal the key to all knowledge, Galileo stated that science could only progress by adding 'one small truth' to another.

Exactly fifty years later, when Meric Casaubon published his volume of Dee's spirit diaries, he wrote on the splendidly grandiloquent title-page that, had the angelic conferences succeeded, they would have led to 'a general alteration of most STATES *and* KINGDOMS *in the world'. The fact that such an alteration was effected not suddenly, by Dee, but gradually, by Galileo, has been one of science's greatest lessons of the past four hundred years.*

APPENDIX ONE

IN HIS *'Compendious Rehearsal' of 1592, John Dee told Queen Elizabeth that he had kept a record of the noteworthy events of his life for the previous forty-five years. All that survives from the first thirty years, however, is a single folio in the hand of Elias Ashmole, headed: 'A transcript of some notes Dr Dee had entered in Stoffler's* Ephemerides *beginning 1543 and ending 1556.'*[1]

1547

10 *Aug.* Hora 10 noctis, Master Christopherson and I heard——that are commonly called whistlers.[2]

Oct. Great fertility of the land, great abundance of corn. Everywhere statues were destroyed in the churches.[3]

1548

24 *June.* I came to Louvain.

1549

4 *July.* The Spanish Prince came to Louvain to become Duke of Brabant.

11 *Sept.* The Spanish Prince and the Emperor entered Antwerp.[4]

7 *Dec.* I began to eat at the house of Sir William Pickering.

1550

30 *Apr.* Dr Dee went by waggon to Antwerp.

17 *May* following he left Antwerp.

25 *May.* 3H a meridie, he went to Brussels, partly because Gerard[5] had asked him to do so, and partly to meet Mathias Haker the mathematician.

29 *May.* I returned to Brussels hor. 1. min. 50.

10 *June.* 8H p.m. Sir Philip Hobby, Legatus Angliæ, sent for Dr Dee (then

at Louvain), entertained him very courteously and had much familiar discourse with him.

15–20 *July.* Journey to Paris.

22 *Sept.* Hora secunda at Rhemes College, I began to read Euclid publicly and freely.[6]

26 *Sept.* At 8 of the clock began Mons. Babeu to serve me.

1553

25 *July.* King Philip and Queen Mary married upon St James Day, IIH a.m. ♎ 20 ascending.[7]

1554

7 *May.* Books brought from France to London.

NOTES

1 Bodleian Library, Ashmole MS 423, f. 294.

2 An unspecified nocturnal bird of ill omen. In *The Faerie Queene* (II. xii), Spenser refers to 'The Whistler shrill, that who so heares, doth dy'.

3 The death of King Henry VIII in January 1547 freed the reformers (under Thomas Cranmer and Nicholas Ridley) from a strong controlling influence, and led to a new assault on the churches. In the summer an injunction ordered that all 'monuments of feigned miracles, pilgrimage, idolatry and superstition', including relics, paintings, statues and stained-glass windows, should be removed and/or destroyed. (Duffy E, *The Stripping of the Altars*; London, 1992.)

4 The Emperor Charles V was grooming his son Philip (later Philip II of Spain) for power by giving him more and more responsibility in the Low Countries. Finally in 1555–6 Charles resigned his kingdoms of Spain, the Netherlands and the Spanish Americas to Philip, and retired to a monastery.

5 For Gerard Mercator, see the Biographical Guide.

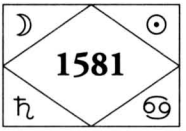
6 In his 'Compendious Rehearsal', Dee stated that no one had previously lectured on Euclid's *Elements* in any university in Christendom, and that so

much excitement was generated that many students had to listen at the doors and windows. The historian Peter French speculated that Dee was presenting himself to the Parisians as an Agrippan magus and expounding the link between numbers and magic.

7 Ashmole's transcription is inaccurate. Philip and Mary were not married till the following year, and Philip was not yet King of Spain (although his father had given him the kingdom of Naples as a wedding present).

APPENDIX TWO

JOHN DEE KEPT *at least two short chemical diaries (Bodleian Library, Rawlinson MS D 241 and Ashmole MS 1486), which could not be incorporated into the main body of the text. The following is Dee's record of one complete experiment from the former manuscript (ff. 6, 7).*



July. The 24 day the ☽ was set to dissolve being 3*oz* with as small a quantity of aquafortis as I could, or thus 9*oz* of aquafortis unto 3*oz* of ☽. And all that was dissolved was poured off while it was very warm in a cold glass and forthwith it did thicken and there most of the ☽ did settle to the bottom, then pouring on 1*oz* and a ½ of water upon it was left, and it being dissolved poured it to the rest, and then was there poured 15*oz* of faint aquafortis thereon which was too strong, and therefore there was about 6 gallons of rain water poured thereon which would not strike it down until there was put thereon strawberry water of the sea which did presently strike it down but I suppose that 3 gallons of rain water, with a little strawberry water of the sea, would have served and if that the faint aquafortis had not been put in which was with the strongest and it did lengthen the time *&c.*

The 31 day the water being poured off by instillation it was set for to dry, and when it was dry, *&c.*

August. Tuesday the first. The first of August there was poured thereon a good quantity of rain water that had been filtered and therein the calx was well boiled, and when it was settled it was poured off by instillation, and more water poured thereon and set to boil as afore, *&c.*

The 2 day at noon it was let stand without fire for to settle.

The 7 day it was dried and the 3*oz* had retained 1*oz* of the spirit of the

corrosive &c. The 7 day at night I did set 1 dram to prove, and with too much heat it did turn into glass in 24 hours ⚹.

The 9 day at 8 of the clock at night I did set 2*oz* of it to dry. ⚹ And there was wasted in weight 8 grains of the dram, by the setting it in naked fire &c.

The 18 day in the morning taken out the 2*oz* and it was not altered because the heat was too little, at 10 of the clock the same forenoon—I did set it in again and I did augment the fire &c.

The 22 day at 8 of the clock in the forenoon I did take it out again and found it begin to rive or chop (as the ground doth in summer with heat of the sun). At 9 of the clock I did set it in again and did a little increase the fire.

The 26 day I did take it out, and found the chops increased in number triple, and did set it in again at 9 of the clock in the forenoon &c.

The 30 day taken out and found the chops increased and then I did set it in again at 10 a clock in the forenoon &c.

KEY TO SYMBOLS

Days of the week

☽	Monday	♀	Friday
☿	Tuesday	♄	Saturday

Planets and astrology

♄	Saturn	△	Trine (30°)
♃	Jupiter	⚹	Sextile (60°)*
○-ϵ, ♂	Mars	□	Quartile (90°)
⊙	Sun	♉	Taurus
♀	Venus	♋	Cancer
☿	Mercury	♌	Leo
☽	Moon	♎	Libra
☍	Opposition	♐	Sagittarius
☌	Conjunction	♓	Pisces

Personal life

Δ	John Dee	⊕	Pars fortunae; money
Ψ	Queen Elizabeth	☿	Messengers (?)
+ϵ	Sexual intercourse (from the symbols for Venus and Mars)	¤	Daytime
		≈≈	Menstruation

Alchemy and science

☿	Transmutation, mercury	☽	Silver
♀	Copper	⊙	Gold
♄	Lead	≈≈	Liquid, water
*	Sal ammoniac*	□	Earth

*Dee used the symbols for sal ammoniac and a sextile aspect interchangeably.

GLOSSARY

AMARITUDO (Lat): grief, bitterness.

A MERIDIE (Lat): from midday, i.e. in the afternoon or evening.

ANGEL, ANGELOTTI (monetary): gold coin bearing the figure of the Archangel Michael killing a dragon.

ANIMAL (alchemical) (n): volatile preparation of an element; (adj) animated, rendered volatile. Some alchemists drew a distinction between the 'animal stone' and the 'mineral stone' (not in OED).

ANSWER (monetary) (v): to repay.

APPERTAINING (adj): appropriate.

AQUAFORTIS: nitric acid.

ARREST: to accost.

ASSEMBLY, UNLAWFUL: 'the company of three persons (or more) gathered together to do . . . an unlawful act' (Lambarde W, *Eirenarcha*, 1581).

ATHANOR: alchemical furnace.

ATTACH: to arrest by authority of a writ of attachment.

AVOID: to retreat, leave.

BAGGAGE: worthless person.

BALNEUM (Lat): warming bath or basin of sand, water or ashes, used in alchemy.

BASTINADO: cudgelling; a blow with a cudgel.

BEMISH: Bohemian (not in OED).

BLACK: dark-haired or complexioned.

BLY: appearance.

BOARD (n): table.

BOLT OUT: to find.

BOOT-HOSE: overstockings designed to protect stockings from damage when worn with boots. The top would be turned down over the boot (not in OED).

BOYER: Flemish sloop.

BRAG (n): braggart.

BUSKIN: thick-soled boot, typically worn by actors in classical tragedy.

CALX: powder produced by burning a mineral or metal.

CAPCASE: chest or travelling-case.

CAPITAINATE: prefect, officer.

CAST (n): forecast (e.g. by divination).

CERTIFY: to inform.

CHANDRY: place where candles are kept.

CHIRURGIEN: surgeon.

CHOP (n): fissure, crack; (v) to break open in clefts.

CHURCH (v): to receive a woman into church after she has given birth safely. Churching was a ritual of purification after a period of seclusion and sexual abstinence.

COLLATION: discourse.

COMMUNICATE: to take holy communion.

COMPOUND (v): to settle, come to terms with.

CONCLUSION: problem, proposition.

COR LEONIS (Lat): one of the brightest and most influential fixed stars in the firmament. In astrology it represents honour and glory but with ultimate disgrace (not in OED).

COSEN (v): to deceive.
COSENER: impostor, deceiver.
COURT DAY: day on which a court (royal or legal) is held.
COURT LEET: local criminal court.
COVENANT PENNY: money paid to secure a bargain (OED: Δ only).
CREATURE: spiritual being.
CRICKLING (n): soft crackling sound (OED: Δ only).
CROSS (v): to erase.
CUBIT: measure of length (the length of the forearm).
CUCURBIT: lower part of an alchemical still.
CUMBER (n): burden or danger; (v) to trouble.
CURSY: courtesy; curtsy.
CUSP: beginning or edge of a horoscopic house.
DEAL (v): to work, take action.
DESCENSION: continuation of one's line.
DESCRIBE: to mark out, map.
DESTROY: to kill; to destroy oneself: to commit suicide.
DIALLING: science of measuring time.
DISORDER: misdemeanour.
DOLLAR: silver coin (from the German *thaler* or *Joachimsthaler*—named after the silver mines at Joachimsthal or Jáchymov in western Bohemia. Dee estimated in his 'Compendious Rehearsal' that there were 5 dollars to the pound).
DONUM DEI (Lat): part of the alchemical process that was God-given and not accessible to human understanding. Dee sometimes used it to refer to Edward Kelly's magical red powder.
DRAM: eighth of an ounce.
DRINK PENNY: tip (cf Fr *pourboire*).
DURE: to last.
ENGROSS: to write out in legal form.
EPHEMERIDES: almanac giving astronomical data, including the daily configurations of the heavenly bodies, for years or decades in advance.
EQUINOCTIAL: equator (terrestrial or celestial).
EXPLORATOR: one employed to collect information; a spy.
FAMILY: servants of a house.
FEMINE: feminine.
FERE (Lat): nearly, about.
FIEND: the Devil.
FIRST-FRUITS: payment to the Crown of the first year's income from an ecclesiastical living.
FIX (adj): not volatile; (v) to deprive of volatility.
FLY-BOAT: fast-sailing boat.
FŒTIVE: pregnant.
FOIN: thrust.
FOISTLY: stealthily (not in OED).
FORM (n): bench.
FUNDAMENT: buttocks.
GARD: ornamental trimming on clothing.
GHOSTLY: spiritual.
GIRD (n): gibe, sharp remark.
GLASS-HOUSE: building where glass is made.
GLYSTER: purgative.
GRAVING: engraving.
GRISELY: horribly, so as to inspire terror.
GYRNING: snarling.
HABERDINE: cod (usually dried).
HALT (adj): lame.
HANDFUL: a measure of four inches.
HAND LABOUR: manual labour.
HARLES (colloquial) (n): troubles.
HEMITRITEAN (medical): combining the symptoms of a quotidian and a tertian fever.
HOF RATE CAMER (Ger): exchequer

house.

HOY: small boat for carrying passengers and/or goods along the coast.

HOYSE (v): to hoist.

HUMOUR (n): one of the main fluids of the body.

HYPERICON, OIL OF: herbal remedy obtained from the St John's wort.

ILLUDER: deceiver.

IMMEDIATELY: without mediation.

KEEPER: overseer.

KIRTLE: skirt or outer petticoat.

KNOT: flower-bed.

LAMIN: thin plate of metal used as a charm.

LENITY: mercy, gentleness.

LIGHT: enlightenment, revelation.

LIGHTEN: to flash with lightning.

LIGHTENED: enlightened.

LIKING: condition.

LING: type of fish, often salted or dried.

LIST (v): to wish, choose.

LIST (n): ornamental trimming on clothing; strip of cloth.

LOAD: 40 bushels (of corn); 50 cubic feet (of wood).

MAGNES STONE: magnet.

MAIDEN: maidservant.

MAKE: to fasten.

MALE (n): luggage (cf Fr *malle*).

MANE (Lat): in the morning.

MATRIX: womb. Paracelsus also described the four classical elements as matrices: the wombs in which everything is generated.

MEYNY (n): a menial, servant.

MINUTE (astronomical) (n): one sixtieth of a degree.

MONUMENT: written record.

NATIVE (n): one born under a particular planet or sign mentioned.

NOBLE (monetary): gold coin.

NOCTE (Lat): at night.

NOLO (Lat): I do not want, refuse.

NUNCIO, NUNTIUS (Lat): papal ambassador.

OASE: wet mud or slime.

OCCASUS (Lat): setting (of sun).

ORATORY: small private chapel.

ORTUS (Lat): rising (of sun).

OVERPLUS: extra.

OVERTHWARTLY: adversely (for emphasis: 'cross overthwartly').

PAULO (Lat): a little.

PAYNIM: pagan.

PECK: two gallons (of dry goods, e.g. wheat—equivalent to about 15 lb in weight).

PHILOSOPHER: one skilled in a specialised or occult science; an alchemist.

PHILOSOPHERS' STONE: substance with the power to change base metals into gold or silver, and sometimes with curative powers as well.

PISTOLET: European gold coin; double pistolet: doubloon.

PITH: substance, meaning; to powder the pith: to take with a pinch of salt (not in OED).

PLAT (n): plan.

PLIGHTS (n): pleats.

PRESENTLY: at once.

QUICKEN: to reach the stage of pregnancy at which the fetus can be felt; to inspire.

QUOTIDIAN: ague with a paroxysm every day.

RADIX: basis of an astrological calculation determined by the position of a particular planet.

RAMMER: pestle or other ramming instrument used in chemical experiments.

RATHAUS (Ger): town hall.

RECOGNISANCE: legal obligation.

REHEARSAL: account or prepared statement.

REST (v): to arrest; to be arrested.

RETROGRADATION: apparent backward movement of a planet in relation to other heavenly bodies.

RISING: time or place of a heavenly body appearing above the horizon.

RITTER-STOVE (Ger): guard-chamber or chamber of presence.

RIVE (v): to crack.

ROUT (n): 'disordered assembly of three or more persons, moving forward to commit by force an unlawful act' (Lambarde W, *Eirenarcha*, 1581).

RUTTER: navigational guide to routes, compass courses, tides and soundings.

RYALL: English gold coin.

SALT-PETRE, OIL OF: petroleum.

SARCENET, SARCENT: silk cloth.

SCHOOL-POINT: point taught or debated in the schools.

SCUTE (n): flat-bottomed Dutch river-boat.

SECUNDINE: afterbirth.

SEELY: innocent, helpless, deserving of pity.

SERICON: undefined alchemical substance.

SHAPE (v): to declare.

SHIFT (n): effort.

SHOW-STONE: crystal ball.

SHRICH: shriek.

SIMPLE (n): medicine with only one constituent; a herbal remedy.

SKRYER: one who descries visions (e.g. seen in a crystal ball) (OED: Δ).

SNUFF, TO TAKE: to take offence.

SOWND (v): to swoon.

SPANGED: spangled, flecked.

SPECULUM: mirror.

STANDING BOOK: book with a spine, able to stand vertically.

STANDISH: writing-stand.

STATUTE STAPLE: bond giving the creditor rights against the debtor upon non-payment.

STILO NOVO (Lat): by the Gregorian (new-style) calendar.

STILO VETERI (Lat): by the Julian (old-style) calendar.

STONE: crystal ball.

STOVE: heated sitting-room or bedroom.

STRANGURY: urinary disease.

STRANG: strong *or* strange.

SUBITO (Lat): suddenly, unexpectedly.

SUFFRINE, SUFFRON (monetary): sovereign.

SURRENDER: to give up a property before the expiry of the lease.

TERTIAN: ague characterised by a paroxysm every third day.

TEYM: to pour out (a molten metal, e.g. silver) into a mould.

THRETE (v): to quarrel.

TILT-BOAT: large rowing-boat covered by a tilt or awning.

TRAVAIL: travel; work.

UNDERSTAND, TO: namely (OED: Δ only).

USE (v): to treat.

VAYWODA: eastern European prince, nobleman or dignitary.

WAMBLING (n): nausea.

WARNING (n): notice.

WETE: to know.

WHERRY: light rowing-boat.

WRITHEN: twisted, contorted.

YERN: iron.

ZELY: foolishly, pathetically.

GAZETTEER

PLACE-NAMES SPELT *in the same way in the text as in a modern atlas have generally been omitted.*

ATLANTIS: Dee's term for the American continent.

BEAME/BEHEM: Bohemia, now a part of the Czech Republic. 'East it extendeth to Moravia and Silesia, and west to Bavaria. Austria bordereth to the south, as Saxony and Misnia do northward.' (Ortelius A, *Theatrum Orbis Terrarum*, p. 60.)

BETHLEHEM: the Betlémská area of central Prague, around Betlémská kaple.

BRAINFORD: Brentford, Middlesex.

BREME: Bremen, Germany's oldest port and one of the most affluent cities in sixteenth-century Europe.

BRESSEL/WRATISLAVIA: Bratislava, now the capital of the Slovak Republic. In the autumn of 1563 Dee met the Emperor Maximilian II here, and presented him with a manuscript of his *Monas Hieroglyphica*.

BRIEL: Brielle, at the mouth of the Brielsche Maas River in the Netherlands. The first place recaptured from the Spaniards in 1572, it was handed over to the English in 1585 and remained in their possession until 1616.

CARLS BATH: the spa town of Karlovy Vary (Carlsbad), Czech Republic.

COTSALL PLAIN: the Cotswolds, central southern England.

CRACOW/CRACOVIA: Kraków, southern Poland. In the sixteenth century it was a cosmopolitan city and a centre of learning; Copernicus was a student here. The Bernardine church and the thirteenth-century Franciscan church can still be seen, but the fourteenth-century town hall was demolished (except for its tower) in the 1820s.

CRUMLAW: Cesky Krumlov, the official home of the Rosenbergs, 40 kilometres south-west of Trebon. Its twelfth-century castle was rebuilt in the sixteenth century.

DANSK/DANTZIG: Gdansk, Poland.

DAYNTRY: the market town of Daventry, Northamptonshire. By road today it is about eight miles from Grandborough —twice Dee's estimate.

DUDDLEBURY: Dudleston, Shropshire, within a mile of the River Dee.

DUNNINGLEY: now absorbed into Leeds, the village of Dunningley was in the West Riding of Yorkshire, three miles north-east of Dewsbury.

EGRE: Cheb, Bohemia, now in the Czech Republic ('Eger' in German). The cartographer Abraham Ortelius described it as 'the warehouse or principal mart-town of the Bohemias' (*Theatrum Orbis Terrarum*, p. 60).

ELBOGEN: Loket, western Bohemia, Czech Republic.

ESTOTILAND: Mercator's world map of 1569 shows Estotiland as a part of the North American mainland, while in Ortelius' *Theatrum Orbis Terrarum* it is shown as an island between Greenland and Canada. The Italian geographer Nicolo Zeno claimed that his forbears had discovered it in the late fourteenth century, and found it a place of woods, grain crops and primitive inhabitants.

FRISELAND: an imaginary island in the North Atlantic. As late as the nineteenth century its identity was still being debated by serious geographers like Alexander von Humboldt. (Karrow RW, *Mapmakers of the Sixteenth Century and their Maps*; Chicago, 1993.) Dee's theory that it had been conquered by King Arthur formed the basis for his extravagant claims for Queen Elizabeth's titles to lands across the Atlantic (see Clulee NH, *John Dee's Natural Philosophy*, p. 182). However, one should be aware that Dee sometimes used the same name to refer to Friesland in the Low Countries.

FURE/FUREDEN: Neuhaus, west of Freiburg on the mouth of the Elbe.

GLOTZ: Klodzko or Glatz, Lower Silesia, now in Poland. Its church and castle date from the fifteenth century.

GREENSTEDE: East Grinstead, Sussex.

HOCHELAGA: the area now covered by modern Montreal, from the name of the former Native American village on which the city is built. Jacques Cartier (1491–1557), who described it on his visit of 1535–6, came up with the name 'Mont Réal' (Schwartz SI, Ehrenberg RE, *The Mapping of America*, pp. 53, 64; New York, 1980).

KAISER RUDOLF STADT: Rudolfov, founded as a centre for mining, between Ceské Budejovice (Budweis) and Trebon in the Czech Republic.

KAMNITZ: Chemnitz (also formerly Karl-Marx-Stadt) in Saxony, east central Germany.

LASKO TOWN: Lask, 15 kilometres south-west of Lodz, central Poland.

LEE: Leigh-on-Sea, Essex.

LEIGHLIN: Leighlinbridge, County Carlow, Eire.

LIMBURG/NIMBURGE: Nymburk, Czech Republic.

LIVONIA: an area of the Baltic coast comprising the southern part of present Estonia and the northern part of Latvia. It had been ruled from the thirteenth century by the Livonian Knights, and when the Order was dissolved in 1561 it was contested by Poland, Lithuania, Russia and Sweden.

LONG LEDNAM: Leadenham, Lincolnshire; one of John Dee's parsonages, granted in 1553.

MAURETANIA: 'As men sail into our sea,' wrote the Latin geographer Pomponius Mela, 'Spain is on the left hand, and Mauretania on the right' (*Pomponius Mela the Cartographer, Concerning the Situation of the World*, trans. Golding A; London, 1585). Corresponding to the northern part of modern Morocco and the north-western part of modern Algeria, therefore, ancient Mauretania was not the same as modern Mauritania.

MORTIMERS CLYBERY: Cleobury Mortimer, Shropshire.

MORTLAKE: in Dee's time, Mortlake was a fashionable residential village on the River Thames, to the south-west of London. Writing at the end of the eighteenth century, the topographer

Daniel Lysons stated that 'the house where Dr Dee lived is now the property of Richard Godman Temple Esq. as appears by a survey of Mortlake taken A.D. 1617, where it is called an ancient house. It was most probably built in the reign of Henry VII. An old room ornamented with red and white roses existed a few years ago.' (*The Environs of London*, vol. 1; London, 1792.)

MUSCOVY: the cartographer Abraham Ortelius defined it as 'the Empire of the Grand Duke of Muscovia, . . . bounded on the north by the frozen sea; on the east, upon the Tartars; on the south, upon the Turks and Polanders; on the west, it abutteth upon Lithuania and Sweden.' (Ortelius A, *Theatrum Orbis Terrarum*, p. 104.)

NANGLE: Angle, Pembrokeshire, Wales.

NEWHOUSE: Jindrichuv Hradec, 20 kilometres north-east of Trebon.

NOROMBEGA: approximately the New England/New York area of North America. The name comes from an Abnaki Indian word meaning quiet waters between two rapids. (Schwartz SI, Ehrenberg RE, *The Mapping of America*, pp. 43, 83; New York, 1980.)

OPPEN: Apen, 70 kilometres west of Bremen, Germany.

OSTARHOLD: Osterholz-Scharmbeck, north of Bremen.

OVER KINGESHAM: Kinsham, two miles east of Presteigne on the Welsh border.

PETRCOW: Piotrków Trybunalski, 40 kilometres south-east of Lodz, Poland.

PLATZ: Straz nad Nezarkou, between Trebon and Jindrichuv Hradec, Czech Republic.

POLONIA: Poland.

QUINSAY: the port of Hangzhou, in the Chinese province of Zhejiang.

REGIUS MONS: Kaliningrad in the Russian Federation; formerly Königsberg ('King's Mountain'), East Prussia.

REICHSTEIN/REICHENSTEIN: Zloty Stok on the southern Polish border, between Klodzko and Nysa. One of William of Rosenberg's alchemical laboratories operated in the castle there, and the town is still a centre for chemical works. The village of Laski is a kilometre or so away.

RHAUDNITZ: Roudnice nad Labem, north central Bohemia, Czech Republic. Its castle dates back to 1350.

ST JULIANS/ST GILLIAN: Sir William Herbert's estate in Monmouthshire, between Caerleon and Newport.

SCHOLNIO: Simleul-Silvaniei or Szilágysomlyó, Transylvania, now in north-western Rumania. The ruins of the sixteenth-century fortress are still visible.

SIRADIA: Sieradz, a small town in Lodz Province, central Poland.

SNEDGREENE: Snead, Powys, Wales.

STOPFORD: Stockport, one of the eight ancient baronies of Cheshire.

STYK-HUSEN. Stickhausen-Velde, Ostfriesland, Germany.

TERGOWD: Gouda, the Netherlands.

THELMORE: the name of this parish, between the parishes of Manchester, Oldham and Prestwich, had died out by the nineteenth century, despite Dee's best efforts to mark its boundaries.

THISTELLWORTH: Isleworth in Greater London; Queen Elizabeth often stayed at Syon House here.

TREBON/TREBONA: a town in southern Bohemia, in the Czech Republic (Ger: Wittingau). The Rosenberg family built the castle and established the town's importance as a centre of carp fishing. The castle passed into the hands of the Schwarzenbergs, a powerful Austrian family, in 1660.

VALKENAW: Sokolov, western Bohemia, Czech Republic.

VAYGATZ: Vaigat, an island in the Arctic Ocean a strait in western Greenland.

VINEW CITY: Uniejow, Poznan Province, Poland, on the River Warta.

WERAM: Weaverham, Cheshire.

WESTER EMB: the narrow strait east of the Frisian island of Borkum.

WILD WENLOCK: Much Wenlock, Shropshire.

WRATISLAVIA: *see* Bressel.

WYCKAM: High Wycombe, Buckinghamshire.

BIOGRAPHICAL GUIDE

OVER SIX HUNDRED *people are referred to in John Dee's diaries, from the most eminent figures of his day to those about whom nothing is known except what these pages tell us. The following is a guide to some of the more notable characters.*

Dee often used different versions of the same surname. For the text of the diary I have chosen one of his spellings and stuck to it. Each entry below appears under that chosen spelling, which is not necessarily the one most customary today. Peers are entered under either the family name or the title, whichever makes for easier identification: i.e. whichever was ordinarily used by Dee.

ALASKI, ALBERT. *See* LASKI, ALBERT.

ALENÇON, FRANÇOIS, DUKE OF (1554–1584). Elizabeth I's 'Frog Prince' and one of her favourite suitors. Between 1579 and 1582 the question of whether Elizabeth would marry 'Monsieur' became one of the most pressing matters of state. The prospect of their marriage, however—never popular with the English people—became fraught with political danger when he accepted an invitation from William the Silent to become sovereign of the Protestant states in the Low Countries, to try and break the Spanish stranglehold there.

ANDERSON, SIR EDMUND (1530–1605). Lord chief justice of the court of Common Pleas from 1582. He presided over some of the most contentious trials of the time, including those of Edmund Campion and Sir Walter Raleigh, and was notorious for his harsh treatment of the prisoners. Dee's visit in May 1592 may have been in connection with the trial of Sir John Perrot.

ASHLEY, ANTHONY (1551–1628). Clerk of the privy council and author of *The Mariner's Mirror of Navigation* (1588); knighted in 1596 for his role in the attack on Cadiz, undertaken to prevent Spain from building a new Armada. His wife Jane had survived a serious illness earlier in the year that the family came to stay with Dee; Ashley had written to Lord Burghley saying that she was 'in danger of death'.

AWBREY [AUBREY], WILLIAM (1529–1595). Civil lawyer and politician. His great-grandson, the antiquary John Aubrey, wrote a brief account of his life in which he noted that 'the learned John Dee was his great friend and kinsman, as I find by letters between them.' His wife was Wilgiford Williams, 'whom he married

very young, as a maiden, and enjoyed to his death'. John Aubrey added that 'the figure in his monument at St Paul's is not like him; it is too big.'

AYLMER, JOHN (1521–1594). Bishop of London from 1577. He was notorious for his hatred of puritans, and was said to enjoy irritating them by playing bowls on Sunday. His biographer John Strype (*Historical Collections of the Life and Acts of . . . John Aylmer*; London, 1701) described him as 'bold, free in speech, stout in words', with 'a quick and somewhat hasty spirit'. In November 1581 the Queen was told of 'great disorders in Essex, a considerable part of his diocese; and that the ministers there in their several churches had ways and forms of their own, all different from the appointed service.' Although Strype ostensibly set out to discount the numerous slanders against the bishop, he devoted much of his book to repeating them.

BARNES [BARNE], GEORGE (d.1593). The son of a former lord mayor of London and founder member of the Muscovy Company, he himself became a governor of the Muscovy Company in 1580 and lord mayor six years later. He was knighted (also like his father) in 1587.

BEALE, ROBERT (1541–1601). Antiquary, member of parliament and diplomat. Having read the death warrant to Mary Queen of Scots, and written an eye-witness account of her execution, he was later to complain that his role in the affair had blighted his career and made his name 'odious to the whole world'. His wife Edith was Sir Francis Walsingham's sister-in-law.

BEDFORD, FRANCIS RUSSELL, SECOND EARL OF (c.1527–1585). Politician and diplomat. He was Francis Drake's godfather, and may have visited Dee in 1577 in connection with Drake's voyage of circumnavigation that began later the same year. He was the father of John, Lord Russell, and of the Countesses of Warwick and Cumberland.

BELLINGHAM, EDWARD (c.1545–1605). Justice of the peace from about 1573, and later a member of parliament; his house in Putney was near Dee's.

BLUNT [BLOUNT], CHARLES (1563–1606). Soldier and favourite of Queen Elizabeth; he fought at Zutphen with Sir Philip Sydney. Later in Ireland he succeeded in crushing Tyrone, where the Earl of Essex had failed. He became the eighth Lord Mountjoy in 1594, after the death of his brother William.

BLUNT [BLOUNT], SIR MICHAEL (c.1529–1609). Lord lieutenant of the Tower of London from 1590 before he was himself imprisoned there in 1595–6. He was a distant cousin of Charles Blunt, Lord Mountjoy, and laid an unsuccessful claim to the barony on the latter's death.

BODINUS [BODIN], JOANNES [JEAN] (1520?–1596). French antiquarian and political economist; like Dee, he was 'a strong believer in astrology and the reality of the spirit world, deeply influenced by Neoplatonic mysticism and the magic of numbers' (Evans RJW, *Rudolf II and his World,* p. 17). He visited England in 1581 as secretary to the Duke of Alençon. He was the first man to perceive that the discovery of vast new sources of silver and gold in South and Central America had led to rampant inflation in Europe.

BRAGDEN, EDWARD (d.1625). Matriculated at Christ's College, Cambridge, in 1569. His father-in-law Mr Eton failed to install him as incumbent of Upton upon Severn; instead he remained rector of St Michael's in Wood Street, London, from 1580 until his death.

BROGRAVE, JOHN (1538–1613). Lawyer, who in 1577 had been described as 'very learned, poor, smally practised, worthy of great practice'. Success came to him almost immediately afterwards; he became attorney of the Duchy of Lancaster in 1580, and was member of parliament for Boroughbridge when Dee met him in 1596.

BROMLEY, SIR THOMAS (1530–1587). Lord chancellor from 1579. Studious and grave but also outspoken, he opposed the suggested marriage between Elizabeth and Alençon. In 1581 Sir Francis Drake courted his favour with 800 dollars' worth of gold plundered from the Spanish. It is not known which of Bromley's four sons Dee met in December of the same year.

BUCKHURST, THOMAS SACKVILLE, FIRST BARON (1536–1608). Privy councillor, diplomat and favourite of Queen Elizabeth. With Thomas Norton he co-wrote *Gorboduc*, which was acted before the Queen in 1562, and which has been called the earliest English tragedy. In 1599 he became lord treasurer after the death of Burghley.

BURGHLEY, WILLIAM CECIL, FIRST BARON (1520–1598). Elizabeth I's chief secretary of state (from 1558) and lord treasurer (from 1572). Dee was introduced to him in 1551, when Cecil was a junior secretary of state to Edward VI. The meeting resulted in Dee being granted a pension, and Dee subsequently regarded Cecil as his natural patron: asking for money and support in February 1563, and a further annual pension of £200 in October 1574. When Burghley (as a political realist) failed to respond enthusiastically to Dee's plans for imperial expansion, Dee took offence and felt that he was being marginalised at court.

BURROW [BOROUGH/BURROUGH], WILLIAM (1536–1599). Navigator and explorer who first sailed to Russia at the age of sixteen. In 1579 he was involved in a dispute with Michael Lok over a ship that the latter had bought for Frobisher's third voyage; Lok was thrown into the Fleet Prison. By 1583 Burrow was controller of the navy, and involved in hunting down pirates, ten of whom were hanged in August of that year—the month that he apparently snubbed Dee. Hakluyt's *Principal Voyages of the English Nation* contains extensive references to him.

BYRON, SIR JOHN (d.1603). Landowner in Lancashire and Nottinghamshire; sheriff of Lancashire in 1572 and 1581. His son, also John (d.1622), was knighted in 1603.

CAESAR, JULIUS (1558–1636). Judge of the Admiralty court (after the death of David Lewis) and one of the masters of requests. Dee corresponded with him regularly. Although an unreliable judge, he was popular and humane; Izaak Walton stated that he was kept alive beyond the natural span by the prayers of those he had relieved. He was knighted in 1603.

CAMDEN, WILLIAM (1551–1623). Writer and antiquarian. He began to collect

material for his monumental *Britannia* while in his early twenties, and accepted the post of second master at Westminster School in 1575 in the knowledge that it would leave him time to continue his researches. By the time that Arthur Dee entered Westminster School in 1592, Camden's *Britannia* had gone through three editions in London and one in Frankfurt. From 1593 he devoted his life to travelling and writing. According to John Aubrey he owned a copy of Stadius' *Ephemerides* which, like Dee, he used as a diary.

CANDISH [CAVENDISH], RICHARD (d.1601?) Politician, diplomat and translator of Euclid into English. His memorial in Hornsey church was designed by Margaret, Countess of Cumberland.

CANDISH [CAVENDISH] THOMAS (1560–1592). Circumnavigator and naval adventurer, whose first voyage to the West Indies and Virginia was primarily piratical. He was the third sea-captain to sail around the world (1586–8). On his return he was treated as a hero, and his achievement was celebrated in popular ballads; but he blamed John Davis for the failure of his final voyage, and is said to have died at sea of a broken heart. (See Edwards P, *Last Voyages: Cavendish, Hudson, Ralegh*; Oxford, 1988.)

CAREY, SIR GEORGE (1547–1603). Soldier, shipowner and marshal of the Queen's household. In the year before the launching of the Spanish Armada he was responsible for restoring the defences of the Isle of Wight.

CARTER, OLIVER (1540?–1605). Fellow of Manchester College. A zealous puritan, and author of *An Answer unto Certain Popish Questions and Demands* (1579), he was also extremely suspicious of Dee. He died of the pestilence, and was buried just three days before Jane Dee.

CECIL, ROBERT, FIRST EARL OF SALISBURY (1563–1612). Diplomat who learnt his skill in statecraft from his father, the first Lord Burghley. He acted as secretary to Lord Derby, before becoming secretary of state in 1596. Although reserved and ininspiring, he became one of the most powerful statesmen in the country, and from his father's death in 1598 to his own death in 1612 responsibility for the main burdens of state was his alone. He played a large part in the negotiation of peace with Spain in 1604, and the following year helped to unravel the Gunpowder Plot through his highly efficient secret service. His wife was Lord Cobham's daughter Elizabeth.

CECIL, SIR THOMAS (1542–1623). Soldier, member of parliament and naval volunteer against the Armada. His father, the first Lord Burghley (whom he succeeded in 1598), considered him a great disappointment. His wife was Dorothy (co-heiress of John, Lord Latimer), with whom he had thirteen children.

CECIL, WILLIAM. *See* BURGHLEY, LORD.

CHADERTON, WILLIAM (1540?–1608). Bishop of Lincoln (from 1595) and Dee's predecessor as warden of Manchester College (from 1580). As warden, he had been given responsibility by many of the leading local families to protect their children from the seductions of papists.

CHALONER, SIR THOMAS (1561–1615). Naturalist, scientist and courtier. As

mentioned by Dee, his first wife, Elizabeth, was the daughter of William Fletewood or Fleetwood, recorder of London and (according to John Aubrey) 'a very severe hanger of highwaymen'.

CHETHAM, EDMUND (d.1603). High master of Manchester Grammar School and brother of Humphrey Chetham, founder of the Chetham Hospital and Library.

CHRISTOPHERSON, JOHN (d.1558). A near-contemporary of Dee's at St John's College, Cambridge; like Dee he was one of the original Fellows of Trinity College. He became Bishop of Chichester in 1557, and according to Thomas Fuller 'scarce was he warm in his bishopric, when he fell a-burning the poor martyrs: ten in one fire at Lewes, and seventeen others at several times in sundry places.' On Elizabeth I's accession he was sent to prison, where he died a month later.

CLINTON, EDWARD FIENNES DE, NINTH LORD CLINTON AND SAYE (1512–1585). Lord high admiral and confidant of Lord Burghley. His wife Elizabeth had been Henry VIII's mistress and was the mother of the king's illegitimate son, Henry Fitzroy, Duke of Richmond. Jane Fromonds was in her retinue at court.

COBHAM, WILLIAM BROOKE, SEVENTH BARON (d.1597). Diplomat and lord chamberlain of the Queen's household. His wife was Frances, daughter of Sir John Newton.

COOK [COKE], ROGER (b.1552). Dee's alchemical assistant from 1567 to 1581. He returned to Dee's service briefly in 1600, but by 1606 was working for the 'Wizard Earl' of Northumberland, and may have been employed as an alchemical assistant at the court of Rudolph II up to the Emperor's death in 1612. (Roberts J, Watson AG, *John Dee's Library Catalogue*, p. 43.)

CRADOCKE [CRADOCK], EDWARD. Alchemist and Oxford professor, most of whose writings concerned his search for the philosophers' stone.

CROFT, LADY. Daughter of Edward Blount and godmother of Katharin Dee. Her husband, Sir James Croft (c.1518–1590), had been lord deputy of Ireland and governor of Berwick, but by the early 1580s was as desperate for patronage as Dee was. Having already been sent to the Tower under Queen Mary, he was imprisoned there again by Lord Burghley on conspiracy charges. Croft believed that the Earl of Leicester was behind the charges, and his son Edward (by his first wife) employed a London sorcerer named John Smith to kill him by magic. When Leicester died in September 1588, Edward Croft and John Smith were sent for trial, but the charges were dismissed.

CUMBERLAND, COUNTESS OF [LADY MARGARET CLIFFORD] (1560–1616). Daughter of Francis Russell, second Earl of Bedford, and younger sister of the Countess of Warwick. She married George Clifford, Earl of Cumberland, in 1577. She spent much of her later life fighting for her daughter Anne's right to succeed to the family estates. Edmund Spenser dedicated his 'Four Hymns' (in praise of love and beauty) to her and her sister.

CURTZ [KURTZ/KURZ VON SENFTENAU], JAKOB (d.1594). Scholar, imperial councillor and later Rudolph II's vice-chancellor. C.H. Josten ('An unknown chapter in the life of John Dee', p. 236) presents evidence that Curtz was instrumental in

obtaining a doctorate for Dee (the only one he was ever awarded) from the University of Prague.

DAMPORT [DAVENPORT], HUMPHRY (c.1566–1645). Member of parliament for Brackley in 1589; he moved to Manchester in 1597 and was later knighted and created lord chief baron of the Exchequer. He was still an MP at the start of the troubles that led to the Civil War, and was impeached by the Long Parliament in 1641, though the proceedings were allowed to drop.

DAVIS [DAVIES, DAVYES], JOHN (c.1552–1605). Navigator. His exact date of birth is not known but in 1568 Dee and an assistant (W.EM) 'elicited by magic' the date of 3 May 1552 (Bodleian Library, Ashmole MS 423, f. 294). Davis himself may have been actively interested in the spirit world: a document in the British Library (Additional MS 36674, ff. 58–62), dated 24 February 1567, describes some visions seen by a skryer of this name, and his master 'HG', who was possibly Humfrey Gilbert. He made three voyages to discover a north-west passage to the orient, and established that Greenland is separate from America. However, a voyage to the South Seas (1591–3) ended in failure, his colleague Thomas Candish claiming that Davis had fatally deserted him. Davis returned to England (having provisioned his ship with 14,000 dried penguins), to find that his wife Faith had taken a lover, a forger named Milburne (described by Sir Walter Raleigh as 'a fugitive and dissolute person'), who tried to discredit Davis to protect himself from his revenge. (Faith Davis may have been the 'errant strumpet' referred to by Dee on 18 October 1579.) Although historians such as Geoffrey Elton and Christopher Morris have stated that his reputation remained untainted, he seems to have been one of the principal despoilers of John Dee's library; almost every page of Dee's meticulous library catalogue contains the words 'Jo. Davis spoyle' against one or more books (Roberts J, Watson AG, *John Dee's Library Catalogue*). On his final voyage, to the East Indies, he was hacked to death by Japanese pirates.

DAY, WILLIAM (1529–1596). Chancellor of St Paul's Cathedral (a position which Dee hoped to succeed him in) and bishop of Winchester from the end of 1595. He was a zealous puritan, and as provost of Eton (1562–1595) he had devoted much time and effort to destroying all vestiges of the unreformed faith in the college chapel. The destruction of the rood screen alone had taken three weeks.

DEE, ARTHUR (1579–1651). Eldest son of John and Jane Dee; he became a successful physician, serving first the Tsar of Russia and then King Charles I. Elias Ashmole translated his mystical work *Fasciculus Chemicus* and was gratified to receive a letter from Arthur Dee, in retirement in Norwich, expressing his amazement 'that you or any man should take the pains to translate any book of that nature into English, for the art is vilified too much already by scholars that daily deride it.' (Josten CH, *Elias Ashmole*, p. 505. See also Figurovski NA, 'The alchemist and physician Arthur Dee [Artemii Ivanovich Dii].' *Ambix* 13, 35–51, 1965.)

DEE, JANE (1555–1605). Born Jane Fromonds or Fromond at Cheam on 22 April 1555; she was a lady-in-waiting at Queen Elizabeth's court before becoming John

Dee's second or third wife in 1578. Dee described her as 'testy and fretting', and she was often outspoken in her criticism of her husband's colleagues; but the only known document that is possibly in her own handwriting, the letter she wrote to Dee in February 1587, is poignantly uncomplicated and loving. She was the mother of Arthur (1579–1651), Katharin (b.1581), Rowland (b.1582), Michael (1585–1594), Theodore (conceived during the marital cross-matching, and born in 1588), Madimia (b.1590, and named after the spirit who delivered the doctrine of cross-matching), Francys (b.1592) and Margaret (b.1595). She died of the plague (which may also have killed Rowland, Madimia and Margaret) and was buried in the Collegiate Church of Manchester on 23 March 1605.

DEE, JOHN (1527–1609). Alchemist, mystic, book-collector, astrologer, mathematician and pioneering advocate of the British Empire, John Dee was born on Saturday 13 July 1527, to Johanna and Rowland Dee. His father was a gentleman sewer (not server, as sometimes stated) at the court of King Henry VIII; Dee also claimed to be descended from Roderick the Great, Prince of all Wales, as well as from King Arthur. At the age of fifteen he was sent to St John's College, Cambridge, where (according to his own account) he studied for eighteen hours a day. He became a Fellow of the newly founded Trinity College, and gained his lifelong reputation as a sorcerer after devising some special effects for a production of Aristophanes. In 1548, on his second trip to the Continent, he became a student at Louvain in the Low Countries; two years later in Paris he delivered a series of lectures on Euclid, in front of so many listeners 'that the mathematical schools could not hold them; for many were fain, without the schools at the windows, to be auditors and spectators, as they best could help themselves thereto' ('Compendious Rehearsal'). On returning to England he was introduced to King Edward VI and given an annual pension of a hundred crowns, which he exchanged for the living of Upton upon Severn in Worcestershire; he also became rector of Long Leadenham, Lincolnshire, later the same year. On the accession of Queen Mary he was imprisoned on suspicion of trying to kill her 'by enchantments'. One of his cellmates, the Protestant Barthlet Green, was burnt at the stake in 1556. Dee, however, was pardoned; and on Mary's death he found himself in favour with the new queen, Elizabeth. With his huge library, eventually amounting to at least 2000 books and 200 manuscripts (many of them saved from destruction after the dissolution of the monasteries), he became revered as one of the most learned men in the country. Over the next two decades he wrote all his most important books, including the *Propædeumata Aphoristica* (a collection of observations on astrology and astronomy, 1558), the mystical *Monas Hieroglyphica* (1564), his 'Mathematical Preface' to Euclid's *Elements of Geometry* (1570), and his contribution to England's imperial ambitions, *General and Rare Memorials Pertaining to the Perfect Art of Navigation* (1577). He also wrote a tract on the reform of the calendar, which he claimed occupied his attention so much in 1582 that he missed the deadline for renewing the licences for his parsonages. This sudden loss

of income was one of the factors that led him to seek the patronage of a succession of foreign princes from 1583 to 1589: Prince Albert Laski and King Stephen Bathory in Poland, and the Emperor Rudolph II and William of Rosenberg in Bohemia. However, during these years he was driven principally by his belief that he was following the wishes of God and the angels, who were communicating to him through his seer Edward Kelly. On finally returning to England he found that his library had been despoiled by various former friends who had helped themselves to many of his most treasured books and possessions; he spent the next few years trying to restore them and seeking paid employment. His appointment as warden of Manchester College, in 1595, ended his influence at court. On one of the few occasions that he returned, in June 1604, it was to present a petition to King James I in an attempt to dispel his reputation as a sorcerer. He asked to be put on trial and executed if found guilty; but James dismissed the petition, and the image of Dee as a reclusive crystal-gazing magician has endured ever since. For John Dee, however, what we would now describe as magic was the crucial link between science and religion. He tested this link to the limits, staking his entire reputation on it; and although he himself was never disillusioned, his career marks the final break between the two in western thought. John Dee died in London on 26 February 1609, and was buried in the chancel of Mortlake Church. The memorial had already vanished by the time John Aubrey went looking for it seventy years later. (Clulee NH, *John Dee's Natural Philosophy*; Dee J, 'Compendious Rehearsal'; French P, *John Dee: The World of an Elizabethan Magus*; Josten CH, *Elias Ashmole*. Although there have been several excellent studies of Dee's work and his times, a full modern biography has yet to be written.)

DEE, KATHARIN (b.1581). Eldest daughter of John and Jane Dee. Legend has cast her in the role of Miranda to Dee's Prospero. According to Elias Ashmole, 'When Doctor Dee lay sick of the sickness whereof he died, his maiden daughter Katherine conveyed away his books unknown to him [to sell them for food] about a fortnight before he died which when he came to understand, it broke his heart.' The notoriously vague John Aubrey stated that she was later 'married in Southwark to a flax-dresser whose name I have forgot.' (Josten CH, *Elias Ashmole*, pp. 1299, 1333.)

DENY [DENNY], EDWARD (c.1547–1600). Godson of King Edward VI. He sailed with his cousins Sir Walter Raleigh and Sir Humfrey Gilbert in 1578. After a stint of privateering he went to Ireland in command of a hundred men; in September 1580 he was complaining bitterly to Walsingham about the country and the people. He entered parliament after returning to England.

DERBY, WILLIAM STANLEY, SIXTH EARL OF (c.1561–1642). Younger brother of Ferdinando Stanley, the fifth earl; he succeeded to the title—and some of the buildings of Manchester College—on his brother's death in 1594. His wife Elizabeth (1575–1627) was the daughter of Edward de Vere, Earl of Oxford. The daughter whose birth Dee recorded in 1595 was probably Catherine, who died in

1609.

DICKONSON, R. Junior constable of Manchester from 1594; senior constable from 1601.

DIGGES, THOMAS (c.1546–1595). One of the foremost mathematicians of his time, he was on the committee which considered Dee's 1583 proposal for the reform of the calendar. As a member of parliament he introduced a motion for the maintenance of the navy, and supported Robert Hitchcok's plan for setting the nation's idlers to work as fishermen. In 1586 he became muster-master-general of the English forces in the Netherlands.

DITTRECHSTAIN [DIETRICHSTEIN], LADY [MARGUERITE DE CARDONA] (d.1609). Spanish wife of the Emperor Rudolph's preceptor, Lord Adam Dietrichstein (1527–1590), who had been Maximilian II's ambassador in Madrid. She was a distant cousin of Philip II.

DRAKE, SIR FRANCIS (1540–1596). Admiral, circumnavigator and pirate. In 1577, before Drake set off round the world, Dee received visits from many of the principal backers—Francis Walsingham, the Earl of Leicester, Christopher Hatton and Edward Dyer—making it likely that he was involved in planning the voyage.

DUCKETT, SIR LEONEL (d.1590?). Member of parliament and one of the first investors in the slave trade. He raised the subscription for John Hawkins which in 1562 allowed the African Company to be established; like Dee he also backed Martin Frobisher. He owned mines in the north of England and Germany as well as in Devonshire. (Duckett GF, *Duchetiana*; London, 1874.) As lord mayor of London in 1572, he tried to limit the amount of cloth used by the apprentice boys in their trunk-hose, which according to John Aubrey 'made a kind of mutiny among them: and they made this distich on him, viz.: "Good Sir Lionel with your long nose/What have you to do with the prentices' hose?"'

DYER, EDWARD (1543–1607). Poet, diplomat and member of the brilliant circle that included Sir Philip Sydney and Edmund Spenser. He met Dee in or before 1566, became his pupil and remained one of his most loyal friends, although between 1588 and 1591 he was more interested in Edward Kelly—travelling to Bohemia several times to try to lure him back to England. He was knighted in 1596.

EDWARD, ROGER. Friend of Dee's and correspondent on navigational matters.

EGERTON, SIR THOMAS (1540?–1617). Lawyer and politician who became master of the rolls in April 1594, lord keeper after the death of Sir John Puckering, and lord chancellor in 1603. He became one of Elizabeth's most trusted ministers, and took part in the trial of his friend the Earl of Essex after the failure of his rebellion. In 1601 he bought the Harefield estate of Sir Edmund Anderson.

ELIZABETH I, QUEEN OF ENGLAND (1533–1603). Brought up in the reformed faith, Elizabeth was imprisoned for a time (like Dee) during the reign of her sister Mary. On succeeding to the throne in 1558, it was largely her affection for Dee that kept him safe from his many detractors. Dee recorded in his 'Compendious Rehearsal' that at Windsor in 1577 'her most excellent Matie promised unto me great security, against any of her kingdom that would, by reason of any of my

rare studies and philosophical exercises, unduly seek my overthrow.'

ELMESTON, JOHN (b.1557). Kent-born student of Lincoln College, Oxford, who attained his BA in 1582.

EMERY, WILLIAM (b.1568). Dee's retainer. His father may have been the 'W.EM' who 'elicited by magic' the date of John Davis' birth.

ESSEX, COUNTESS OF (d.1632). Frances, daughter of Sir Francis Walsingham and wife of Sir Philip Sydney before secretly marrying Robert Devereux, Earl of Essex, in 1590. Essex was one of the Queen's greatest favourites, and she was furious when she found out.

EVERS [EURE], WILLIAM, LORD (1529–1594). Warden of the middle marches (whose job it was to control disorder on the Scottish borders), captain of Berwick Castle, and one of the commissioners appointed to negotiate with Scotland in 1587. He had at least two sons: Francis (whom Dee met in Leipzig) and Ralph, who also travelled extensively in Europe in the 1580s before succeeding to his father's title.

FITTON, SIR EDWARD (c.1548–1606). Member of parliament, and sheriff of Lancashire in 1591–2. He had been involved in remedying the abuses of Manchester College in 1578.

FLETCHER, RICHARD (1547?–1596). Courtier and ecclesiastic. As dean of Peterborough he had acted as chaplain at the execution of Mary Queen of Scots in 1587, much against her will, and occupied her last moments by haranguing her. As bishop of Bristol (from 1589) and Worcester (from 1593) he spent most of his time at his Chelsea home, and finally persuaded Burghley to give him the bishopric of London instead: although he promptly offended the Queen by his unsuitable second marriage, and was barred from the court and stripped of his episcopal jursidiction. William Camden attributed his early death to his pipe-smoking.

FOSKU [FORTESCUE], JOHN (1533–1607). Scholar and politician. As a distant relation of Queen Elizabeth he was appointed to oversee her studies, and on her accession he was appointed keeper of the Great Wardrobe. He was a long-serving member of parliament who became chancellor of the Exchequer in 1589, and acquired such a large fortune that in 1599 he was able to buy the Oxfordshire town of Burford for £2500. He was knighted in 1592.

FRANKEN [FRANCKEN], CHRISTIAN (d.1595). Heretical writer and former Jesuit, who left the Order in 1578 and spent fifteen years wandering in Bohemia and Transylvania before returning to the Roman faith.

FREMONSHEIM, ANDREAS. Bookseller who came to England from Cologne in 1561. He may have helped Dee prepare his library catalogue.

FROMONDS [FROMOND], JANE. *See* DEE, JANE.

FROMONDS [FROMOND], NICHOLAS. John Dee's brother-in-law. Dee entrusted many of his books and other possessions to his care during his six-year absence in Europe, and also told him to pay off a debt to his bookseller Andreas Fremonsheim. Fromonds refused to pay, causing a bitter dispute which dragged on till April 1592.

GARDNER, ROBERT (1554–1591?) Dee's alchemical assistant following the departure of Roger Cook in 1581.

GERARD, RICHARD (d.1614). Rector of Stockport from 1577 to 1614. In 1598 he was appointed to the commission to enquire about the decay and poor estate of Manchester College.

GERARDE [GERARD], SIR THOMAS (d.1601). One of the leaders (with Sir George Peckham) of the English Catholic group of expansionists. In the early 1570s he had been involved in at least one half-hearted attempt to free Mary Stuart from captivity, and he had to pay a heavy fine after being imprisoned for treason. On 19 April 1582, an informer ('PH') wrote to Lord Burghley: 'There is a muttering among the papists that Sir Humfray Gilbert goeth to seek a new found land, Sir George Peckham, and Sir Thomas Gerard goeth with him. I have heard it said among the papists, that they hope it will prove the best journey for England that was made these 40 years.' (Quoted by Quinn DB, *The Voyages and Colonising Enterprises of Sir Humphrey Gilbert*; London, 1940.)

GERARDT [GERARD], JOHN (1545–1612). Herbalist and superintendent of Lord Burghley's gardens. His *Herball*, published in 1597, was dedicated to Burghley. It contained some of the first published pictures of tobacco and the potato, which Gerard had succeeded in cultivating at Theobalds.

GIFFARD, ROGER (d.1597). President of the Royal College of Physicians, and physician to Elizabeth I.

GILBERT, ADRIAN (1545–1628). Navigator and brother of Sir Humfrey and Sir John Gilbert. He gave his half-brother Sir Walter Raleigh £10 when Raleigh first went to court, and served as his agent for about thirty years. In the summer of 1583 he was given a grant 'to discover and settle the northerly parts of Atlantis, called Novus Orbis, not inhabited or discovered by any Christians hitherto but by him. The said Adrian Gilbert, John Dee, and John Davis to be exempt from all customs, for ever.' (*Calendar of State Papers*, vol. 161, no. 24.) Towards the end of his life he became alchemical assistant to Mary, Countess of Pembroke.

GILBERT, SIR HUMFREY (1537–1583). Navigator and advocate of direct trade with Asia and the native Americans. He was among the first Englishmen to suggest that North America should be colonised, to 'settle there such needy people of our country, which now trouble the common wealth, and through want here at home are enforced to commit outrageous offences, whereby they are daily consumed with the gallows' (quoted by Quinn DB, *The Voyages and Colonising Enterprises of Sir Humphrey Gilbert*; London, 1940). On his second voyage to the New World (which Dee had helped to plan) his flagship the *Delight* was wrecked off Newfoundland, and on the return journey he was drowned when his own ship, the *Squirrel*, sank.

GILBERT, SIR JOHN (b.1536). Naval administrator who subscribed to his brother Humfrey's expeditions, despite his concern that an accident might leave the whole family without an heir.

GORGE [GORGES], SIR THOMAS (1536–1610). Diplomat, courtier and groom of the

Privy Chamber for thirty-one years; he was imprisoned briefly for marrying the first lady of the Bedchamber (whose marriage was in Elizabeth's hands). In September 1586 he escorted Mary Queen of Scots at pistol-point from Chartley Hall to her last place of captivity, Fotheringay Castle. He was one of the commissioners who heard Dee's 'Compendious Rehearsal'.

GRANT, EDWARD (c.1540–1601). Latin poet and headmaster of Westminster School from 1572 to 1593.

GREY, ARTHUR, FOURTEENTH BARON GREY DE WILTON (1536–1593). Soldier. He was disgraced and imprisoned after brutally assaulting Sir John Fortescue, and he saw his subsequent appointment as lord deputy of Ireland as more of a punishment than an honour. He arrived in Dublin in August 1580, with the poet Edmund Spenser as his secretary, and almost immediately had to deal with an invasion of Italian and Spanish forces at Smerwick. Together with the Earl of Ormond he forced their surrender and laid waste the region to prevent the revolt from spreading.

GRINDAL, EDMUND (1519?–1583). Archbishop of Canterbury from 1576. He angered the Queen by refusing to suppress organised Bible-study groups among the clergy and laity, which it was feared would lead to open questioning and criticism of the Church; as a result he was deprived of his temporal jurisdiction, although he continued to perform some ecclesiastical duties. It was widely believed that the Earl of Leicester had set the Queen against him, because Grindal had refused to grant a dispensation for bigamy to Leicester's physician Dr Julio.

HACKLUYT [HAKLUYT], RICHARD. Lawyer, and cousin of the writer and geographer Richard Hakluyt the younger. The 'epistle dedicatorie' of the first edition of *The Principal Voyages and Navigations of the English Nation* describes how the younger Hakluyt was first inspired by the maps and books about cosmography which filled his cousin's rooms in the Middle Temple.

HAGECK, [HAJEK/HAGECIUS], TADEAS (1525–1600). Czech astronomer and author of works on astrology, medicine and brewing techniques. He was physician to three Habsburg emperors and may have worked as Rudolph's alchemical adviser. His son Simon, whom Dee also met, had studied in England.

HAKER [HAK], MATHIAS [MADS] (d.1555). Musician and mathematician to Kristian III of Denmark.

HANNIBAL, DR. *See* ROSSELI, HANNIBAL.

HATTON, SIR CHRISTOPHER (1540–1591). Lord chancellor (from 1597, in succession to Sir Thomas Bromley) and one of Dee's patrons. He approved of Dee's expansionist ideas, and Dee dedicated his *General and Rare Memorials Pertaining to the Perfect Art of Navigation* to him.

HAWARD, MISTRESS, *see* HERTFORD, COUNTESS OF.

HAWKINS, WILLIAM (d.1613). Nephew of Sir John Hawkins. He served with Sir Francis Drake in his voyage of circumnavigation of 1577–80, and may have furnished Dee with an account of the voyage (British Museum, Lansdowne MS 122, ff. 22–8) on his return.

HAYWOOD [HAYWARD], SIR ROWLAND (c.1520–1593). Governor of the Company of

English Merchants. In 1580 he and George Barnes were behind the commission for 'the discovery of new trades' around Cathay. He had been lord mayor of London in 1570–1.

HENEDGE [HENEAGE], SIR THOMAS (c.1532–1595). Vice chamberlain of Queen Elizabeth's household. In 1581–2 he backed the expedition of Edward Fenton (who had sailed with Frobisher) to Cathay. The Queen chose him to convey her displeasure when the Earl of Leicester accepted the governorship of the Low Countries in February 1586. In early 1594 Henedge himself was out of favour, but he redeemed himself with his lavish entertainment of the Queen in December that year (as recorded by Dee).

HERBERT, JOHN (c.1540–1617). Member of parliament and protege of Robert Cecil; he was master of requests from 1586 to 1600, and was knighted in 1602. In May 1617 he fought a duel with Sir Lewis Tresham, brother of the Gunpowder conspirator Francis Tresham, and the incident may have led to his death two months later.

HERBERT, MARY (c.1577–1634). Daughter of Sir William Herbert; she was made his sole heiress on the condition that she married 'a gentleman being of my surname, Herbert'. She met this condition by marrying the fifteen-year-old Edward Herbert (later first Lord Herbert of Cherbury) in 1599.

HERBERT, SIR WILLIAM (c.1554–1593). Writer, coloniser of Ireland, and neighbour of the Dees in Mortlake. He studied alchemy and provided astrological material for Dee's *Monas Hieroglyphica.*

HERIOT [HARRIOT], THOMAS (1560–1621). Mathematician, astronomer, and tutor to Sir Walter Raleigh. He travelled to Virginia as surveyor on Sir Richard Grenville's expedition of 1585–6; having impressed the native Americans with various instruments (including a 'perspective glass whereby was showed many strange sights'), he returned with the first potatoes to be brought to England. The navigator John Davis said that 'for theoretical speculations and most cunning calculation', Heriot was matched only by Dee. In his lifetime Heriot was also renowned as a magus, and he may have worked as an alchemist for Raleigh and the 'Wizard Earl' of Northumberland in the Tower of London in the early years of James I's reign. (Shirley JW, 'The scientific experiments of Sir Walter Ralegh, the Wizard Earl, and the three magi in the Tower, 1603–1617.' *Ambix* 4, 52–66, 1949.)

HERTFORD, COUNTESS OF [LADY FRANCES SEYMOUR, NEE HAWARD/HOWARD] (c.1554–1598). Daughter of Queen Elizabeth's lord chamberlain, William Howard, first Baron Howard of Effingham. In the summer of 1573 she and her sister caused some scandal at court by showing themselves to be 'very far in love' with the Earl of Leicester. She married Edward Seymour, Earl of Hertford, in or before 1595. Jane Fromonds may have waited on her at court for a while before marrying John Dee.

HESKETH, RICHARD (b.1553). 'Agent of Antwerp', whose nativity was recorded by Dee: 'The 24 or 25 of July 1553, between 1 and 4 after noon, by guess conjecture, born Richard Hesketh at Ayghton [Aughton] in Lancashire' (Bodleian Library,

Ashmole MS 423, f. 294). It does not seem possible to identify him with the Roman Catholic exile Richard Hesketh (also born in Lancashire) who was executed for treason on his return to England in 1593.

HICKMAN [HIKMAN], BARTHILMEW (b.1554). One of Dee's first skryers and also his last, born at Lower Shuckburgh in Warwickshire. Dee's record of his nativity ('my conjecture, upon his own report of circumstances') is one of the first surviving entries in any of his ephemerides.

HITCHCOK [HITCHCOCK], ROBERT. Author of the 1580 treatise *A Politic Plat for the Honour of the Prince, the Great Profit if the Public State, Relief of the Poor, Preservation of the Rich, Reformation of Rogues and Idle Persons, and the Wealth of Thousands that Knows not how to Live.* John Dee encouraged Hitchcok to promote his plan, which involved building up a national fishing fleet to rival that of the Dutch. Holland had grown into a major power on its fishing fleet, and Hitchcok believed that four hundred large ships of seventy tons or more could be used to provide the whole country with herring, and employment for 10,000 men. He invited all members of parliament who represented English ports to dinner at Westminster in 1576, to hear his proposals, but they were deemed too expensive to put into practice.

HOBBY [HOBY], SIR PHILIP (1505–1558). Diplomat, who in the service of Henry VIII and Edward VI travelled widely in Spain, Portugal and France and the Low Countries. Despite being a Protestant he was also employed by Mary Tudor.

HOLLAND, RICHARD (1557–1618). Sheriff of Lancashire in 1573, 1582 and 1596; Edmund Campion described him as 'a rigid puritan'. In 1602–3 he tried to replace Dee with a more suitable warden of Manchester College.

HONE, JOHN. Former canon of Lincoln who became an advocate of the Doctors' Commons in 1589.

HOPWOOD, EDMUND (1541–1612). Justice of the peace in Manchester, and deputy lieutenant to the Earl of Derby.

HOWARD, CHARLES [SECOND BARON HOWARD OF EFFINGHAM] (1536–1624). Cousin of Queen Elizabeth, and commander-in-chief of the English fleet against the Spanish Armada. Although he was ruthless against the Spanish, and against those perceived as traitors at home (including Mary Queen of Scots and the Earl of Essex), he showed great compassion to the ordinary seamen under his command and helped to set up the charity for the relief of disabled sailors; the 'Chest at Chatham'.

HRADEC [NEWHOUSE], ADAM OF (d.1596). One of Rudolph's most trusted advisers, despite his reputation as a heavy drinker and his frailty caused by a chronic wasting disease; he was chancellor from 1585 and burgrave from 1592. With Rosenberg he was involved in attempts to discover the philosophers' stone (Evans RJW, *Rudolf II and his World*, p. 216).

JULIO, DR [BORGARUCCI]. Italian physician to the Earl of Leicester; he was at Elizabeth I's court from about 1566 to 1581.

KELLY, [TALBOT/KELLEY], EDWARD (1555–1597?) Although Edward Kelly dominates

John Dee's diaries, almost nothing about his life is known for certain. He was born in Worcester, and may have trained as an apothecary. There is no evidence that he studied at Oxford (as the antiquary Anthony Wood was informed) or that he was assistant to the mystic and mathematician Thomas Allen. According to legend he had his ears cropped in 1580 for forging documents or money, and was involved in necromancy in a Lancashire churchyard. He seems to have possessed little charm but great magnetism, and while he made enemies easily he also impressed some of the richest, wisest and most powerful men of his day. Although Dee was distrustful of him at first, their partnership only ended in 1589 because Kelly found that it was more profitable to work as court alchemist to Count William of Rosenberg and the Emperor Rudolph II. He helped to develop the abandoned goldmines at Jílové, south of Prague, and according to the Czech writer Ivan Sviták he used the accumulated waste material there to effect magical transmutations, using mercury to extract microscopic amounts of gold from what looked like ordinary soil. He seems to have amassed a huge fortune, and bought about twenty houses in Prague, including the so-called House of Dr Faustus at the cattle market (Charles Square). From 1591 to 1593 he was imprisoned at Krivoklát, west of Prague: not because he had disappointed Rudolph, according to Sviták, but to prevent him from being kidnapped by Lord Burghley's agents. In 1594 he was apparently in Peter of Rosenberg's army, fighting the Turks; but shortly afterwards he fell into debt, and in 1596 he was imprisoned in the castle at Brüx, western Bohemia, after wounding an assistant of the alchemist Sebald Schwertzer. He is said to have broken a leg in an escape attempt in November 1597, and died of his wounds, but it is possible that this master-illusionist in fact survived to join a group of foreign alchemists practising in Russia. (Sviták I, 'John Dee and Edward Kelly.' *Kosmas* [*The Journal of Czechoslovak and Central European Studies*] 5, 125–38, 1986. Sviták's article is fascinating and his theories seem plausible, but they are somewhat undermined by some obvious inaccuracies and by the author's claim at the end of the piece to be a reincarnation of Kelly himself.) Edward Kelly's *Alchemical Writings* were edited by A.E. Waite in 1893. His poetry in particular is sexually charged and shows a contempt for academic learning.

KELLY, [KELLEY], JOAN (b.1563). Born Joan Cooper at Chipping Norton in Oxfordshire; Dee recorded her date of birth as 23 June, 'toward evening', and the baptismal records show that she was baptised five days later. There is no record of her marriage to Edward Kelly in 1582, nor of her death. The parish records (which only started in 1563) show that she had two younger sisters; her brother Edmond was apparently older.

KELLY [KELLEY], THOMAS. Younger brother of Edward Kelly; Dee recorded his date of birth as 17 October 1565, 'hora quarta a meridie at Worcester'. Ivan Sviták believes that he was involved in his brother's final (possibly fatal) escape attempt. ('John Dee and Edward Kelly.' *Kosmas* 5, 137, 1986.)

KENT, COUNTESS OF (c.1554–after 1602). Born Susan Bertie, she was the widow of

Reynold Grey, Earl of Kent. When Dee met her she was married to the soldier Sir John Wingfield, who had served with Sir Philip Sydney in the Low Countries. In her final years she relied on charity from the Queen.

KHUNRADT [KHUNRATH], HENRICK [HEINRICH] (1560–1605). Leipzig physician and occult philosopher. It may have been on Dee's advice that he travelled to Bohemia, where he became William of Rosenberg's court physician shortly before the latter's death.

KILLEGREW [KILLIGREW], SIR JOHN (d.1584). Member of parliament and justice of the peace in Cornwall; notorious as a cattle thief and for using his office as piracy commissioner to trade with the pirates and smugglers around his estates on the Cornish coast. Although he was often warned about his behaviour, he was so powerful locally that he took little notice. In January 1582 he seized a Spanish ship sheltering in Falmouth and stole its cargo of cloth. He was summoned before the privy council but there is no record of any punishment, and it is possible that Dee's proposed solution (see 1 September 1582) had the desired effect. (Hasler PW, *The House of Commons 1558–1603*; London, 1981.)

KYFFIN, MORRICE (d.1599). Soldier, translator of Welsh poetry, and one of Dee's pupils. He left the Dees £10 in his will.

LASKI [ALASKI/ALASKO], ALBERT [ALBRECHT] (1536–1605). Count Palatine of Siradia, Polish landowner and patron of the alchemical, occult and Paracelsian sciences. In the Polish succession crisis of the mid-1570s he drew up a large private army, and although he endorsed Stephen Bathory as king, his ultimate aim was to become king himself. He cut an impressive figure on arriving in England in 1583 in pursuit of his political ambitions; one contemporary, Dr Stephen Batman, described him as 'a man of comely personage, princely behaviour, and liberal'. Having first made unsuccessful approaches to the mystic Thomas Allen, Laski impressed Dee with his apparent generosity and his interest in religious reform, but proved a disappointment on both counts.

LEE, RICHARD (before 1548–1608). Illegitimate son of Sir Anthony Lee, and half-brother of the 'Queen's Champion', Sir Henry Lee of Woodstock. He fought as a volunteer against the Armada, and was knighted in the spring of 1600 before travelling to Russia as ambassador; he was received in great style at Archangel by a delegation from Boris Godounof, but he failed to acquire the rights for England to trade with Persia through Russia, and the trip was a personal disaster for him. The Muscovy Company and the Queen both refused to meet his expenses, and Sir Richard never managed to free himself of his debts. (Hasler PW, *The House of Commons 1558–1603*; London, 1981.)

LEGH, CHARLES. One of the first singing men appointed by the foundation charter of Manchester College in 1578; clerk of the Manchester Court leet in 1585–7, and later steward of the College.

LEGH, PETER (c.1563–1636). Former servant of the fourth earl of Derby who went on to become an MP and captain of the Isle of Man. A great music-lover, he was a friend of the composer Henry Lawes and dedicatee of a book of madrigals by

Francis Pilkington.

LEICESTER, ROBERT DUDLEY, EARL OF (1532?–1588). Queen Elizabeth's favourite and one of Dee's former pupils (in mathematics, geometry and navigation) who became one of his most influential friends. It was Dudley who introduced Dee to Elizabeth and suggested that he should choose the most astrologically propitious date for her coronation. He was an advocate of colonial expansion and also one of Sir Francis Drake's principal backers. The antiquary Anthony Wood later stated that no one knew the Earl better than Dee.

LEISTER, GEORGE (c.1566–1612). Soldier and diplomat. He began his career in the service of the Earl of Leicester; in 1586 he was put in charge of 150 infantrymen in the Netherlands. After meeting Dee in Trebon, he and Robert Tatton composed a letter on behalf of Edward Kelly about the alleged treachery of Christopher Parkins, and carried it to Lord Burghley. He became member of parliament for Thirsk in 1597.

LEWIS, DAVID (1520?–1584). Judge of the Admiralty court from 1558, and joint commissioner from 1575. He investigated Martin Frobisher and John Hawkins, among others, on suspicion of being pirates.

LOK, BENJAMIN. Alchemist, who studied at Dee's house between 1580 and 1582, and whose alchemical treatise *A Picklock to Riply his Castle* was copied by Arthur Dee at some time after 1602. He and his brother Zacharie may have been among the fifteen children of the traveller Michael Lok (1532?–1615?), who was one of the principal investors in the ill-fated voyages of Martin Frobisher in the mid-1570s, and became governor of the newly formed Cathay Company in March 1577.

LYNE, RICHARD. One of the leading English painters and engravers of his day, and one of the first whose works have been preserved. Among his patrons was Matthew Parker, archbishop of Canterbury.

MAIUS, NICHOLAS. Translator of the mystical *Book of Keys*, by the fifteenth-century alchemist (and benefactor of the Knights of Rhodes), George Riplay. Maius later became prefect of Rudolph's silver mines at Jáchymov in western Bohemia.

MALASPINA, GERMANICUS (d.1604). Bishop of San Severo from 1583, and papal nuncio: first at the court of the Emperor Rudolph and later with King Stephen Bathory's successor, Sigismund III, in Poland and Sweden.

MERCATOR, GERARD (1512–1594). Flemish cosmographer. He studied at Louvain and produced his first globe in 1536. Dee owned two of his globes and commissioned him to make other instruments as well. Dee also addressed his *Propædeumata Aphoristica* to Mercator, and acknowledged the debt he owed to their discussions together, whereby his 'whole system of philosophising in the foreign manner laid down its first and deepest roots'.

MEREDYTH [MEREDITH], RICHARD (c.1550–1597). Rector of Angle in Pembrokeshire from 1580. He went to Ireland in 1584 as chaplain to the lord deputy, Sir John Perrot, and became bishop of Leighlin, rebuilding the bishop's house and impoverishing the see by granting long leases of its lands. Perrot's downfall also brought about his own; he was tried by the Star Chamber, fined and imprisoned.

He seems to have retained the living of Angle, though it is unclear why Dee believed that Meredyth might pass it on to him. There is a memorial to him in St Patrick's Cathedral in Dublin where he was dean—like Jonathan Swift 150 years later. (Information from Father John Aughney of Leighlinbridge.)

MIDDLETON, MARMADUKE (d.1593). Bishop of Waterford in Ireland (where Lord Grey had to defend him against charges of corruption) before being transferred to St David's. The Marprelate tracts accused him of bigamy, and although the charges do not seem to have been proved, an ecclesiastical court subsequently divested him of his episcopal robes.

MOLYNOX [MOLYNEUX], SIR RICHARD (c.1559–1623). Member of parliament for Lancashire; his wife was Frances (d.1621), daughter of Sir Gilbert (attorney-general from 1559) and Lady Gerard.

MORLEY, EDWARD PARKER, TENTH BARON (1555–1618). Former recusant who spent some time abroad before succeeding to the barony in 1577. He renounced his hereditary right to the office of lord marshal of Ireland, in return for the right to print a book about how to instruct children in the oath of allegiance. His son William (1575–1622) became fourth Baron Mountegle or Monteagle (through his mother Elizabeth Stanley) as well as eleventh Lord Morley; in 1605 he was the recipient of the mysterious letter betraying the Gunpowder Plot.

MOWNSON, THOMAS (b.1565). One of Dee's clients; Dee cast nativities for both him and his sister Elizabeth (b.1563), who married a Mr Brown.

NEVELL, MARY (1558–1598). Friend and client of Dee's, born Mary Lewknor in Chichester.

NEWBURY [NEWBERY], JOHN. Traveller to the Middle and Far East. In 1583 he was chosen by the New Turkey Company to open up Ormuz and India, and to carry a letter from Elizabeth to the Emperor of China. He was last heard of bound for Lahore, from where he probably intended to head overland to Cathay.

NICOLLS, FRANCIS (c.1557–1604). Governor of Tilbury Fort at the time of the Armada. He may have worked as one of Dee's skryers (see 11 July 1600). His daughter Mary died in late 1600 or in 1601.

NORTON, JOHN (c.1567–1612). Printer to the Queen in Latin, Greek and Hebrew; master of the Stationers' Company three times between 1607 and 1612. He published Gerard's *Herball*, but is reputed to have refused to print King James' 'Reply to Vorstius' unless paid in advance.

OLIVER, THOMAS (c.1552–1624). Physician and mathematician. In 1601 he published his *New Handling of the Planisphere*, designed to teach ordinary people how to use astronomical and geographical documents 'without being at the charge of costly instruments'.

ORMOND [ORMONDE], THOMAS BUTLER, TENTH EARL OF (1532–1614). Courtier, politician and colleague of the lord deputy of Ireland, Sir Henry Sydney. His strong Irish sympathies ironically enabled him to persuade the independent ruler of Ulster, Shane O'Neill, to acknowledge the supremacy of England. Ormond was only enticed away from Ireland by the attentions of Queen Elizabeth, which

were obvious enough to cause some scandal and to keep him at court for five years.

ORTELIUS, ABRAHAM (1527–1598). 'Citizen of Antwerp and geographer to Philip the Second, King of Spain' was how he described himself on the title-page of his *Theatrum Orbis Terrarum* (1570)—the first great atlas of modern times (although the word 'atlas' was not used in this sense until Gerard Mercator published his book of maps fifteen years later). In the same year that Ortelius visited Dee he also visited William Camden and encouraged him in the preparation of his magnum opus *Britannia.*

OSBORN [OSBORNE], EDWARD (1530?–1592). Merchant, traveller and governor of the New Turkey Company. He owed his fortune to the rich London merchant Sir William Hewett, to whom he had been apprenticed and whose daughter he saved from drowning when her nurse allowed her to fall into the Thames from their house on London Bridge. As soon as she was old enough her father arranged their marriage, and Osborn thereby succeeded to Hewett's estates in Yorkshire and London (Hasler PW, *The House of Commons 1558–1603*; London, 1981). He became lord mayor of London in 1583 and was knighted the following year.

PACKINGTON [PAKINGTON], JOHN (1549–1625). Courtier and favourite of Queen Elizabeth, renowned for his good looks, recklessness and extravagance.

PARKINS [PARKYNS/PERKINS], CHRISTOPHER (1543–1622). Jesuit and scholar, who taught in Italy and then met Edward Kelly in Prague in about 1588. Kelly accused him of being a papal emissary and a conspirator against Queen Elizabeth, and Parkins was arrested on returning to England. Having established his innocence, with the help of a commendation from King Sigismund III of Poland, he built a distinguished career as a diplomat and MP. He was knighted in 1603.

PECKHAM, SIR GEORGE (d.1608). 'The chief adventurer and furtherer of Sir Humfrey Gilbert's voyage to Newfound Land' (Hakluyt), and, with Sir Thomas Gerard, one of the leaders of the Catholic expansionists.

PERROT, SIR JOHN (c.1527–1592). Lord deputy of Ireland (responsible for the summary execution of at least eight hundred rebels) and reputedly the illegitimate son of Henry VIII. In 1592 he was tried on suspicion of having 'imagined' the death of Queen Elizabeth; although the charge was flimsy, he had made many powerful enemies, including Sir Christopher Hatton, whose daughter he had seduced. Having been condemned to death in June 1592, he died in the Tower before he could be executed.

PEZELIUS [PEZEL], CHRISTOPHER (1539–1604). Theologian who had studied at Wittenberg under Philip Melanchthon; he subsequently became strongly anti-Lutheran. He was appointed superintendent of Bremen in 1581.

PICKERING, SIR WILLIAM (1516–1575). Once a suitor for Queen Elizabeth's hand, and one of Dee's early pupils (in logic, rhetoric, arithmetic and astronomy).

PLAT [PLATT], HUGH (1552–1608). Writer and alchemist, who investigated the properties of minerals and their salts and advocated their use as agricultural fertilisers. Dee considered him to be his kinsman, because in 1573 he had married

Sir Richard Yong's daughter Margaret.

POLE, WILLIAM (1561–1636). Antiquarian, author of *The Description of Devonshire,* MP, and investor in the Virginia Company. His father, also William (1515–1597) was an MP and lawyer.

PONTOYS [PONTOIS], JOHN (1565–1624). Merchant with interests in Poland and America; in the last years of Dee's life he became one of his closest companions, and Dee may have died at Pontoys' house in Bishopsgate Street. (Roberts J, Watson AG, *John Dee's Library Catalogue,* pp. 59–65.)

PUCCI, FRANCIS (1543–1597?). Florentine priest who had a crisis of faith in 1571 and embarked on a series of travels around Europe. He met Dee and Kelly in Kraków in 1583 or 1584, and followed them to Prague. He believed that the world would begin anew in 1600, and that mankind needed to be united spiritually by then. After leaving Prague in 1591 he was arrested, handed over to the Inquisition and beheaded in Rome.

PUCKERING, SIR JOHN (1544–1596). Speaker of the House of Commons and lord keeper of the great seal. Queen Elizabeth twice visited his 'poor hermitage' at Kew (where Dee also called on him) and was lavishly entertained.

RAWLEGH [RALEIGH, RAWLY, RAWLEIGH], SIR WALTER (1552–1618). Courtier, navigator and writer. When Dee met him in 1583 he was at the height of his favour with the Queen. In October 1595—after his first term of imprisonment—he was back in favour, and had just returned from his voyage of exploration around Trinidad and up the Orinoco. Durham House in the Strand, London, where he entertained Dee, had belonged to Elizabeth; she gave it to Raleigh in about 1583.

RAYNOLDS [RENOLDES], THOMAS. 'Gentleman' who in 1578–9 sailed with Sir Humfrey Gilbert on two expeditions to 'annoy the King of Spain by fitting out a fleet of warships under pretence of a voyage of discovery, and so fall upon the enemy's shipping' (as Gilbert put it).

ROGERS, DANIEL (c.1538–1591). Scholar, diplomat and intelligence agent. When Dee met him in June 1578 he had just returned from a year's negotiations in the Low Countries about the terms on which Queen Elizabeth was to lend £20,000 to the States General.

ROMFF [RUMPF], LORD WOLF (d.1606). One of Rudolph II's most powerful ministers and a bibliophile with an extensive library of manuscripts. He was dismissed by the Emperor in a fit of rage, precipitating the political confusion of Rudolph's last years.

ROSENBERG [ROZMBERK], POLYXENA OF. Daughter of Rudolph II's chancellor Vratislav von Pernstein (d.1582); she has been described as a bibliophile with a lively intellect (Evans RJW, *Rudolf II and his World,* pp. 287–8). After the death of her husband, William of Rosenberg, she married Zdenek Lobkovic, who was to become Rudolph's chancellor in 1599.

ROSENBERG [ROZMBERK], WILLIAM OF (1535–1592). Rudolph II's burgrave, from one of Bohemia's most powerful and respected families. As a centre of learning and

alchemy, his court was second only to Rudolph's. Dee described him as 'vice-regis Bohemiæ', as well as referring to him as 'Illustrissimus' and 'Princeps'. Although he was a deeply devout Catholic, he believed in religious freedom, and his death robbed the Emperor of a strong controlling influence.

ROSSELI [ROSEL/ROSELLI], HANNIBAL [ANNIBALE] (c.1524–1592). Italian friar and mystic, whose six-volume commentary on the *Pymander* of Hermes Trismegistus was published in Kraków between 1585 and 1590.

RUDOLPH II [RUDOLF], HOLY ROMAN EMPEROR (1552–1612). Son of the Emperor Maximilian II. He spent much of his boyhood at the court of his uncle, Philip II of Spain, and it was probably there that he first encountered Dee's books, which Philip had bought while he was in London (Kamen H, *Philip of Spain*; London, 1997). Rudolph became emperor in 1576, and turned Prague into one of the greatest centres of learning in Europe. However, he also attempted to compensate for his lack of political power by creating an aura of mystery around him. Sir Philip Sydney, who visited his court in 1577, described him as 'few of words, sullen of disposition, very secret and resolute'; and the image of the melancholic, mad Emperor, who was steeped in the occult arts (and who had his horoscope cast by Nostradamus) was confirmed by many others who met him. Towards the end of his life he was seen so little that there were persistent rumours that he had died; and his habit of dismissing or imprisoning his most faithful advisers severely weakened his position. From 1591 to 1606 he waged an indecisive and financially draining war against the Ottoman Empire, while at home his Catholic sympathies angered the Bohemian Protestants, causing deep divisions. Control of Bohemia, Hungary, Austria and Moravia was finally wrested from him by his brother Matthias.

RUSSELL, LADY (1528–1609). Born Elizabeth Cooke, she became renowned as one of the most learned women in England, together with her sisters Ann (mother of Sir Francis Bacon) and Mildred (who married Lord Burghley). She devoted her gifts especially to organising grandiose funerals, and writing memorial inscriptions in Latin, Greek and English. After the death of her first husband, Sir Thomas Hoby, she married John, Lord Russell in 1574; he was a member of parliament (serving on a committee concerned with ports) before dying in 1584.

SANCTO CLEMENTE [SAN CLEMENTE], GULIELMO DE. Spanish ambassador at the court of Rudolph II. He had started his career in the Spanish navy, and he retained a lifelong distrust of England; although he was well disposed to Dee, the numerous anglophobic references in his ambassadorial letters have been seen as helping to fuel Spain's desire to conquer England in the years leading up to the Armada (Chudoba B, *Spain and the Empire*; New York, 1969). On the death of King Stephen Bathory of Poland, he supported the candidature of Rudolph's brother Maximilian with large sums of his own money.

SANDERS [SAUNDERS], PATRICK (c.1582–1638). One of Dee's servants or pupils who, towards the end of his master's life, was involved in appropriating about twenty of his books. He later gained a name for himself as a physician, astrologer and

crystal-gazer.

SAUL, BARNABAS. One of Dee's first skryers. He had been recommended as 'a good seer, and skryer of spiritual apparitions, in crystalline receptacles, or in open air': but Dee was unable to reconcile Saul's 'intents of practice' with his own 'pure, sincere, devoted and faithful prayer unto thee only'.

SAUNDERS [SAUNDER], NICHOLAS (1563–1649). A former pupil of John Dee's, who became an MP and was knighted in 1603. He has been identified as one of the main despoilers of Dee's library; many of the books ended up in his possession, but he may have been too influential (as a protege of Lord Burghley) to be named. (Roberts J, Watson AG, *John Dee's Library Catalogue*, pp. 50–1.)

SAVILE, HARRY (1570?–1617). Antiquarian and doctor, who (according to Anthony Wood) was known as 'Long' Harry Savile. He is not to be confused with the scholar Sir Henry Savile (1549–1622), whom Dee may have met in February 1583.

SAXTON, CHRISTOPHER (1542–c.1610). 'The father of English cartography' who, between 1574 and 1579, undertook the first survey of all the counties in England. (Evans IM, Lawrence H, *Christopher Saxton: Elizabethan Map-Maker*; Wakefield, 1979.)

SEGA, PHILIP [FILIPPO] (d.1596). Bishop of Piacenza from 1578, who succeeded Malaspina as papal nuncio in Prague and was largely responsible for Dee's expulsion from Rudolph's dominions (although there was also deep mutual distrust between Rudolph and Sega). He believed strongly in the policy of Pope Gregory XIII, continued by Sixtus V, of using the nunciature actively as a way of rooting out heresy. He became a cardinal in 1594.

SKYDMOR [SCUDAMORE], SIR JOHN (c.1542–1623). Gentleman usher to Queen Elizabeth, patron of the mathematician Thomas Allen, and benefactor of the Bodleian Library. In his will he expressed the hope that he would be received 'into the company of the heavenly angels and blessed saints'. His second wife Mary was one of Dee's most loyal friends at court, and with Blanche Pary had tried to obtain for him the mastership of the Hospital of St Cross at Winchester.

SLED [SLEDD], CHARLES. Spy who worked for Sir Francis Walsingham in England, denouncing Catholic priests. At the trial of Edmund Campion in November 1581 he was paid to give false evidence against Campion and his co-defendants; he claimed that one, named Kirby, had described the Queen as the whore of Babylon and planned to kill her (Waugh E, *Edmund Campion*, 3rd edn; London, 1961). On 4 April 1583 Sled dined with Dee and provoked Kelly into 'a great anger' (British Library, Sloane MS 3188, f. 74v). A notice in one of the practice-books of the astrologer William Lilly refers to 'Charles Sledd an apothecary, who used the crystal, and had a very perfect sight' (Ashmole MS 421, f. 191).

SMYTH [SMITH], HUGH. Arctic explorer who sailed with Arthur Pitt and Charles Jackman in 1580; his account of his travels is included in Hakluyt's *Principal Voyages of the English Nation*.

STAFFORD, EDWARD (1552?–1605). Diplomat and negotiator for the suggested marriage between Queen Elizabeth and the Duke of Alençon. In October 1583

he was appointed ambassador to France (with Richard Hakluyt the younger as his chaplain) and knighted. His wife during this period was Douglas, daughter of William, first Baron Howard of Effingham.

STANLEY, SIR WILLIAM (1548–1630). Catholic adventurer, soldier and mercenary, who first fought in the Low Countries for the Duke of Alva. He nevertheless served Queen Elizabeth in Ireland, where he became greatly feared and hated, before joining the Earl of Leicester's forces to help the United Provinces against Spain in 1585. In 1587 he changed sides again and, as governor of Deventer, surrendered it to the Spanish. Over the next fifteen years he planned at least three invasions of England. Guy Fawkes was one of his subalterns, but there is no evidence that Stanley himself was involved in the Gunpowder Plot.

STEPHEN BATHORY, KING OF POLAND (1533–1586). The youngest son of the palatine of Transylvania, Stephen studied in Padua and served at the imperial court in Vienna as a young man. Later he fought for Transylvania's independence and was imprisoned in Prague between 1565 and 1567. In 1571 he was elected prince of Transylvania, and five years later he became king of Poland, supported by a faction which was determined to exclude his sworn enemies, Rudolph and the Habsburgs. He managed to crush internal revolts, fought off an attempted invasion by Ivan the Terrible and healed many of the religious divisions brought about by the Reformation: but his death caused a succession crisis which tore the country apart again.

SYDNEY [SIDNEY], SIR HENRY (1529–1586). Diplomat, lord deputy of Ireland and patron of the Muscovy Company's first navigator Richard Chancellor. In the 1550s he introduced Dee to some of the most powerful men of the time, including his brothers-in-law Robert and Henry Dudley. Sydney and Dee remained regular correspondents. He died less than six months before his eldest son Philip.

SYDNEY [SIDNEY], SIR PHILIP (1554–1586). Poet, statesman, soldier and John Dee's most brilliant pupil; Dee's influence can be seen in Sydney's knowledge of mathematics, chemistry and philosophy. (Chapter 6 of Peter French's *John Dee: The World of an Elizabethan Magus* is devoted to Sydney and his circle.) Sydney's death after Zutphen evoked an outpouring of grief from all classes that has seldom been paralleled.

TALBOT, EDWARD. *See* KELLY, EDWARD.

TATTON, ROBERT (1566–1624). Graduate of University College, Oxford (like his travelling companion George Leister), and native of Wythenshawe in Cheshire.

TOMASIN [THOMASINA], MRS. Queen Elizabeth I's dwarf (described by her as 'our dearly beloved woman'), who was allowed to appear at court wearing the Queen's old clothes.

TOWRSON, WILLIAM. Member of the Muscovy Company from 1576 and an investor in Edward Fenton's voyage of 1582. He may have been the father of the navigator Gabriel Towrson (d.1623).

TURNISER [THURNEYSSER VON THURN], LEONHARD (1530–1596). Physician and

writer on alchemy and medicine. The son of a Swedish goldsmith, he worked mainly in Germany and later in Italy. He does not seem to have made a good impression on Dee, who travelled to Frankfurt on the Oder in 1578 to consult him about the Queen's health (see Roberts J, Watson AG, *John Dee's Library Catalogue*).

VAUGHAN, RICHARD (1550–1607). Chaplain to Queen Elizabeth, and bishop successively of Bangor, Chester and London. He had been a protege of the rigidly anti-puritan Bishop John Aylmer, and he continued Aylmer's work, but without incurring the same unpopularity.

WALMESLEY, THOMAS (1537–1612). Lawyer who became serjeant-at-law in 1580. Thomas Cecil, Lord Burghley, later described him as one of the three 'learnedest judges' in the country, although it was widely believed that his large fortune had been amassed by accepting bribes. He was knighted by James I.

WALSINGHAM, SIR FRANCIS (c.1530–1590). Statesman, diplomat, spy-master and, from 1573, chief secretary of state. He was a keen advocate of colonial expansion and naval exploration, and frequently consulted Dee about navigational matters. His wife Ursula owned land at Skirbeck and Boston in Lincolnshire, and was presumably involved in the attempt to persuade Dee to exchange the living of Long Leadenham for that of Skirbeck (25 November 1579).

WARREN, EDWARD (d.1609). Servant to the earls of Derby from the 1580s.

WARWICK, COUNTESS OF (1548–1604). Anne, daughter of Francis Russell, second Earl of Bedford; Queen Elizabeth was present at her wedding in 1565 to Ambrose Dudley, Earl of Warwick. She was an investor in Frobisher's second voyage, and remained one of Dee's most loyal friends at court. According to her niece, Lady Anne Clifford, 'she was more beloved and in greater favour with the said Queen than any other lady or woman in the kingdom'.

WHITGIFT, JOHN (1530?–1604). Archbishop of Canterbury from 1583; his private fortune enabled him to restore the primacy to its former magnificence. Although he treated Dee with kindness and courtesy, he was a strict disciplinarian and relentless in pursuing the Church's enemies. He was at the Queen's bedside when she died.

WILKS, SIR THOMAS (1545?–1598). Member of parliament, diplomat and protege of Sir Francis Walsingham. In October 1581 he examined Edmund Campion on the rack in the Tower. The Earl of Leicester recommended him to Queen Elizabeth with the words 'Her Majesty doth not know what a jewel she hath of him'; but Wilks was so tactless in his reports of Leicester's own mistakes that the latter was soon describing him as 'a villain, a devil, without faith or religion'. Despite Wilks' success at securing monopolies and patents for himself (e.g. for printing and the supply of white salt), by the 1590s he was deeply in debt, and this may have led to his undisclosed 'offer philosophical' to Dee.

WILLIAM IV, LANDGRAVE OF HESSE-KASSEL (1532–1592). Astronomer and patron of the arts and sciences, whose court Dee resorted to after his exile from Prague. Dee presented him with a pamphlet about the impending apocalypse, and

(having already been let down by Laski, Rudolph II and Stephen Bathory) may have hoped that William would help him to bring about the universal reformation. In 1587 the Landgrave commissioned some nautical charts from Dee, containing information gained from Drake's voyage of circumnavigation, and they also corresponded on political matters.

WILLOUGHBY, PEREGRINE BERTIE, LORD WILLOUGHBY DE ERESBY (1555–1601). Military commander, who succeeded Sir Philip Sydney as governor of Bergen-op-Zoom and also served in France. He complained to Lord Burghley that his duties were bankrupting him (being obliged to pay the troops from his own pocket), and he spent his last years in poverty and ill health. Dee recorded his nativity. His sister was the Countess of Kent.

WITICHIND [WITEKINDUS], HERMANN (1522–1603). Writer and university professor. Dee owned two books of his, on astronomy and horology.

WOLLY [WOLLEY], SIR JOHN (d.1596). Secretary to Queen Elizabeth and member of parliament for twenty-five years. In 1588 he was appointed (with Lords Cobham and Buckhurst) to search for the author of the Marprelate tracts. He was one of the two commissioners appointed to hear Dee's 'Compendious Rehearsal'.

YONG [YOUNG], RICHARD. One of the most virulently anti-Catholic judges of the age; almost every reference to him in the *Calendar of State Papers* concerns his judgements against papists and recusants. An item dated January 1590, for instance (vol. 230, no. 30), deals with information against a Mrs Dewse, and 'her desire to be revenged of her enemies, one of whom was that thief, Justice Young, who lived by robbing papists; the others were Sir Rowland Hayward and others, whose pictures of wax she would have made and then prick them to the heart.' Since Dee referred to Yong as his 'brother', he must either have married a member of the Fromonds family, or been a brother or brother-in-law of an earlier wife.

ZAMOYSKI, JAN (1542–1605). Member of one of Poland's most eminent families, which was at the centre of Polish politics and history for four centuries. Zamoyski was Stephen Bathory's grand chancellor from 1575. As commander-in-chief of the Polish army he successfully defended the country against the Cossacks, Turks and Swedes.

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INDEX

AS IN THE *Biographical Guide, peers are entered under either the family name or the title, whichever was ordinarily used by Dee.*

Abbot, George/Robert 265, 272
accidents 2, 6, 8, 16, 45, 231–2, 232, 235, 236, 249, 250, 253–4, 257, 285, 286; Dee 'foul arrayed in water and oase' 105
Adamical language 37, 54–7ff, 117ff, 135; Medicina Dei states that 'nothing cooleth ignorance deeper' 55
Addenstall, John 283
Agar, Goodman 277
Agrippa, Cornelius 25, 35, 48, 62, 73, 101, 102, 127, 136, 291
Alaski, *see* Laski, Albert
alchemy 7, 8, 15, 18, 61, 72, 101, 134–5, 138, 151, 152, 157, 168, 185, 217, 229, 230, 231–2, 233, 236, 237, 241–2, 244, 247, 249, 252, 288–9, 302, 303, 308–9, 317, 323, 329, 330, 331, 333, 334, 335, 337, 341; alchemical powder 70, 74, 79, 90, 113–114, 188–9, 210, 214, 217, 227, 237, 238, 243–4, 299; criticised 262; and horse dung 205, 208, 229, 234; successful demonstration by Kelly 204, 236; women alchemists 137; *also see* Glossary *and* Guide to Symbols
Alençon, Duke of ('Monsieur') 5, 6, 8, 9, 12, 15, 18, 20, 319, 320, 321, 340; death foreseen by Dee 53, 61
Alexander (Laski's servant) 204; quarrels with Kelly 140–1
Allen, Thomas 333, 334, 340
Alport Park 283, 293
Alred, Richard 272, 274; 'discloses Magus' 265
Amsterdam 106
Anael, archangel 21–3, 25; tells Dee not to deal on the Sabbath 22–3
Anderson, Sir Edmund 255, 319, 327
angelic actions, records referred to ix, x, 76, 83, 93, 99, 103, 152, 153, 169, 183, 192, 194, 202, 295, 304; burnt 27, 189, 288, and Dee says he has burnt 200–1; Dee offers to show to Rudolph 145, and Stephen 181; Dee ordered to take apart 187–8; Kelly refuses to give to Jesuit priest 185; Dee shows Dr Curtz 149, and Spanish ambassador 153; dismissed by Emperor as 'incredible or impossible' 154–5; hidden ix, 26, 70, 74, and discovered after Dee's death ix, 74; miraculously restored 190–1; missing 168, 183, 269; value of 187–8; *also see* Bibliography
angels and spirits 21, 25, 35 *passim*; claim to have protected Dee 105–6, 162–3, 217, and Stephen 181; concept of time 29, 33, 55, 56, 71, 86, 91, 112, 118, 128, 296–7; deliver mystical keys and calls 117ff, 135, and state that one of the forty-nine is not to be opened 118; encourage Dee's quest for knowledge 27, 34,

118, 170, 186–7, 216, 219, 222, 226, and marvel that 'wisdom cannot find a way through a hedge' 92; female 91ff, 102; geographic divisions of their government 124, 125ff, 135–6, 166; name Arthur Dee as skryer 210; nature of 68, 73, 171; order Dee to write to Rudolph 151, and to ask Stephen for annuity 182; order Kelly to marry 42, and reprimand him for marrying 210; questioned by Dee about inconsistencies 36–7, 51, 72, 82, 91; say that Dee shall have 'no strength to learn' after 1 August 1584 118; seen 'in very filthy order' 213, 214; speak of 'the want of science' as a plague 90; promise to restore Dee to health in his final illness 296ff, and order him to go on journey 297ff; tell Dee 'thou shalt die with fame and memory to the end' 297
Angle (Nangle) 258, 259, 335–6
Anjum 106
Anthony, Mr 289
Antony, St 109, 115
Antwerp 14, 20, 244, 305, 331, 337
Apen (Oppen) 107
apocalypse, warnings of 64, 68, 78, 83–4, 88, 111, 113, 120, 133, 150–1, 157, 158, 180, 181, 182, 194, 207, 217–18, 342
Ardwick Green 278
Aristophanes 325
Aristotle 192
Armada 272, 319, 322, 332, 334, 336, 339; predicted 79, 84
Arnold, Edmond 285
Arnold, Richard 274, 277, 278, 285, 287
aromatical oils 5
Arthur, King 3, 17, 295, 325
Ascanius 241–2
Ashley family 257, 258, 265, 319
Ashmole, Elias ix, x, 16, 84, 227, 241, 305, 307, 324, 326, 344
Ashton, James 282, 289
Ashton, Mr (Ralph?) 277
Ask, John 264, 272
Aspland, William 253
astrology 1, 9, 11, 16, 19, 23, 26, 83–4, 232, 233, 237, 239, 243, 244, 249, 251, 252, 256, 264, 266, 267, 268, 270, 271, 272, 273, 274, 279, 290, 320, 339; and Elizabeth's coronation vii, 335; *also see* Glossary *and* Guide to Symbols
astronomy vii, 14, 44, 74, 136, 180, 230, 242, 268, 269, 342
Aubrey, John (the antiquarian) ix, 62, 272, 319–20, 322, 323, 326, 327
Aurora borealis 24, 26
Avostalis de Sala, Ulrich 207
Awbrey, John (nephew of William) 274
Awbrey, Wilgiford 6, 319–20
Awbrey, William 45, 254, 266, 270, 319–20; dies 275
Aylmer, John, Bishop of London 10, 153, 157, 248, 269, 320, 342

Babeu, Monsieur 306
Bacon, Sir Francis 16, 49, 339
Bacon, Mr 46, 49
Bacon, Roger 25
Bagdadinus, Machometus 157
Bagueley, Nicholas 278
Bagwell, Nicholas 277
Baily, Francys 3
Baldwyn, Richard 275
Ball, Goodman 266
Balthasar ab Ossa, Federicus 172–3
Bancroft, Richard 271
Banister, Mistress 261, 271
Banks, Mr 276
Barber, Sir Robert 282
Bardolf, Mr 297
Barlow family 285

Barnes, George 53, 320, 331
Barret, Mr and Mistress 265
Barret (the carrier) 285
Barwick, Nurse 250, 251
Basset, John 230, 231, 282; and reveals true name (Ed. Whitlock) 236
Batman, Stephen 334
Baxter, Mr 286
Bayly, Dr 4
Baynton, Master 275
Beale, Edith 261, 275, 320
Beale, Robert 52, 101, 252, 253, 261, 320
bear-baiting 52, 61
Beck, William 262
Bedell, Goodman 252
Bedford, Earl of 1, 320, 323, 342
Bellingham, Edward 52, 320
Benet, Goodwife 14
Bennet, Robert 269–70, 272
Berlin 4
Berryer, Thomas 244
Besbich, Thomas 2
Beston, Mrs 279
Biberstein, Lord 206, 230
Bigs, Mr 24
Bik, Hans 299
Billings, Thomas 289
Billingsley, Sir Henry 167
Bington, David 9
'biothanatos' 53, 61
Birch, George 286
Birch, Robert 285, 287, 289
Birkmann family 276, 290
Bisham 92, 102, 260, 264
Blankenese 107
Blayney, John 275
Blockley 53, 65, 90, 102, 184
Blount, Edward 323
Blunt, Charles 260, 320
Blunt, Francys 260
Blunt, Sir Michael 259, 320
Blunt, Mr 259
Bodinus, Joannes 12, 320
Bohemia 134ff
Boleslaw II, King 110
Bolovesus, Conradus 26
Bonar, Mr 176–7
Book of Enoch 78ff, 134, 139–40, 156, 219, 227–8
Book of Soyga (Arabic book) 23, 25, 27, 28, 69, 76, 265, 276; restored 277
books 2, 3, 15, 16, 40, 45, 52, 53, 76, 86–7, 91, 104, 108, 127, 167, 225–6, 243, 246, 252, 253, 257, 271, 277, 283, 285, 286, 287, 291, 292, 297, 304, 306; burnt in alchemical accident 231–2, 242; Dee dreams of 51–2, 240, 283; Holinshed's *Chronicles* 83, 253, 287; on witchcraft 281, 283, 291–2, 292–3; 'price of a good book' 74; problems of transporting 170
Booth, Lady 282
Booth, Sir George 281, 289
Bordman, Isabell 275, 279, 282, 285
Borgarucci, Dr Julio 285, 330, 332
Bowrn, John 12
Bracye, Mistress 248
Bradley, Captain 282–3
Bradshaw (the carrier) 280, 281, 285
Bragden, Edward 45, 321
Brahe, Tycho 138
Brandenburg, Margrave of 263
Brandys 145, 156
Bratislava (Bressel, Wratislavia) 170, 171, 173
Bremen 107, 239–41, 244, 245, 291, 337
Brentford Fair 248, 269
Brielle 106
Brofeld, Mr 276
Brograve, John 278, 321
Broke, George 275, 285, 286
Bromley, Mr 16, 321
Bromley, Sir Thomas 16, 321, 330
Brueghel family 138

Bruno, Giordano 36, 102, 138
Brusch, Gaspar 207
Brussels 305
Brycket, Hugh 141, 155, 176
Brydock, Ed. 286
Buckhurst, Lord 268, 321, 343
Buckingham, Duke of 303
Budowetz, Wenceslaus 158, 166
Bullok, Mr 5
Burford 328
Burghley, Lord High Treasurer 17, 53, 61, 69, 85, 94, 99, 111, 218, 229, 244, 252, 254, 256, 266, 269, 272, 319, 321ff; casts doubt on Dee's colonial claims 11, 101, 321; commends Dee 11; dangerously ill 258; dreamt of by Dee 51–2; petitioned for licence to dig for treasure 73–4; requests remedy for gout 244–5
Burrow, William 9, 100, 321
Burton, Goodman 7
Bush, Harry 255
Buxtehude 107
Byron family 277, 279–80, 286, 321

Caesar, Dr Julius 285, 321
calendar 52, 53, 61, 114, 116, 325, 327; and Dee 'grieved that her Majesty will not reform it' 58
Camaiere, Cornelio 262
Camden, William 255, 270, 321–2, 328, 337
Campion, Edmund 319, 332, 340, 342
Candish, Richard 248, 249, 250, 251, 252, 256, 271, 322; dreamt of by Dee 6
Candish, Thomas 248, 322; death? 256, 271
Carey, Sir George 247, 248, 322
Carmara (spiritual king) 50ff
Carmathar, Knight of Rhodes 109, 115
Carpio, John 189, 197, 201, 202, 223, 230ff
Carter, Laurence 204
Carter, Mr (courtier) 9
Carter, Mr (octogenarian) 255
Carter, Oliver 275, 285, 287, 289, 322; threatens to sue Dee 280; 'impudent and evident disobedience' 284
Cartier, Jacques 316
Casaubon, Meric ix, x, 101, 167, 183, 207, 228, 304, 344
Cave, Mr 274
Cavendish *see* Candish
Cecil, Lady (Dorothy) 256, 322
Cecil, Lady (Elizabeth) 265, 322
Cecil, Robert, Earl of Salisbury 256, 278, 296, 322, 331
Cecil, Sir Thomas 256, 322, 342
Cecil, William *see* Burghley
Cesky Krumlov (Crumlaw) 206, 230ff, 315
Chaderton, William, Bishop of Lincoln 281, 282, 322
Chaloner, Sir Thomas 259, 322–3
Chancellor, Richard 341
Charles, Robert 256ff
Charles V, Emperor 138, 155, 306, 307
Charles IX, King of Sweden 303
Cheam 3–4, 7, 44, 324
Chelsea 53, 252, 328
Chetham, Edmund 289, 323
Chetham, Humphrey 323
Childe, Mr 261
Childe, Mrs 263
Chipping Norton 48, 90, 184, 333
Cholmeley, John 281, 282, 284
Cholmely, Mr 256
Chotek, Lord 206, 208
Chowne, Mr 275
Christian, Christopher 168; and sisters 169
Christopherson, John 305, 323

churches and religious houses 61, 107, 228, 234, 235, 321; destruction of statues 305, 306; Emden 115; Erfurt, Minorite monastery 197; Kraków 114, 315, and Bernardine Church 178, 179, and Franciscan friary 132, and St Stanislaus Church 124, and St Stephen's 132, 178; Lasko 110; Manchester 280, 282, 325; Mortlake 247, and Queen meets Dee by church 10, and Dee's tomb 326; Northampton, Delapré Abbey 300–1, 303; Poznan Cathedral 110, 115; Prague Cathedral 173; St Bride's, London 72; St Paul's Cathedral 268, 320, 324
Cleg, Robert 280
Clerkson, Mr 24, 26, 37, 44
Clifford, Anne 323, 342
Clinton, Lord 7, 323
Cobham, Lady 247, 248, 256
Cobham, Lord 256, 323, 343
Cogan, Thomas 293
Cole, Helen 11, 14, 16
Collen, Thomas 253
Collens, Mr 13
Colman, Mr 263
colonialism and expansionism vii–viii, 2, 3, 11, 46, 48–9, 58, 321ff, 329, 335, 337
comets and meteors 12, 14, 44, 48
Commandino, Federico 155, 157
Constable, Mary 8, 10, 105, 111, 114, 232, 255, 256, 270; angers Dee 'with her undue speech' 91
Constantinople 46, 49, 133, 158, 166, 260
Cook, Roger 323; told alchemical secret 7; 'incredible doggedness and ingratefulness' 13, 20; asks to leave Dee's service 14–15; is promised money and alchemical secrets 15; 'gentle offer and promise' to Dee 288–9; supposed plot to Dee's discredit 290; 'false report and ill speeches' denounced by Raphael 300
Cooke, John 10
Cooper, Edmund 235, 236, 333
Cooper, Joan *see* Kelly, Joan
Copernicus, Nicolaus 61, 315
Cosener, Mr 275
Cotton, Sir Robert ix, 291
Cotton, Sir Thomas ix
Covert, Mr 47
Cowell, Mr 9
Cowly, Antony 278, 291
Cradocke, Edward 15, 323
Cranmer, Thomas 306
crime viii, 85, 101, 244, 255, 273, 282–3, 292, 303, 323, 329, 334
Critzin, Grand Captain 234, 235; refuses to dine with Dee 231
Crocker, John 105, 114, 168, 247, 258, 278, 281, 282, 284; Kelly says that he could receive Adamical language 118, 119
Croft, Edward 323
Croft, Sir James 13, 323
Croft, Lady 9, 10, 13, 323
Cromwell, Thomas 35
Croydon 266
crystal ball 13, 19, 21, 22, 60, 165, 183, 243, 304, 331, 339, 340 *passim*; delivered by angels 51, 143; given to Kelly and Rudolph 237; makes 'crickling' noise 120; shown by Dee to Dr Curtz 149, and to Spanish ambasador 153, and to Barthilmew Hickman 299; spoken of by Dee to Emperor 143; taken away by spirit 219–20, and restored 223
crystal-gazing 5, 13, 19, 21, 60, 211–14, 340 *passim*
Culcheth, William 282
Cumber, Mr 250
Cumberland, Countess of 262, 263,

275, 320, 322, 323
Curtes 279
Curtz, Jakob 146–52, 154, 163–6, 169, 207, 323–4

Dale, Roger 260
Dalton, Goodman 248
Damport, Humphrey 284, 289, 324
Darrant, Nurse 10
Darrell, John 292
Davis, John 7, 9, 52, 53, 58, 246, 271, 322, 324, 328, 329, 331
Davis, Mistress 13, 275
Davis, Mr 288
Day, William 268, 324
Debdell, William 278
Dee, Arthur 10, 248, 258, 262, 278, 287, 289, 297, 324, 335; conceived 4; quickening and birth 5; christened 6; discovers Roger Cook's plot against Dee 290; falls ill 8, 254; falls from Watergate Stairs 45; injured with razor 236, and by brickbat 253, and by 'rapier and dagger of sticks' 285; personality 270; said to have stolen father's property 300; sent to Westminster School 255, 322; 'show of childish marriage' with Mary Herbert 23; tries to perform as skryer 209, 211–13, and faints 227
Dee, Francys 256, 259; quickens 253; born 254; christening present pawned 281; death? 291
Dee, Jane 1, 4, 5, 8, 9, 14, 15, 17, 18, 46, 47, 72, 98, 100, 107, 110, 127, 138, 139, 141, 154, 166, 167, 171, 172–3, 195, 229, 251, 254, 256, 258, 260, 263, 275, 281, 287, 288, 290, 323, 324–5, 331; betrothal and marriage 3; churched 6, 13, 53, 234; dislike of Pucci's 'household behaviour' 199; illness 45–6, 158–62, 167, 210, 253; injures Katharin with blow on ear 239; kisses Queen's hand 266, and delivers supplication 268; letter from 205–6; 'marvellous rage' against skryers 44; miscarries 9, 261, and fears of miscarriage 230; ordered by angels not to travel to Poland 163; periods 7 *passim*, and misses after doctrine of cross-matching performed 227, 228; personality 158, 253, 262–3, 264; petitions angels for sustenance 174; pregnant 5, 161, 167, 253, 274; reaction to doctrine of cross-matching 217, 218, 223, 224; 'strange dream' of miraculous conception 7; takes holy communion 234; vision of her death described by angels 111; death 295, 302, 322
Dee, Johanna (Jane) 5; Dee exhorted by Queen to take mother's death patiently 11
Dee, John, and accidents 2, 105, 257; as alchemist 7, 8, 15, 205, 208, 229, 230, 249, 252, 264, 288–9, 303, 308–9, 323; betrothal and marriage to Jane Fromonds 3; biographical details 325–6; boasts of zeal for learning 71, 74, 142–3, 148–9, 183; borrows money 2, 247, 255, 259, 261, 276, 280, 281, 286, 289, 290, and asks for 500,000 ducats 237; buys houses 260–2; 'Compendious Rehearsal' 16, 17, 18, 19, 48, 101, 102, 103, 244, 245, 246, 269–70, 270–1, 273, 305, 306–7, 325, 327–8, and heard by commissioners 257, 271, 330, 343; concern about age 19, 28, 255, 264; conversion to Catholicism 147, 150, 156, 178; *De Superficierum Divisionibus* 155, 157, 163; death of previous wife 11, 19; departure for Continent 100, 103, 104–6; diary, purpose of viii–ix, 1, 16; 'Discourse Apologetical' 74;

distrust of Bohemians 170, and of Burghley 11, 85, 96, and of Elizabeth 153, and of Kelly 27–8, 45, 46, 50, 218, 248, and of Pucci 199–204, 234, and of Rome 196, 199, 200, and of Walsingham 85, 96; doctorate 323–4; domestic situation 37–8, 44, 47, 88, 120, 171; dreams of Kelly 240, 259; espionage 12, 14, 19, 117, 269; exiled by Rudolph 196; expansionism and exploration, interest in vii–viii, 1, 2, 9, 10, 11, 13, 19, 50, 52, 53, 320, 321, 325, 329, 330; extravagance 74, 207, 244; faith in God viii, 57, 70–1, 72, 75, 98, 118, 127, 133, 161, 169, 188, 195, 196, 202, 209, 297; fears ambush on journey through Europe 244; fears Kelly will leave him 95, 153, 234–5, 243; financial disputes 47, 250–1; financial worries and debts 71, 74, 80, 102–3, 112, 114, 153, 155, 170, 237, 246, 249, 296, 299, 302; has visions in crystal ball 13, 19, 220, 228, and talks of inability to skry 213; *General and Rare Memorials Pertaining to the Perfect Art of Navigation* vii, 17, 25, 325, 330; *Hexameron Brytanicum* 2; hopes of preferment 254, 255–6; hopes to be made imperial philosopher and mathematician 164, and provost of Eton 248, 268–9, and chancellor of St Paul's 268, and master of St Cross 269–70, 270–1, 272; hopes dashed 266; house in Mortlake 247, 298–9, 316–17 *passim*; illnesses and ailments 11, 13, 113, 238, 248, 255, 256, 257, 265, 266, 267, 283, 284, 285, 286, 287, 296ff, 326; impatience with angels 60, 68, 113, 117, 168; *Imperium Brytanicum* (*Brytanici Imperii Limites*) 3; invited to serve Russian emperor 204, 208; journey to Kraków 104ff; 'large hour audience' with Rudolph 142–4; leaves Bohemia 239; level-headedness 115, 292; library vii, 19, 86–7, 196, 246, 268–9, 306, 324, 325, 326, and catalogue 324, 328, and its ultimate fate 297, 298, 304, 326, 339–40; 'Mathematical Preface' to Euclid vii, 16, 74, 167, 237, 243, 325; measurement, interest in 51, 56, 163, 165, 232, 253, 261, 282; *Monas Hieroglyphica* viii, 2, 17, 116, 153, 155, 156, 315, 325, 331, too hard for Rudolph to understand 142; *Of Famous and Rich Discoveries* 23, 25, 252; parsonages 7, 45, 102–3, 248, 249, 252, 270, 286, 325; as peacemaker x, 46, 49, 140–1, 166, 223, 255, 287, 290, 300, 334; performs survey of Manchester parish 282, 292; *Propædeumata Aphoristica* 16, 155, 157, 325, 335; reaction to doctrine of cross-matching 216–19; reputation and concern about reputation vii, viii, x, 74, 86, 90, 141, 148, 154, 165, 172, 177, 184, 245, 246, 273, 290, 295, 297, 325, 326; requests passport from Rudolph 165–6; rides to Snead to investigate spiritual 'doings' 12; sails to England 241; as scientist vii, 1, 5, 7, 8, 14, 205, 246, 259, 264, 267, 269, 303, 304, 308–9, 326; seeks grants of discovery 10, 46, 50, 58, 329; sent abroad to consult about Queen's illness 4, 18, 342; settles in Trebon 203; 'sharply reproves' Lancashire conjuror 292; slanders and libels against vii, 2, 3, 7, 9, 10, 11, 86, 107, 151, 152, 153, 154, 164, 174, 184, 196, 204, 231, 234, 242, 248, 259, 285–6, 300; takes himself 'confounded

for all suing or hoping' for preferment 266; takes holy communion 178, 179, 180, 234; as teacher 5, 6, 13, 251, 259, 327, 334, 335, 337, 339, 341; thanks Elizabeth for summoning him home to 'British Earthly Paradise' 243; threatens Bishop of Leighlin 259; time, interest in 5, 6, 8–9, 16, 28–9, 269, 343; treatise on reform of calendar 53, 58, 61, 102, 325, 327; visits Stephen 177–8, 180–2; wardenship of Manchester College 273ff, and Dee's arrival in Manchester 277, and forced to leave 295, 303; warned about false visions 80, 109; wisdom, desire for 21, 25, 27, 41, 71, 118, 119, and states willingness 'to go up and down England clothed in a blanket' 71, and tells angels that he could 'continue whole days and nights in this manner of doing' 34; worries about ability to write holy book 78, 80, 94, 128, 134; writes to Walsingham 196; and death 304, 326, 338

Dee, Katharin 14, 16, 24, 46, 154, 248, 258, 261, 262, 281, 288, 290, 297, 299, 323, 326; conceived 10; born and baptised 13; evil spirit said to seek her destruction 30; injured by mother 239; let blood 254; sells father's books 326

Dee, Madimia 252, 253–4, 264, 279; conceived 240; born and baptised 247; and death? 302–3

Dee, Margaret 277, 279; conceived 268; born and baptised 275; and death? 302–3

Dee, Michael 184, 185, 192, 204; born 169; godparents chosen 172; baptised 173; death predicted 179; injures eye with stick 232; sick 234, 267; and dies 267

Dee, Rowland 53, 100, 107, 168, 250, 278, 287, 290, 293; born and baptised 52; dangerously ill 133; and Oxford 289; and death? 302–3

Dee, Theodore 243, 249, 258; conceived 223; quickens 230, 242; born 233; and death 295

Defoe, Daniel 114

Delapré Abbey 300–1, 303

Delmenhorst 107

Denby, Elizabeth 257

Deny, Edward 12, 326

Derby, Countess of 277, 283, 326

Derby, Earl of 274, 276, 278, 279, 283, 326, 332

Devil 35, 98, 102, 112, 116, 119, 131, 143, 144, 162–3, 185, 215, 216, 300; Dee accused of dealing with 231; induces Mortlake resident to cut his own throat 2; Kelly accused of dealing with 185; tempts Dee's nurse 249; 'vicious stratagem' in getting Kelly drunk 140–1

devilish spirits 30–1, 34, 35, 54, 57–8, 67, 70, 74, 77, 80, 95, 146, 149–50, 244; books on demonology 102, 281; demoniacal possession in Lancashire 291–2; exorcised from Kelly 99–100; 'very foolish' 109

dialling 6

Dickonson, R. 284, 285, 327

Diepholz 244

Digby, Sir Kenelm 242

Digges, Thomas 196, 259, 327

Digges, William 253

Dionigiis, Diogenes de 47

Ditton, Mistress 254

Dittrechstain, Lord and Lady 173, 327

Doctors' Commons 45, 48, 332

doctrine of cross-matching 209, 213–28, 229, 241, 243; delivered 215–16; Dee resolves to obey 219, and draws up covenant 220–1; Kelly

cuts covenant in half 222; doctrine performed 223–4
Dodding, Dr 254
dog, stray 267
Dokkum 106, 114–15
Donne, John 25, 61
Dorn, Gerard 244
Dortnall, Mr 297
Drake, Sir Francis 13, 16, 320, 321, 327, 330, 335, 343
Drante, Mr (Thomas?) 1
dreams 3, 12, 17, 33, 237, 240, 259, 283; of being dead 51–2; of being naked 6; of hidden treasure 89; of miraculous conception 7, 18; of philosophers' stone 288
dress and hairstyles 31, 67, 69, 80, 86, 88, 90, 91, 93, 97, 101, 102, 108, 141, 170, 182, 212, 224, 265, 311, 327
Duckett, Lady 249
Duckett, Sir Leonel 6, 85, 327
Dumbell, Mr 289
Dunham Massey 283, 289
Dunstan, St 61, 231–2, 296
Dutton, Laurence 277, 280
Dyer, Edward 1, 6, 53, 229, 231, 233, 240, 241, 247, 253, 327; visits Dee and Kelly in Trebon 235–6, 267; writes to Dee 237
Dymmok, Mr 274

earthquake 8–9, 18–19
East Grinstead 15
Eccleston, Edward 300, 303
eclipses 4, 13, 233, 249, 286
Edmunds, Mr 53
education and schooling 118, 119, 230, 236, 246, 247, 255, 270, 279, 285, 288, 289
Edward VI, King 321, 325, 326, 332
Edward, Roger 3, 253, 286, 327
Edwards, Edward 276
Egerton, Sir Thomas, Master of the Rolls 274, 290, 327
Elizabeth, Queen vii, 1, 3, 4, 7, 10, 12, 15, 16, 19, 48, 53, 67–8, 73, 102, 124, 138, 175, 195–6, 217, 229, 237, 240, 242, 246, 248, 249, 254, 255–6, 259, 265, 266, 273, 305, 319ff, 327–8; asks Dee 'obscurely' about Alençon 53; consoles Dee after death of his mother 11; conspiracies against 240, 244, 272, 340; Dee declares her title to foreign lands 2, 11; described in angelic vision 111–12; gives money to Dee 100, 251–2, 257–8, 268; grants Dee wardenship of Manchester College 274, and is 'sorry that it was so far from hence' 275; illness 4, 17, 18, 342; meets Dee at East Sheen Gate 251; palaces 17; petitioned by Dee 267; receives Dee at Greenwich 265; requests Dee's presence at court 10; said to have fallen out with Burghley over Laski 94; sends commissioners to hear Dee's 'Compendious Rehearsal' 257; tells Dee that 'none should check, control or molest' him in philosophy and alchemy 252; writes to Dee and Kelly 232
Ellet, Oliver 286
Elmeston, John 6, 328
Emden 107, 115, 240
Emery, Mr 7, 248, 276, 283
Emery, William 260, 328
Emlyn Castle 253, 269
Enkhuizen 106
Enoch 21, 25, 69, 83, 126, 136; *see also* Book of Enoch
Erfurt 196ff
Essex, Countess of 275, 328
Essex, Earl of 320, 327, 328
Estotiland 2, 316
Eton College 248, 268, 324

Eton, Mr 45, 321
Euclid vii, 16, 74, 167, 237, 243, 306–7, 325
Evers family 195, 328
exploration vii, viii, 1, 3, 9, 10, 12, 13, 16–17, 19, 50, 56, 58, 96, 208; *see also* Gazetteer *and* Biographical Guide

Faber, Martinus 47
fairies 25, 53, 61
Farrand, Barnabas 16
fasting 22–3, 133, 144, 162, 186, 227, 240, 245, 292
Fawkes, Guy 341
Felde, Elizabeth 267, 268, 276
Feodor, Emperor of Russia 204, 208
Ferdinand I, Emperor 138, 155
Ferdinando, Mr 255
Fern, Goodman 104, 114
Ferne, John 114
Figuier, Louis 101
fires 8, 72, 111, 188–9, 235
Fisher, Mr 247
fishing 5, 92, 327, 332
Fitton, Sir Edward 282, 328
Fletcher, Giles 208
Fletcher, John 284
Fletcher, Richard 252, 328
Fletcher, Walter 286
Fletewood family 259, 323
Flowr, Mr 5
food and drink 2, 120, 140, 162, 167, 270; dried penguins 324
Fortescue (Fosku), John 9, 328, 330
Fortitudo Dei *see* Michael, archangel
Fowler, William 248
Francken, Christian 229, 242, 257, 271, 328
Franeker 106
Frank, Ann 249; cuts her throat 250
Frankfurt on the Main 196, 239, 244, 322
Frankfurt on the Oder 4, 342
Franklin, Mistress 46
Freeman, John 102
Freeman, Mistress 90, 102
Fremonsheim, Andreas 139, 252, 328
Friseland 2, 3, 316
Frizer, Master 168
Frobisher, Martin viii, 327, 331, 335, 342
Fromonds, Bartholomew 3; dies 5
Fromonds, Elizabeth 3; periods 5
Fromonds, Jane *see* Dee, Jane
Fromonds, Nicholas 7, 115, 139, 246–7, 255, 328; said by angels to have been 'clapped in prison' 108; 'abominably reviles' Dee 254
Fuller, Mr 275
Fuller, Thomas 323

Gabriel, archangel 21, 25, 291; tells Dee he can call down plague 115; forbids Dee to move during spirit conferences 120; questions Dee's desire for science 158; promises true science and understanding 159
Gaele, Jane 8
Galilei, Galileo 304
Galvah (female spirit) 91ff; changes sex 93
gardens 2, 10, 11, 124, 160, 180, 189–90, 194, 207, 215, 223, 265, 268, 329
Gardner, Robert 15, 23, 46, 329; tells Dee a philosophical secret 44–5
Garland, Edward 204, 218
Garland, Francis 204, 229ff; brings letters from Kelly 265; said to be spy 218
Garland, Henry 239
Garland, Robert 232, 233
Garret, Nurse 14, 24, 40, 45, 46
Gaspar, Mr 240
Gdansk 106, 258, 264, 283, 292
Gelandium 3

Geoffrey of Monmouth 3, 17
Gerard, Sir Gilbert 336
Gerard, John 267, 329, 336
Gerard, Lady 278, 336
Gerard, Richard 288, 329
Gerard, Sir Thomas 46, 329, 337
Giffard, Roger 255, 329
Gilbert, Adrian 7, 9, 52, 53, 76, 78, 96, 139, 247, 329; as possible partner in spirit conferences 50, 55, 56, 58, 62, 68, 72, 75; quarrels with Kelly 70
Gilbert, Sir Humfrey 2, 3, 10, 324, 326, 329, 338
Gilbert, Sir John 10, 329
glass-houses 195, 204, 234
Glotz, Hans of 239, 241
Godolphin, Gentle 12
Godounof, Boris 334
Golden Fleece, Order of 166, 167
Golding, Arthur 284
Goodman, Mistress 295
Goodwyn, Mary 279
Goodyer, Thomas 275, 277, 286, 293
Goose, Winifred, 'evilly tempted' 255; suicide 258–9
Gorge, Sir Thomas 257, 258, 329–30
Gotha 202
Gouda (Tergowd) 106
Grant, Edward 255, 330
Gravesend 4, 104, 246
Gravius, Bartolomæus 285
Gray, Mr 262
Green, Barthlet 325
Greenland 2, 324
Greenwich Palace 4, 13, 17, 67, 96, 100, 103, 253, 255, 265
Gregory XIII, Pope 12, 61, 340
Grenville, Sir Richard 331
Greven, Gerwein 240
Grey, Lord 52, 330, 336
Griffith, David 280
Griffith, Thomas 252, 280
Grindal, Edmund, Archbishop of Canterbury 11, 45, 330
guardian angels 28, 93, 228, 301, 302
Gubbens family 261
Guest, Edmund 103
Guildhall 11
Gunpowder Plot 322, 331, 336, 341
Gwyn, Mr John 280–1
Gwyn, Sir John 47

Haarlem 106
Hageck, Simon 116, 145, 154, 173, 330
Hageck, Tadeas 116, 134, 145, 148, 154, 169, 330
hair *see* dress and hairstyles
Haker, Mathias 305, 330
Hakluyt, Richard, the elder 3, 17, 330
Hakluyt, Richard, the younger 17, 49, 62, 208, 271, 321, 330, 337, 341 *passim*
Haller von Hallerstein, John Leonard 13, 46, 47, 52
Halliwell, J.O. x
Halton, John 100
Hamburg 4, 107, 115, 163
Hammond, John 236, 240
Hampton Court 257–8, 259
Hanmer, Mr 288
Harborne, William 49
Harburg 107
Harding, John 265, 272
Hardy, John 286
Harefield 255, 327
Harlingen 106
Harrughby, Mr 286
Hart, Mr 239, 240
Hartley, Edmund 292
Harvey, Gabriel 19
Harward, Thomas 266
Haselwood, Katharyn 275
Haselwood, Marmion 273, 274
Hatton, Sir Christopher 17, 249, 327, 330, 337; knighted 3; recommends

skryers to Dee 5
Hatton, Randal 23
Haut, Nicolas du 205
Haward, Mistress *see* Hertford, Countess of
Hawghton, Master 278
Hawkins, John 327, 335
Hawkins, Mr 260
Hawkins, William 13, 330
Haylik, Mr 13
Haywood, Sir Rowland 3, 330–1, 343
Hels, Andrew 14
Hendor, Captain 265
Henedge, Sir Thomas 268, 331
Henri de Valois, King of France and Poland 135
Henrik, Mr (John?) 13, 15, 20
Henrik, Otho, Duke of Brunswick and Luneburg 205
Henry VIII, King 306, 325, 332, 337
Herbert, Edward, Lord Cherbury 331
Herbert, John 6, 47, 52, 251, 253, 261, 262, 274, 275, 331
Herbert, Mary 23, 331
Herbert, Mistress (Florence) 23, 24
Herbert, Mistress (Margaret) 257
Herbert, William 290
Herbert, Sir William 5, 12, 16, 18, 23; comments on Dee's *Monas Hieroglyphica* 2
heresy 117, 129, 136, 185, 193, 200, 201, 207–8, 229, 242, 257, 271, 328, 340
Heriot, Thomas 256, 264, 331
Hermes Trismegistus 178, 339
Hertell, Paul 145
Hertford, Countess of (Mistress Haward) 64, 281, 331
Hesketh, Richard 14, 331–2
Hesse-Kassel 193, 196–7; William of 207, 239, 342–3
Hetherley, William 276
Heton, Matthew 279, 280, 285
Hewett, Sir William 337
Hickman, Ambrose 254
Hickman, Barthilmew 13, 253ff, 332; records of untrue actions burnt 288, 293; discusses Kelly with Dee 299; recommended to Dee by Sir Christopher Hatton 5
Hickman, Joan 253, 266
Hickman, Richard 5, 15
Hickman, William 265
High Wycombe 15
Hill, Auditor 256
Hilton, Edmund 106, 134, 155, 195, 231ff
Hilton, Goodman 6, 100
Hilton, John 2
Hilton, Robert 15
Hinde, Edward 2, 13, 24
Hipwell, Mr 274
Hitckcok, Robert 5, 327, 332
Hobby, Sir Philip 305–6, 332
Hochelaga 3, 316
Hodges, Owen 289
Hoghelande, Ewald de 157, 303
Hoke, Thomas 100
Holcroft, Mr 290
Holden, Rafe 278, 284, 291
Holinshed, Raphael 83, 253, 287
Holland, Adam 290
Holland, Miles 262, 263
Holland, Mr 288
Holland, Richard 287, 332
Holten, Mr 47
Holy Seal (Sigillum Dei/Emeth) 30, 33, 34, 36, 41, 47–8, 59, 76
Holy Table 36ff, 81, 104, 187; appears in the crystal ball 29; instructions for its making 30ff, 75ff; portability 59
Homes, Mr 261
Hone, John 277, 332
Hooke, Robert x, 18, 117, 135
Hooker, Richard 25
Hooper, Walter 2

Hopwood, Edmund 281, 283, 332
Hospital of St Cross 255–6, 269–70, 272, 340
Howard, Charles (second Baron Howard of Effingham) 268, 272, 332, 341
Howard, William (first Baron Howard of Effingham) 331
Hradec, Adam of, Lord Chancellor 233, 236, 332
Hudson, Mr 12, 53, 61
Hudson, Thomas 249, 252
Huets Cross 73
Hulme, Mr 282
Humboldt, Alexander von 316
Hunnis, William 76
Husey, Mr 53, 58, 65, 70, 90

illness and disease 2, 4, 5, 8, 9, 11, 14, 16, 17, 19, 24, 45–6, 133, 167, 195, 205, 210, 234, 242, 248, 252, 253, 254, 255, 256, 257, 258, 261, 264, 265, 266, 267, 281, 283, 284, 287; causes of, explained by angels 160; and magical healing 50, 89, 102, 159–62, 292
Ingram, Mr 47, 49
inns and taverns 140, 206, 244; Angel/St Michael, Lübeck 107; Black Raven, Westminster 70; 'board at Brainford' 70; Crown, Bremen 107; Three Golden Keys, Emden 107; Three Kings, Westminster 296; White Swan, Emden 107
Ireland 101, 320, 323, 326, 331, 336, 337, 341; Italian and Spanish invasion 12, 330
Isle of Man 301, 334
Ivan the Terrible 208, 341
Ive, Mr 24

Jack, Thomas 248; restores Dee's Homer 249
Jacke, Robyn 46
Jackman, Charles 19
James I, King 295, 298, 326, 336, 342
James, M.R. 268
Jesuits 175, 185, 196, 236, 244, 328, 337
Jews 93, 171, 173, 174, 184, 201
Jílové 333
Jindrichuv Hradec (Newhouse) 205, 206, 233
Jones, Absalon 288
Jones, Morgan 275
Jones, Mr 257
Jones, Thomas 7, 251, 252, 253, 279
Jonson, Mr 268
Jordanus, Gregorius 179, 184
Jung, C.G. 244

Kay, Roger 278, 283
Kelly, Edward viii, 25ff; arrives at Dee's house 24, 27; alchemy and alchemical writings 18, 61, 74, 185, 204, 229, 230, 231–2, 233, 236, 237, 238, 241–2, 244, 249, 296, 333; begins to invoke angels 28; biographical details 332–3; 'blasphemy and rebellion against God' 178; departure for Continent 100, 104–6; 'cumbered or vexed with sklaunderous fellows' 70; described as being 'visited with a pang of human frailty' 196; describes vision of self and Dee as birds yoked together 42–4; discloses his real name 47, 49; doubts and discrediting of angels 42, 70, 75, 76–7, 118, 119, 127, 128, 131–2, 149–50, 162, 169, 171, 178, 190, 216, 218–19; dreamt of by Dee 240, 259; drunkenness 140–1, 144, 150; fear of beggary 129, 217; fears arrest for forgery 85, 90, 98; feels that bowels and 'privities' are on fire 72, 220, and that spine is being torn apart 188; finds book and

scroll by spiritual direction 53; hatred of his wife 98; knighthood 248, 269; lameness 226, 228; legends concerning viii, 101; mental disturbance 59, 60, 63, 112, 171, 174, and amnesia 64, 100; opens 'great secret' to Dee 235; ordered by angels to marry 42; prays 'that he might no more have dealing to skry' 210; quarrels with Laski's servant Alexander 140–1; rages 90, 141, 175–6; reaction to doctrine of cross-matching 216–17, 222, 228; reads and/or writes in Dee's diary 26, 33, 35, 48, 49; reports of death received by Dee 277; reprimanded by angels for fishing 92–3; sends letters to Dee from Rudolph 275; set at liberty by Rudolph 262, 263; takes holy communion 178; tells Dee he studies too much 232; threatens to leave Dee 95, 163; wishes himself in the Cotswolds 70
Kelly, Joan 48, 76, 100, 153, 155, 163, 229, 231, 234, 333; infertility 209, 210; reaction to doctrine of cross-matching 217, 222, 223, 224, 235, 243; receives holy communion 235; said to have gone home to her mother 90
Kelly, Lydda 239, 248; miscarries 233, 238
Kelly, Thomas 141, 163, 167, 171, 176, 179, 230, 232, 238, 239, 247, 249, 259, 265, 267, 333; marries 227; warns brother 'that a commission was out to apprehend him as a felon' 90
Kemp, Mr 256
Kemp, Randall 287
Kenion, George 286
Kent, Countess of 268, 333–4, 343
Kepler, Johann 138
Kew 261, 338; ferry-boat overwhelmed 6
Key, Richard 280
Kezmarok 113, 120, 124
Khunradt, Henrich 239, 334
Killegrew, Sir John 46, 49, 334
King, Goodman 13
Kinsky, Lord 172
Klodzko (Glotz) 206
Knaresburgh, Barthilmew 46
Knaresburgh, Thomas 260
Knights of Rhodes 109, 115, 335
knitting 253
knowledge, key to all viii, 21, 78, 118, 120, 125, 131, 186–7, 216, 219, 226, 304
Konin, 110, 115
Kraków 112, 113, 114ff, 315
Kyffin, Morrice 11, 45, 264, 334
Kylmer, George 16
Kyrton, Elizabeth 12, 105, 262

Lacy family 87–8, 101
Lander, Mr 13
Lang, John 176, 177
Langham, Captain 302
Langley, William 288, 292
Lask 110, 111, 112, 113, 177
Laski, Albert 53, 78, 79, 85, 91ff, 102, 103, 258, 262, 326; biographical details 334; family 113, 119; offers Dee and Kelly annuity 100, 103; popularity in England 86; spirit Jubanladaech identifies self as guardian angel 93; told by angels that he will effect universal reformation 132–3; upsets Kelly with 'his former life and ungodly living' 178; visits Dee after being entertained in Oxford 92, 102; visits Stephen with Dee 180–2; visits Dee in Trebon 237; writes with news of Stephen's death 204
Lauderdale, Duke of 25
Laward, Thomas 260, 273, 274

Lawes, Henry 334
Lawrence, John 283, 285
Lawrence, Mr 264
Lee, Harry 247, 248, 250; offers Kelly pension 95
Lee, Sir Henry 53, 334
Lee, Mistress 46, 261
Lee, Richard 53, 334
Leer, 107
Leeuwarden 106
legal actions and agreements 5, 10, 11, 24, 45, 177, 246–7, 260–2, 266, 276ff
Legg, Dorothe 263
Legh, Charles 281, 287–8, 289, 334
Legh, Peter 278, 334–5
Legh, Robert 289
Legh, Sir Urien 281
Leicester, Earl of 1, 17, 100, 103, 323, 327, 330, 331, 332, 335, 340, 341, 342; introduces Dee to Laski 85; quarrels with Earl of Sussex 13, 20; said to flatter Laski 94; sends Dee abroad to consult about Queen's illness 4
Leipzig 195–6
Leister, George 240, 244, 335
Leon (the hatter) 279
Leonardo da Vinci 73
Leowitz, Cyprian 83
Lettice (maidservant) 259ff; discharged 274
Lewis, David 6, 321, 335
Lewis, John (father and son) 5, 45, 47, 250–1
Lilly, William 16, 19, 184, 272, 290, 340
Linz 230
Lister, Isabel 89
Littlechild, John 24
Livesey, Mr 257, 258
Lloyd, Mr 100
Lloyd, Oliver 275
Lobkovic, Zdenek 338
Lodovick (Dee's servant) 205, 230, 239
Lok, Benjamin 10, 45, 46, 277, 335
Lok, Michael 321, 335
Lok, Mr (Michael?) 10, 46, 277
Lok, Zacharie 10, 335
Long, Sir Richard 11, 45, 248
Long Leadenham 7, 102, 248, 325, 342
Lording, Mr 264
Louvain 305, 325, 335
Lübeck 107, 108
Lull, Ramón 152, 157, 303
Lush (surgeon) 70
Luther, Martin 291
Lydgatt, Nurse 53, 100, 277
Lyne, Elen, gives notice 2; dies 4
Lyne, Richard 75, 335
Lysons, Daniel 317

Madimi (young female spirit) 86ff, 101; attempts to link Laski with Lacy family 87–8, 101; Kelly asks her to lend him 'a hundred pound for a fortnight' 99; questions nature of sin 215; seen 'in very filthy order' 213, 214; 'showeth herself all naked' 215, 227; tells Dee that Burghley and Walsingham 'said thou wouldst go mad shortly' 96, and that he 'may become full of understanding' 216
magic 25, 27, 35, 36, 72, 102, 200, 238, 320, 323, 324, 325, 326, 328, 343
magnets 168, 243; Dee's broken up 246, and partly restored 248
Mahorancourt, Peter of 233
Maier, Michael 244
Maius, Nicholas 204, 238, 335
Malaspina, Germanicus 335, 340; wants to defenestrate Kelly 185; returns to Rome 'with a flea in his ear' 196, 197

Malgo, King 3, 17
Malin 24
Mallet, Walter 267
Malleus Maleficarum 283, 292–3
Manchester College 273ff, 297, 322, 326, 328, 329, 332, 334
Manchester Grammar School 285, 293, 323; imperfection in all scholars 288
Mandeville, Sir John 115, 136
Marprelate tracts 336, 343
Marshalsea Prison 263, 264, 272
Martyn, Sir Richard 263
Mary I, Queen 156, 306, 307, 323, 325, 327, 332
Mary Queen of Scots 320, 328, 329, 330, 332; execution predicted 79, 84
Maspely, Nurse 14
Mathias, Zacharius 238
Maximilian II, Emperor 138, 142, 155, 184, 315, 327, 339
Maynard, Edward 254; dies 258, 271
Maynard, Mr 256, 258
Meckelburgh, Duke of 109
Medicina Dei *see* Raphael, archangel
medicine 2, 159–62, 232, 233, 234, 244–5, 257, 265, 284, 329, 334, 341
Melanchthon, Philip 337
Menschik, Jacobus 194, 204, 238, 240
Meon Hill 73
Mercator, Gerard 269, 305, 335, 337
Mercurialis, Hieronymus 292
Meredyth, Richard, Bishop of Leighlin 258, 271, 335; calls Dee a 'conjuror' 259
Michael, archangel 18, 21, 22, 25, 31ff, 291; as Dee's guardian angel 28, 173, 228; encourages Dee in his quest for knowledge 34; identified as Fortitudo Dei 34–5; inducts Dee into angelic mysteries 32; seen over Dee's head 'with a pen in his hand' 171
Middleton, Marmaduke 52, 336
midwives 233, 243
Miechów 114
Mieszko I, King 115
Milford Haven 218, 227
Mills, Master 96
Milton, John 25, 102
Minorites 197
miracles 33, 181, 186, 190, 193, 197, 223, 297
Molynox, Sir Richard 278, 336
Montreal 316
More, St Thomas 61, 290
Morgan, Mr ('with one eye') 255
Morgan, Sir Thomas 218, 227
Morgan, Sir William 218, 227
Morley, Lord 45, 336
Morryce, John 280–1
Mort, Mr 40
Mortlake 10, 100, 104, 247, 298–9, 316–17, 326 *passim*
Mosley, Nicholas 291
Mountegle, Lord 40, 45, 48
Mountjoy, Lord 260, 320
Mownson, Thomas 254, 336
Murad III, Ottoman Sultan 156
Murphyn, Vincent, 'abominable misusing' of Dee 2; legal action against 10, 11; released 12
Muscovy Company 19, 61, 320, 334, 341
Muscovy House 9, 19
music vii, 60, 63, 86, 92, 130, 225, 245, 287, 334–5
Myniver, Dr 45
Myrcopskie (Laski's servant) 107

Nahod 206
Nalvage (spirit of wisdom) 110–11, 116; delivers Adamical language 117ff; delivers vision of Jane Dee's death 111; forbids Dee to move during spirit conferences 120
Napier, Richard 303

Naumburg 197
navigation vii, viii, 1, 3, 9, 10, 19, 50, 52, 53, 208, 248, 316, 319ff, 343
necromancy 36, 101, 154, 207
Nesselbrenner, Conrad 249, 269
Neuhaus (Fure/Fureden) 107
Nevell, Mary 255, 263, 275, 336; dies 286
Newbury 78–9, 101
Newbury, John 47, 336
Newsam, Bartylmew 2
Newton, Lancashire 278ff, 291
Nicholson, William 278, 286
Nicolls, Francis 259, 262, 280ff, 336; 'sudden pang of anger' 265; argues with Barthilmew Hickman 287
Nicolls, Mary 287, 288, 336
Nicolls, William 288
Niepolomice 180–3, 184
Nonsuch Palace 17, 255
Noris, Mr 262
Norombega 46, 317
North, Mr (John?) 53, 61
Northampton 300–1, 303
north-east passage 9, 19, 208
north-west passage viii, 52, 53, 62, 324
Northwick Hill 53, 61–2, 74
Norton, John 277, 336
Norton, Thomas 321
Norwich 3, 324
Nostradamus 339
Nuñes, Pedro (Nonnius) 165, 167
Nuremberg 46, 239
Nutthall, Francis 280
Nymburk 171
Nysa 145, 156, 177

Oatlands 10, 17
Oldenburg 107, 244
Oliver, Thomas 254, 336
O'Neill, Shane 336
Ormond, Earl of 47, 330, 336–7
Ortelius, Abraham 2, 136, 167, 315, 316, 317, 336–7
Osborn, Edward 46, 49, 337
Ostend 262, 272
Osterholz-Scharmbeck (Ostarhold) 107
Ottoman Empire 92, 115, 133, 143, 156, 158, 166, 333, 339, 343
Ottoman, Mr 52–3
Overend, Mr (Hugh?) 239, 244
Overton, Laurence 195
Owen, Mr 24
Oxford 15, 92, 102, 175, 184, 265, 272, 276, 289

Packington, John 5, 9, 13, 337
Paget, Mr 277
Palmer, Matthew 280, 281, 282, 283, 285; accuses local sorcerer of witchcraft 292
Pantaleone, Henrico 115
Paracelsus, 48, 167
Pardubice 206
Paris 46, 306
Paris Garden 52, 61
Parker, Matthew 335
Parkins, Christopher 240, 244, 335, 337
Partrich, Mr 274
Pary, Blanche 6, 340
Paul, St 73, 196, 207; said to abound in carnal lust 215, 227
Peckham, Sir George 46, 47, 329, 337
Pegius, Martin 9
Peiserus, Michael 263
Pembroke, Countess of 329
Pentecost, Goodman 83
Pepler, Mr 78
Pepys, Samuel xi
Peregrinus family 233, 243
Pernstein, Vratislav 242
Pernus 112, 119, 179
Perpoint, Magdalen 262, 266
Perpoint, Mark 260–2
Perrot, Sir John 255, 319, 335, 337

Persia 2, 61, 271, 334
Peter of Abano 35
Pezelius, Christopher 245, 281, 291, 337
Philip II, King of Spain 50, 84, 126, 138, 139, 217–18, 265, 272, 305, 306, 307, 327, 337, 338, 339
Phillips, Mr 46
philosophers' stone 43, 44, 116, 135, 151, 152, 157, 167, 182, 184, 236, 242, 269, 296, 323, 332; dreamt of 288
Pickering, Sir William 305, 337
Pilkington, Francis 334–5
piracy 46, 321, 324, 334, 335
Pitt, Arthur 19
Plat, Hugh 47, 337–8
Platner, Martin 176
Plum, Mistress 261
Poland 49, 53, 88, 110ff, 158, 168, 292, 301, 302, 303, 338; Dee told to travel there in secret 163
Pole, William 46, 338
Polna 206
Pomponius Mela 136, 316
Pontoys, John 25, 256, 261, 264, 283, 286, 297, 298, 301–2, 304, 338; and alchemy 302
Portugal 46, 48–9, 332
Postel, Guillaume 25
potatoes 329, 331
Powel, Mr 52–3
Powell, Anne 274
Poznan 110, 115
Prachatice 237
Prague 134ff
predictions and prophecies 3, 7, 64, 68, 79, 83–4, 88, 93, 117, 131, 147–8, 158, 180, 181, 182; confounded 288; of death of servant Tanfeld 94, of Michael Dee 179, and of Elizabeth, Philip II and Sextus V 217–18; of Rudolph's destruction 150–1, 172; of Second Coming 57, 78, 94, 207; of 'the year 88' 194, 207; that Dee's house will be burnt in his absence 108
pregnancy and quickening 5, 129, 161, 230, 242, 253, 274
Price, Harry 12
Price, Mr 262
Prichard, Mr 250–1
prodigies and portents 5, 8–9, 12, 14, 18–19, 24, 48, 133, 276, 305, 306
providence, divine 52, 61, 72
Ptolemy 125, 127, 136
Pucci, Francisco 166, 185ff, 338; encourages Dee to travel to Rome 193, 198, 199–201; heresies 201; 'household behaviour not acceptable' 199; 'proud presuming' over Dee 202; recantation 191, 192, 194; receives money from Dee and Kelly 203; said to be defiled 194; beheaded 208
Puckering, Sir John, Lord Keeper 261, 263, 265, 275, 327, 338

Queenborough 105–6, 114

Radforth, Mr 53
Raleigh, Sir Walter 17, 99, 100, 276, 319, 326, 329, 331, 338; reminds Queen to call on Dee 67
Raphael, archangel 21, 25, 28, 31ff, 118, 291, 296ff; identified as Medicina Dei 34–5; tells Dee he has been chosen to walk with God 219
Ratclyf, John 284, 285, 289
Raynolds, Thomas 3, 338
Redhed family 261
Reichstein/Reichenstein 145, 206, 317
Reimer, Joachim 238
Reinholdt family 204, 205, 208
Rhemes College 306
Richardson, Thomas 260, 264, 266, 267
Richmond Palace 4, 10, 11, 12, 17, 67, 246, 251
Ridley, Nicholas 306

Rigby, Mr 284
Riplay, George 233, 335
Rithwian Castle 178, 179, 184
Robinson, Thomas 24, 26
Rodecki, Aleksy 242
Roderick the Great 325
Rogers, Daniel 3, 338
Rogers, William 2
Rome 12, 51, 158, 166, 193, 196, 198, 199–200, 208
Romff, Lord 172, 173, 338
Rosenberg, Peter of 333
Rosenberg, Polyxena of 229ff, 242, 338
Rosenberg, William of 193ff, 339; agrees to marry 194–5; gives Dee and Kelly 3300 dollars 206; helps to arrange marriage for Dee's servant 231; sends Jane Dee a gold chain 205; tries to persuade Rudolph to revoke decree of exile 198, and succeeds 203; wishes Dee had never come to Bohemia 238
Rosseli, Hannibal 178, 180, 339
Rostock 109
Rotterdam 106
Rouillaschus, Philippus 231, 242
Rowland, Nurse 93
Rowles, Edward 236, 237, 268
Royton 279
Rudolfov (Kaiser Rudolph Stadt) 238, 316
Rudolph II, Emperor 140, 144, 145, 146, 147, 152, 154, 163, 164, 165, 184, 194, 195, 198, 199, 207, 227, 237, 323, 326, 327, 338, 339; angelic predictions concerning 147–8; angels order Dee and Kelly to visit 124, 128; and his court 138, 339; declares angelic Actions 'incredible or impossible' 154–5; destruction predicted by angels 172; gives 'a large hour' of audience to Dee 142–4; helps to arrange marriage for Dee's servant 231; illegitimate children 156; invested with Order of the Golden Fleece 166, 167; issues decree of exile against Dee 193, 196; melancholic temperament 173, 339; releases Kelly from prison 262, 263; reprimands Dee for excessive deference 143; seeks Kelly's services as alchemist 229, and Dee's services 275; sends money to Dee 299, 300; summons Dee to him 141–2; written to by Dee 138, 155
Russell, Lady 102, 264, 339; robbed 255
Russell, Lord 92, 102, 320, 339
Rye 46, 49
Ryve, Antony 266, 284

Saalfeld 198, 205, 208
Sagiensis, Rudulphus 238
St Neots 15
St Paul's Cathedral 268, 320, 324
Salamian ('ruler in the heavens') 33, 35
Salisbury, Earl of *see* Cecil, Robert
Salomon, Dr 171
Samonicus, Serenus 102
Sancto Clemente, Gulielmo de, Spanish ambassador 139, 141–2, 144–5, 151, 153, 164, 165, 166, 168, 172, 173, 339; claims to be descendant of Ramón Lull 152, 157
Sanders, Patrick 297, 299, 302, 339–40
Sanford, Mr 65, 70
Saul, Barnabas 15, 21–3, 24, 27, 46, 53, 69, 70, 73, 98, 328, 340; confesses 'that he neither heard or saw any spiritual creature any more' 24; demons said to seek his destruction 31, 98; found 'privily dealing' with an evil spirit 31; Uriel talks of his 'imperfection' 29
Saul, Edward 24
Saunders, Nicholas 246, 254, 339–40

Savile, Harry 278, 286, 291, 340
Savile, Mr (Henry?) 52–3, 340
Saxton, Christopher 278, 279, 340
Schonberg, Lord 197, 206, 208, 236
Schwarzenberg, Earl Albert of 198, 238; and family 318
Schwertzer, Sebald 333
Scudamore *see* Skydmor
Sebonde, Raymond de 35
Sega, Filippo 193, 197–202, 207, 228, 340; displays 'a libel of horrible untruths' against Dee 196
sex 4, 5, 17–18, 225, 235; Dee promises to abstain except by divine permission 82, 243
Shakespeare, William 25, 326
Shallcross, James 281, 285
Sharman, George 300
Sharp, Thomas 264, 266
Sherington, Mr 277
Shippen, William x, 344
Sigillum Dei *see* Holy Seal
Sigismund III, King of Poland and Sweden 303, 335, 337
Simkinson, Thomas 239, 248, 282; brings Dee message from Emperor of Muscovia 204, 208
Simon, Alexander 2
Simons, Phillip 46
Sixtus V, Pope 193, 198, 202, 217–18, 228, 340; denounced by Pucci as 'monster of Rome' 201; said to be plotting against Queen Elizabeth 244
Skulthorp, Mr 24
Skydmor, Sir John 9, 340
Skydmor, Mary 9, 13, 267, 340
Slaugham 47
slave trade 327
Sled, Charles 46, 93, 139, 276, 286, 340
Smehurst, Goodman 292
Smith, John 323
Smith, Miles 293
Smith, Thomas 255, 270
Smyth, Gawyne 240, 249
Smyth, Hugh 12, 340
Smyth, John 255
Smyth, Mr 286
Socinus, Faustus 136
Socrates 270
Sokolov (Valkenaw) 195, 207
Solomon's ring 33, 35
Somerset House 17, 259
Sommerus, Johannes 257, 271
Sontag, Emeric 119–20, 139, 142, 144–5, 146, 148, 150, 152, 173
South Mimms 15
Sowthwell, Thomas 235, 236 240
Spain 46, 48, 84, 139, 227, 244, 265, 272, 306, 315, 319, 321, 322, 330, 332, 334, 338, 339
Spenser, Edmund 19, 25, 306, 323, 327, 330
Spenser, John 247, 269
spiders 151, 157, 276
spies and informers 12, 14, 117, 196, 208, 218, 244, 269, 322, 329, 337, 340
Spinola, Octavius 142, 144–6, 148, 150
Stade 239–41, 262, 268
Stafford, Edward 8, 9, 340–1
Stafford, Mistress 45, 341
Stale, Mr 236
Standley, Mr 282
Standysh, Mr 282
Stanley, Mr 104
Stanley, Sir William 227, 239, 244, 341
Stargard 110
Starkie family 291–2
Statfeldt, John 276
Stephen Bathory, King of Poland 86, 172, 175, 179, 303, 326, 334, 339, 341, 343; depression 184; draws up will after meeting Dee 184; and family 182, 184; receives Dee 177–8,

180–2; shows interest in Dee's story 177; death 204
Stephens, Robert 281, 291
Stettin 109, 110
Stickhausen-Velde (Styk-husen) 107
Stockden, John 249, 260, 261, 265
Stockden, Mrs 250, 267
Stone, *see* crystal ball
Stoner family 10, 250, 251
Stow, John 48
Strada, Katharina 156
Strangebro 303
Strype, John 269, 320
Stubley, John 279
Stubley, Nurse 276, 278, 279, 282, 285
suicides and attempted suicides 2, 89, 250, 258–9
Sussex, Earl of, quarrels with Earl of Leicester 13, 20
Suttley, Thomas 11
Swartz, Peter Hans 195
Swift, Jonathan 336
Swift, Mr 236
Sydney, Sir Henry 112, 116, 336, 341
Sydney, Sir Philip 1, 16, 61, 92, 138, 320, 327, 328, 334, 339, 341, 343
Syon House, Isleworth 17, 100, 103, 266
Szadek 110

Talbot, Edward *see* Kelly, Edward
Tandridge 47
Tarlton the Clown 102
Tate, Sir William 300, 303
Tatton, Robert 240, 244, 335, 341
Tavistock, Earl of 46
Taylor, Mr 5
Taylor, John 283
Taylor, Rafe 283
Tedaldo, Mr 177
Temple, the 3, 18, 330; Dee apprehends a cutpurse 273
Tendring 10, 19
Tetlow (servant) 282
Thames, River 2, 104, 114, 250, 252, 337; nearly runs dry 256, 271; Rowland Dee falls in 250; 'vehement and high waters' 6
Thaneth, Sir Robert 255, 256, 260
Theobalds 266, 272, 329
Thickpeny, Robert 263
Thomas, Robert 277
Thornton, Margery 262, 263
Thorp, Goodman 281
Thurneysser von Thurn, Leonhard (Turniser) 4, 341–2
Thynn, Mr (Francis?) 276, 286
tides 2, 17
Tilsley, Robert 282
tobacco 328, 329
Tomasin, Mrs 9, 341
Tomson, Mr 261
Towcester 15
Tower of London 259, 320, 323, 331, 337; dreamt of 288
Town, William 2
Towrson, William 53, 341
Traharn, Morgan 264, 275
Traves, James 280
Trebon 203ff, 318
treasure, hidden 55, 65–7, 69, 73, 78–9, 80, 89, 90, 100, 101, 113, 255, 270, 300–1, 303; Dee told that 'these things are of no importance' 22
Tresham, Francis/Sir Lewis 331
Triglas 206
Trithemius, Johannes 91, 102
Trittau 107
True and Faithful Relation . . . ix, x, 101, 117, 157, 167, 183, 184, 208, 228, 242, 304; *also see* Bibliography
Turner, Thomas 299
Twine, Mistress (Joanna?) 261, and family 271
Tyldesley, Mr 279
Tyndall, Goodwife 251, 253

unemployment 332
Uniejow (Vinew City) 110
United Provinces 20, 244, 319, 338, 341, 342–3
universal reformation, predictions of 131, 133, 135–6, 158; to be achieved through Laski 88, 93, 132–3, and Rudolph 143, and Stephen 172, 180, and William of Hesse-Kassel 342–3; Pucci's vision of 338
Upton upon Severn 102, 286, 293, 321, 325
Uriel, archangel 21, 25, 29ff, 213; encourages Dee's quest for knowledge 41–2; appears with face covered after Kelly's drunkenness 144ff

Valentine, Basil of 208
van der Boxe, Arnoldus 142
van der Laen, Walker 264
van der Meulen, Daniel 239, 244
Vaughan, Richard, Bishop of Chester 287, 288, 289, 341, 342
Venice 46, 47, 184, 247, 269
Vere, Edward de 326
visions 21 *passim*; of birds delivering letters to go around Holy Table 38–9; of book of knowledge being cut in two 226; of creatures 'like little shadows or smokes' outside the crystal ball 139–40; of dead men's skulls 22; of Dee and Kelly as birds yoked together 42–4, and referred to by angels 57, 68; of four castles 130; of holy book written in blood 54; of house burning down 111; of 'innumerable company of angels' 31; of man in furnace restoring burnt books 189; of spirit taking crystal ball 219–20; of stone 'of the bigness of a tennis ball' in place of an old man's brains 43; of tongue mounting up towards heaven 81–2; shared by Dee 13, 19, 220, 228

Walden, Dr 284
Walkedine, Richard 257ff
Walls, Mistress 275
Walmesley, Thomas 24, 342
Walsingham, Sir Francis ('Mr Secretary') 3, 17, 52, 53, 85, 96, 99, 101, 241, 244, 245, 320, 326, 327, 328, 340, 342; dreamt of by Dee 6; sends Dee abroad to consult about Queen's illness 4; written to by Dee 196; dies 247
Walsingham, Lady 53, 247, 342
Walton, Izaak 321
Walton-le-Dale 101
Ward, Richard, 274
Waring, Paul 101
Warren, Edward 274, 342
Warren, Goodman 256
Warta, River 110, 115
Warwick, Countess of 257–8, 259, 265, 275, 320, 323, 342
Waters, Harry 14
weather 1, 2, 3, 4, 5, 6, 8, 9, 12, 16, 40, 52, 100, 105, 106, 110, 133, 176, 230, 231, 237, 239–40, 247, 249, 254, 255, 256, 257, 262, 263, 266, 268, 274, 275, 278, 279, 283, 284, 286, 288
Webb, Adolph 259
Webb, Robert 256ff
Webb, Thomas 253, 255, 258, 259, 261; imprisoned 263, 264
Webster, Thomas 303
Weever, John 101
Welder, Goodwife 252, 253
Welder, Robert 260, 261, 262
Welles, Robert 49
Wells, Nurse 5, 6
Welshman, Robert 281
Werall, Mr 283, 284
Western, Richard 276

Westminster School 255, 270, 322, 330
White, Mr 10
White, Richard 266
Whitehall Palace 15, 17, 254
Whitgift, John, Archbishop of Canterbury 248, 249, 251, 252, 256, 264, 266, 268, 286, 342; shown blasphemous books 257, 271
Wier, John 281, 291
wife-swapping *see* doctrine of cross-matching
Wilks, Sir Thomas 264, 342
Willemots, Masters 275
William IV, Landgrave of Hesse-Kassel 207, 239, 342–3
William the Silent 20
Williams, Mr 10, 19
Williamson, Thomas 282, 287
Willoughby, Lord 263, 268, 343
Winchester College 246
Windsor Castle 3, 17, 327
Wingfield, Sir John 334
Wismar 109
witchcraft 69, 117, 281, 283, 291–2, 292–3; Dee asks to be tried for 295, 326
Withenstalls, Mr 287
Witichind, Hermann 240, 343
'Wizard Earl' of Northumberland 17, 323, 331
Wodcote, Francys 280
Wolfg., Paulus 203
Wolly, Sir John 257, 266, 273, 343
Wood, Anthony 227, 241, 333, 335, 340
Wood, Mr 275
Wood, Robert 'visited with spiritual creatures' 264
Wortley, Mr 281–2, 288
Wye, Thomas 265
Wykam, Goodman 15

Yardely, Mr 284
Yong, Richard 47, 53, 91, 231, 233, 237, 240, 246, 248, 338, 343

Zacaire (Zacharius) Denis 231, 242, 250, 269
Zamoyski, Jan 124, 135, 343
Zboroski, Lord Samuel 124, 135
Zeno, Nicolo 316

The illustrations have been redrawn from Dee's originals preserved in the following manuscripts in the British Library. Sloane 3188: f. 9v, the lamin, Chapter 3; f. 30r, the Sigillum Dei, Chapter 4; f. 64v, the 'devilish' letters, Chapter 5; ff. 86v–88r, the Cotswolds treasure map, the code and its key, Chapter 6; and f. 104r, the Adamical letters, Chapter 7. Cotton Appendix XLVI, part I: f. 192v, the vision of the four castles, Chapter 10; Cotton Appendix XLVI, part II: f. 188r, Arthur Dee's visions, Chapter 16; f. 243r, the Northampton treasure map, Chapter 20. Dee's Holy Table no longer exists; the picture in Chapter 7 is based on the dimensions of William Lilly's copy in the Museum of the History of Science in Oxford, corrected against Sloane 3188, ff. 33r–35v. Dee's golden talisman representing the vision of the four castles can be seen in the British Museum, together with one of his crystal balls and his obsidian skrying glass.

Syzygiæ Lunares.

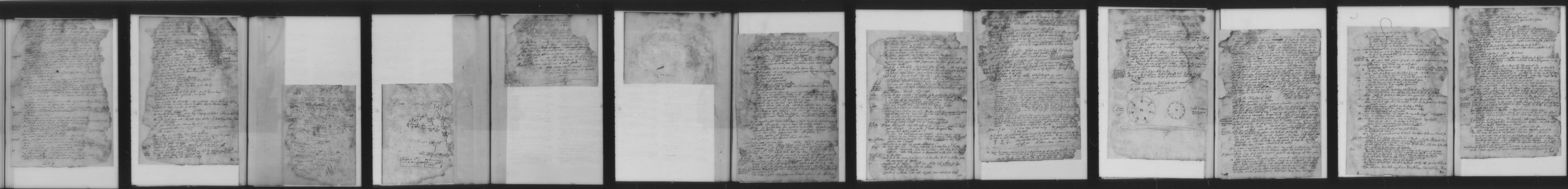
Dies	☉ H /	Orient. ♄ H /	Orient. ♃ H /	Occid. ♂ H /	Orient. ♀ H /	Occid. ☿ H /	Syzygię Planetarũ mutuę, & eorum congressus cum illustrioribus aliquibus stellis fixis.
1							♀ or. cum cane ma. a.
2 ☌	8 31	20 △ 38		15 ✶ 15			✶ ♃ ☿ 8.25.
3 Asc.	4 ♉						♀ oc. cũ rost. corui, et 31.
4			6 ✶ 19		20 ✶ 56	9 ☌ 26	□ ♂ ♀ 0.44 | ☽ ♌ 8.
5							□ ♄ ♀ 20.45. (44. b.
6	19 ✶ 47		8 □ 30	23 ☌ 47			☽ Peri. ♃ oc. cũ asi. bor.
7		0 ☍ 10			2 □ 41		☍ ♄ ♂ 7.53. c.
8			10 △ 30			18 ✶ 47	♀ or. cum corona.
9 □	1 ♎				8 △ 58		△ ☉ ♄ 12.12.
10 Asc.	13 ♓						
11	8 △ 4	4 △ 50		9 ✶ 53		0 □ 12	
12			19 ☍ 50				♀ or. cum regulo.
13		10 □ 51		19 □ 19		7 △ 51	☌ occ. cum aculeo ♏. d.
14					6 ☍ 30		✶ ☉ ♂ 14.40.
15		19 ✶ 49					♂ m. c. cum corona.
16 ☍	9 28			8 △ 19			☽ ♍ 21. 0.
17 Asc.	11 ♊		16 △ 58				♀ or. cum coma Ber.
18						4 ☍ 33	♀ or. cum hydra.
19					18 △ 13		♀ occ. cum Algorab.
20		19 ☌ 22	6 □ 16				☽ Apog.
21	20 △ 24			15 ☍ 53			♂ oc. cũ neb. & corde ♏
22			19 ✶ 15		13 □ 20		
23						0 △ 16	
24 □	12 54						♃ or. cum cane ma.
25 Asc.	3 ♌	16 ✶ 42			6 ✶ 20	7 □ 41	✶ ♃ ☿ 15.27 | ☌ or. cũ ro.
26				19 △ 49			♀ or. cũ cauda ♌. e (gall.
27	1 ✶ 58	23 □ 50	15 ☌ 1			11 ✶ 35	☿ occ. cum cauda ♌.
28							
29				3 □ 44			△ ♄ ♀ 12.9.
30		4 △ 6			6 ☌ 8		☌ ☉ ☿ 5.7.

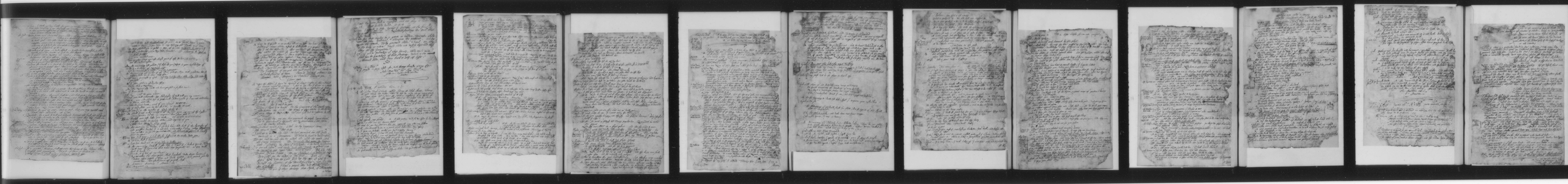
a. Die 1. ♀ or. cum Arcturo.
b. Die 4. ♀ m. c. cum hydra.
c. Die 7. ☌ occ. cum cingulo ♍ | ♀ occ. cum cauda ♌.
☿ Fit ☄ or. cum rostro corui, & ala dex. corui.
d. Die 13. ♀ or. cum Algorab.
e. Die 26. ☌ occ. cum boreali lance.

28 — I delivered to Mr Ed Kelley (strange
[illegible] Animall [illegible]
[illegible]

24 — horã circiter 10 ℞ noctis

Bill. Cotton. Appeal 1801, 30.
Formerly marked Abd. 1807.





Gal — After dynner, about one of the clok and — the — expired: and then we attended the mercy of the Lord

Δ At a great gladsome hymm of the — Gal — said not one a litle and more stately, and lyned the — ends) Ope of on the Corner of the ground like Servant, by the Mysteries here many adorn furred with frying: or as Gentlewomen: were Galuah, or no! Or have you also (as I saw down) fine or holiday Clothes?

Gal — FEAR GOD. Ek. she stepped forward, one step.

gal — My garment is called HOXMARCH, which, in your speache is a true lesson: and also the First step of the pathway to felicitie.

Gal — What is Fear?

Δ Feare is of two sortes: one is called Chaste, the other Servile.

Gal — Into the first, all fear is Joye, and therfor the Beginning and entrance into quietnes. true quitnes and rest is Wisdome! For the myndes of the Disaster of Disayre, into the Workes of Feare: The Feare is the first that accepteth the Damnation: But he that is possessed with, or tasteth of Wisdome, Knoweth the Ende And his feare is of the thing that is done. For when we feare Sinne, we do it, because we hate it When we study to be good, it is taken of our fear. In that it is a We feare him, whome we Love, and for whose honor This is all that may be said of Fayth and vnfaigned feare. We study to do

The TITLE of the Bok — Touching the boke it shall be called Logas: which sign. Langage signifieth Speache from GOD.

Write it after this sort LOAGAETH: it is to be sounded Loga This word is of great Signification: and meane in respect of the profounding of the first Letter as you call it) is the last of the boke.

And, as it is a hotchpot without order, so it signifieth a disorder of the Worke, and is the speche of that disorder, as Prophesie.

Write the boke (after your order) bakward: but alter not the forme of the Letters: I speak in respect of your placy.

Ek: Note a beame shooteth thirough him from the Stone: and through his hed, and out at his mouth; his face being for Ek toward Δ

49 — Write the 49th.

The 49. Table. — you have but 48 allready.

Write first in a paper lapasse.

Loagaeth seg Loxi brinch
Larzed doxi ner habziso adnor
doncha Larb Vors brorbra
exi vr zedmp tauip chimbame
chermach Lendix nor zandox

Said, that Galuah, Ek: bid it so on bright fire that it ran not be Loked vpon. the fire so Sparkleth and Glistereth, as when an hot yron is stricken and especially at the powdering of sand. It is to be Noted also that vppon the pronouncing of some words the brasen and all creatures of the world is changed and Glad in their Kinde and forme: But mainly all Serpent, Dragon, Toade, and all vgly and lothy shapes of beasts: which all made Ek with contenance, a mans assaulting Ek but contrariwise comforted and fawning vpon Galuah.

It is to be Noted also that by degrey from a Lyon and a Beare, of Light Galuah from the first and all three a mixte appeared the third partaking of the other two.

The Lord seeme from at the word Larb pronounced, when also frogges and Serpents appeared on the third beame vppon the word Exi pronounced

Note also that the manner of the fiery Sparkling vgly Lords, and the grisely countenance of the

The first Leaf of the boke.

Gal — In them is the Divinitie of the Trinitie
The Mystrie of our Creation
The age of many yeres:
and the Conclusion of the World:

Of me they are honored, out of me, not to be altered. Neyther did I them my self: for, they are the Bounty of my Understanding, and the Fountayne from whence I Water.

Δ. I beseche you, how shall I write these names in the first Leafe!

Gal — They are to be written in 5. Tables. in every Table, 21 Letters

Δ. How shall I place the 5 tables vppon two sides: three in the one and two in the Reverse: or one in the first and 4 in the Reverse: or how else?

Gal — As them best cause.

Δ. Shall I write them in Letters of gold?

Gal — The Writing hath been reported to thy discretion, with Colours and figures as appertayne to the writing & Proof.

Vppon the first side Write three Tables, and on the Reverse, two.

Δ. Hold: they? Gal. Set them down I will don't thy fashion.

Δ — Whom? Note. Gal — Not Note.

Ek. She is gone.

Δ Deo [illegible] Laus honor Et
gratiarum actio pro premiis.
Amen

Wensday. 19 Junij. hora. 2. a meridie

Δ I made a prayer to god: and there appeared one having two payre garments in his hands. He answered

— A good prayer, with a Spurring myndes.

Δ God make my myndes Supple: and to be Governed, with the subtle truth Leven, free of all possible mutabilitie.

Ek. One of the two garments is green Silke: the other is Sparkled, of diverse Colours: the Lay of Ek him down before him. He Layeth also a Sparkled cap down before him at his feet. He hath no Cap on his Hed: His heare is long and yellow: but his face can not be seene: at the least it was turned away from Ek so Carefully: though Ek changed his place.

— you shall see my face — So it is done.

Ek. He putteth on his pyed coat, and pyed cap.
He casteth the one side of his golden Ouer his shoulder, and he dawnceth and sayth

— Here is a Gods, let us be merry — Ek. he dawnceth sayth:

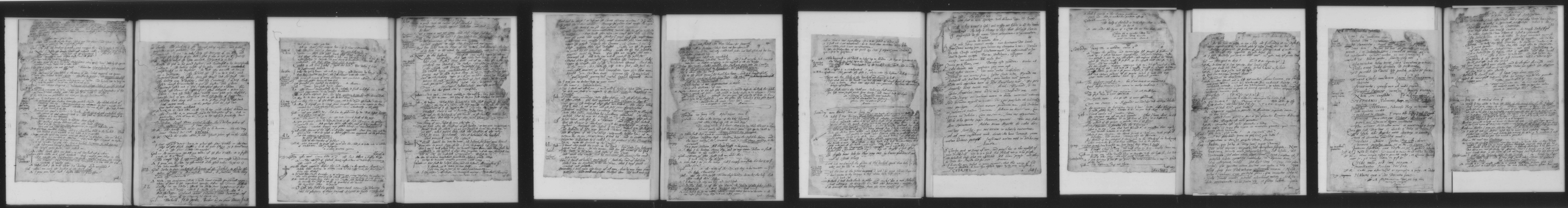
— Here is a Gods, let us be merry — Or

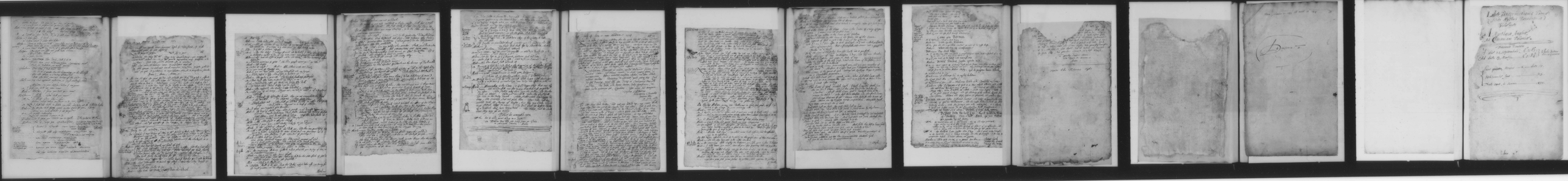
— Doth the Doctrine teach you, to know god — to be skylfull in the Heavens?

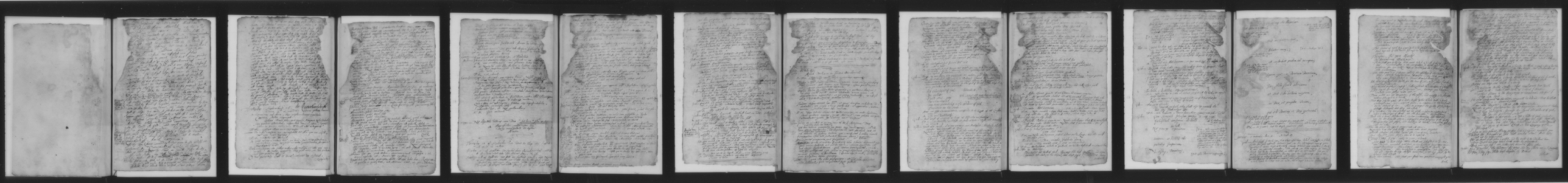
— Note it.

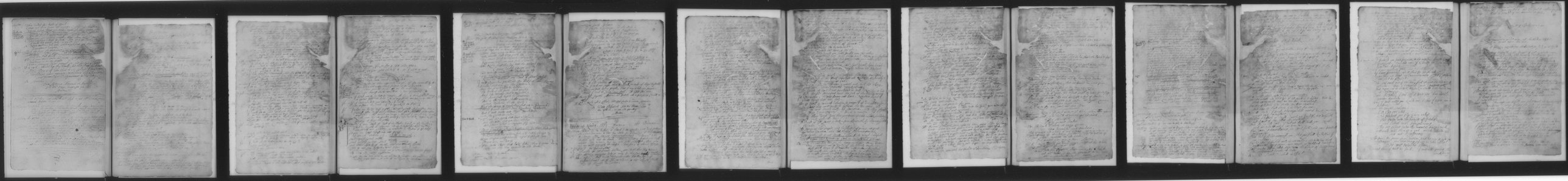
Ek. He putteth of his Cloathes again: He knoweth down, and washeth his hed and his armes, and his face, and shake

his









exemplar of the father and the sonne: so is the Holy ghost eternall
proceeding equally: of the Essence of God, and Spirit of Truth:
to be Honored and worshipped as God, Three in number: One in Essence:
Three Persons
Omnipotence: by spirituall illumination: and to this the Holy ghost
delivered unto the Apostles, as the gloriy of God in all his and promyses
& all have certainly fulfilled: and are daily in the societie
of those that fulfill the Covenant of the highest: Holy and without
error: Where through shall continue their hearts and
Even unto the end of this World, the comfort
Therfore, Believe: for the spirituall Truth worketh
raysed the dead
Christ hath power to forgive sin
Behold the power of sin, Unto whome it is come
for, as Christ hath all power in Heaven and in Earth delivered
so hath he delivered all power in Heaven and Earth to the
Church: Therfore she can not erre.
for where power is without measure, there can be no number
Believe not therfore, those that say,
The Church of God, is infected
for the offence of [illegible] Error, but remaine
Neither can the [illegible] of a Drunken, be
infamie to the [illegible]

If God use in my power to deliver you, or reconcile you
death and Hell: the Testimony and Testimony of the world
and the Church of God.
But yet That Clouds set aside Which is betweene
me and you I speak a Parable to you, saying
The Justice of God, is Innocence: it saith
Neither hath it any contrary, but even in the midst
and centre of it self: Which is the Prop and Pillar
of his eternall, and incomprehensible Majestie: of
his Love, his Mercy
Which even in the midst of Justice is found out
Sincere repentance, and reconciliation: Not
it is necessarie unto God: But that it is a Medicine
applicable and most Needfull to the Infirmities of God
men, that continue to be healed: returned, or
reconciled from his Sinne.
This, is it that must comfort you
for, as Justice is the reward of Sinne, so is Mercy the
Rewarde of Repentance.
But Mercy is the Center of Light
and Justice to be cast of, and that Within darkness
Therfore, Be not Negligent
— this Where done, how is it committed, or of Whome

If God use in my power to deliver you, or reconcile you
death and Hell: the Testimony and Testimony of the world
and the Church of God.
But yet That Clouds set aside Which is betweene
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Therfore, Be not Negligent
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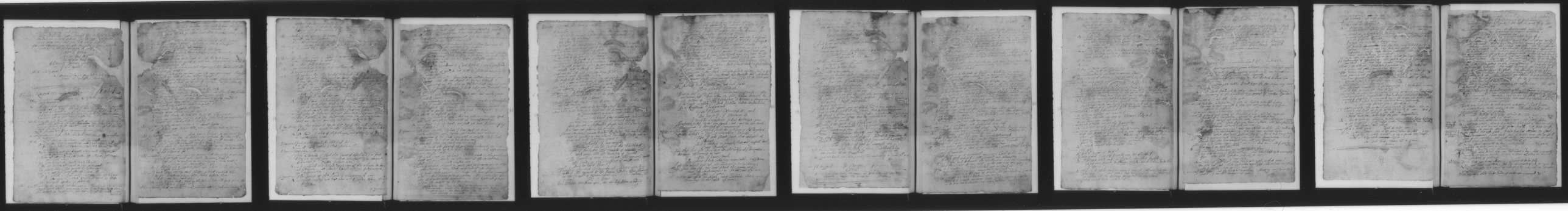
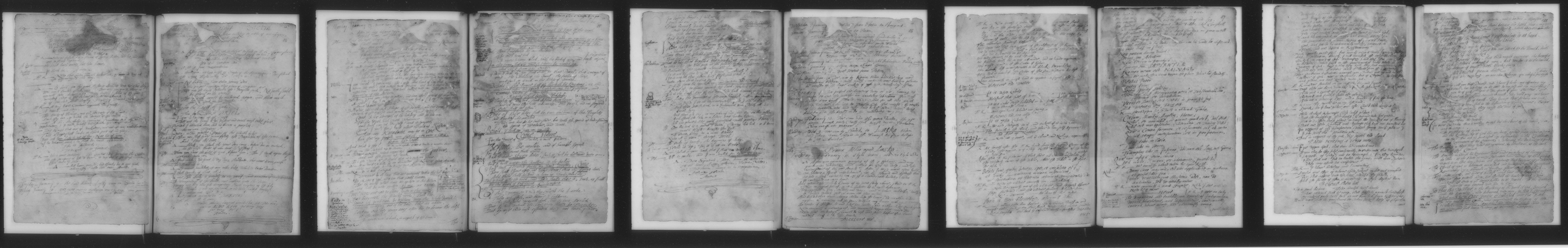
I beseech
you that you fall not on Way, Error named
God called me from it. and detained me by many Parables
wayes & means, not in by offred to man
Temptation are cast up from the graves of Gods
Elect. Christ is Counterfeited
and your prayers what cryes.
Therfore the Lord spend him unto you; that inherited
the Earth: that you might be partakers of his Kingdom of
Everlasting Judgment of the wicked.
Satan is also entred, and are nearly departed
of the Saints entred in, and found him making
Hast to be entred yet, and he him not a Stage.
But he that Copy, being kindled with Fire of God,
Could the Judgment of his body for this Work, by
Crucifixion.
Christ he fulfilleth him: and the Spirits of evyll Conversyth,
are in hand.
you shall [illegible] the second death, and your family shall be
discomforted.
I pray unto God, that it fall not out, that
Satan doeth about: Neyther that it come to pass,
that he hath power to execute.
for, this Token, Signifyeth your misserie, and it is a Signe
of that which is given to Execution
I have said.
The Peace of God, be restored unto you.

A

If K — here is the man agayne
Two words, and I have done.
Nothing is pleasure, then that which is Spoken.
Nothing certayner then that which is appointed
Be you penitent, that God may be Merciful.
This is all I have to say.
Faith your Key, and all he will make you cleane.
Resist you Satan diligently, and he will help you.
mightily.
A — O Lord that seeth to the Door and reyns, breake of
If K — No. be it your.
A
If K — No. be it here agayne
— this cloud is a Separation betwixt the, you this
Mortall





The Fruite of our Doctrine, is, that [illegible] ought
For, of our selues, we seke no glor[illegible]
But we serue one, to your Comf[illegible] teaching, the Will of God, in the
self same Christ, that was crucified; sold and [illegible] in the Darkenes:
and published to the World by his Discipes. [illegible] into
you, in the remissyon of synns [illegible] preched in the world for the end
of all things
The very Key and entrance into the secret Mysteries of God, is respect
Determination [illegible]. bringing vnto remembrance, the Exile, and
yere. which is the greatest Threate.

Those that tempt the, do it, in respect of the prare Thy haue of the p[illegible]
of God. Springing in the.

Let this suffice. The World is Vayne
in respect of eternall thynes.
Heden and Erth passith away: the redound of the Righteo
endureth.

Ł K—

Nal— What do you se, Imperfect, in all that hath bynne [illegible]

Δ—

Nal— You haue 49 Tables. In those tables are conteyned the Mysteries
and holy Dayes of the Angels: Disguised, and in state of Hydarchie
and Trent in confusion: which parteth hether, and Loketh into
the Centre of the Erth: the very Language and Speche of Children
and Innocents, such, as magnify the name of God, and are pure.
Where in, the Apostly Vnderstode the diffuse sciences of the world, imperfect,
for many transgression
These Tables are to be Written, Not by man, but by the finger of God
which is Mother to Virtue. [Δ—Madm said her mother made wark the Kids]
Wherein, the Whole World, (to this, incredible) all Creatures, and in
all kindes, are numbred, in being, and multitude.
The Measure and proportion of that Substance, which is Transitorie,
and shall vany old.
These thinges and Mysteries are your gift, and portion, Sealed: as well
by your own Knowledge, as the fruite of your Generation,
The Knowledg of Gods Creatures.

Fiue parts of a time. Vnto me are delyuered fiue partes of a Time: Wherein I will open
teach and vncouer, the Secrets of that Speache, that holy Mysterie
To the intent the CABALA of NATVRE, in voyce, substance
of body, and measure in all partes, may be Knowen
for there is Nothing Secret, but it shall be reuealed: and the Some
of GOD shall be Known in POWRE, and establish a Kingdome
with Righteousnes in the Erth: and then commith the Ende
for, the Erth must come vnder Subiection, and must be made pure
that Deuils may be confounded in his own Kingdome, and the Enemy
of Righteousnes fynde no Habitation.

Regni Chr. Duratio in terra.

The.

[illegible] of [illegible] endureth for euer
[illegible] are iust
[illegible] Truth
[illegible] Iudgmen[illegible] insearchable.
[illegible] in self [illegible] worketh.
He it [illegible] exhaue you Labor.

The Promises of God in this erth by [illegible]mon, shalbe fulfilled
Salomon had the place of honor, and [illegible] exalted.
Thus sayeth the Lord.
Haue exalted him against Hatred; and haue made his seat open.
of him, therfore, arrise vp, that the people may see him.
For Mortall men, haue places of honor
and in their Dignitie, they [illegible] to be exalted:
Who is he that made the Earth: and dignifyed him with a liuing soule?
Even he it is that exalteth: and in whose hands the Kingdomes of
the erth are settled.

Sede, the fifth tyme shall come, in respect of the parts of
and it is [illegible] day, that hath bynn promised
Then shall your eyes be open.
shall you see.

A voyce — Stay there —
Nal — [illegible]
Ł K — Now I see him, pass away, after the Crystaline Table:
which is round, like a Court Table, hauing a great
Knop, in the middle.

Δ — As Concerning our ordring of the Table and the rest of the
furniture, we are helpless to know, what is nede to be done:
seing, now we are come to the ende of this first iornay.

A voyce — Be it thy Charge. I will putte my hand.

Δ — Mean you, it to be my charge to Order these things, as my
Imagination shall be instructed, by god his fauor

A voyce — It is so sayd before.

Δ — Glorie, honor, et gratiarū actio Deo Optimo.
Deo om̄, Deo et patri nro;
nunc et in sempiterna Saeculorū
Secula. Amen.

Tuesday: Februari 18: a meridie hora 3. Lasko. Stylo Veteri
vel 28 die Stylo Novo

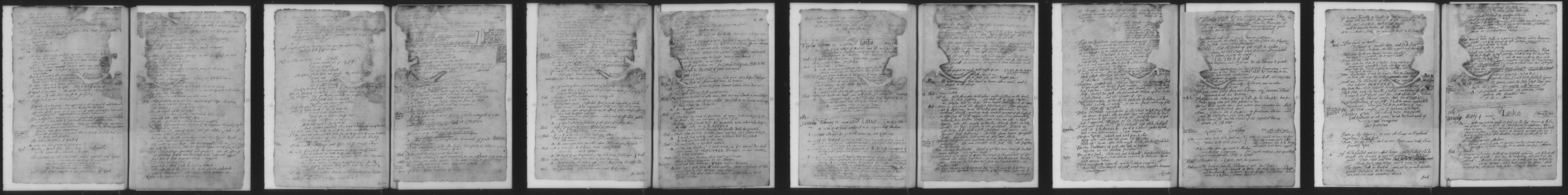
Δ — after some prayers made, Ł K sate at the Right
Malachi standing at my Left hand.

Δ — In nomine Jesu Christi Redemptoris nri, Estis. Vis Naturae?

Nal — Ita dicis.

Ł K — The other part of Sin is in a Cloud: but all his power
is Note: the hath a Thing like a pall hanging down behinde

Gen.



At length he sayd unto him. Beholde, I will not dwell [...]
Remoue my howshold unto Bethel: and he did so [...]
And the servant prepared a feast: But his Master cam [...]
And he sayd unto him the third tyme, why art thou sorry [...]
art thou Angry? [...] do unto me, For I am thy Master [...]
And he sayd, Rise [...] Mosschecks, [...]
me there.
But, Lo, thus sayeth the servant, my Master forgett [...]
and hath commanded me thrise: and I have prepared [...]
and he cam not: and he sayth unto me the third tyme [...]
Arrise, go, and I will meet the:
thou shalt fynde me there.
But he will there allso deceyve me.
And he sent before: And behold his Master [...]
But immediately, after that the servant was gon [...]
The Father of the howshold cam; and he [...]
his servant was not there.
And he sent for him, and commanded him to be [...]
and to be brought with violence.
But the servant sayde: [...] thus with [...]
But the Master answered, and [...]
What I commaunde the, [...]
For, servants have no freedome of them selues.
And it cam to pass, that after the Master had gathered togeth[er]
his frends. He sayd unto them,
Arrise up, and fynde me one
that is FAITHFVL, with OBEDIENCE
Then he stretched out his hand, and he sayd unto his servant.
Hold, take thy reward: For, from me, thow art Banished
How, say you, was this Justice, that he did unto his servant?
Δ — Ô Lorde, we appeale to thy Mercyes:
and we acknowledge thy Judgments, allways,
to be most Just, and true, &c.
Mad — The Ark of the Lord, was the Covenant of OBEDIENCE
Happy are those, that enter.
EK — There springeth a thing before her, like a reede, [...]
but withered:
Mad — Unto the, [EK pointing to the reede] thus sayeth the Lord,
Bycause, thow canst not endure the ende of Winter,
Spring on, and grow. But, in the myddst of thy
beawty, in the myddst of Sommer, shall thy
De[s]truction be
AL. I will annoynt the, before thy tyme, for my promise sake
That thow mayst fall in the myddst of thyne own tim[e]
For thy weakness is great.

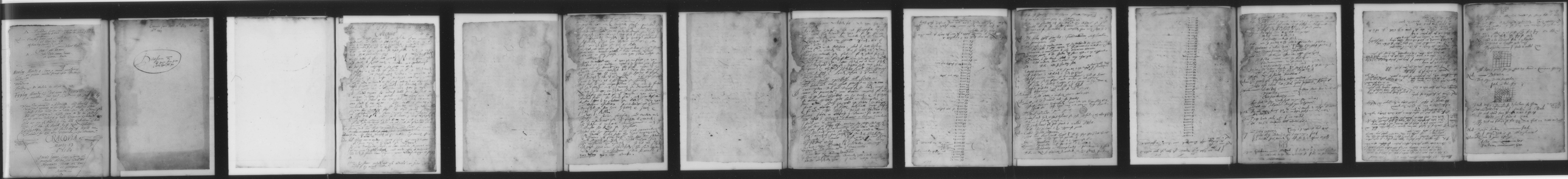
EK —

30
66
47

EK — She standeth, and holdeth up her hands toward heaven:
and sayeth nothing [...] I can here.
[...] — GO: [...] the haste: All flesh is abhominable.
EK — She speaketh it an other way, not toward us.
[...] — I am sealed: neyther can I speak any more.
[...] — Now she goeth away [...] a three cornered Cloude.
Δ — Ô Jesu haue mercy on us:
Ô King of Jues haue mercy on us:
Ô Conquerer, against hell, death, and the devill
haue mercy on us.
[...] — [...] Who is he here, who was last here.
Are you Naluage — In the name of Jesus
[...] Lord be mercifull unto us &c.
[...] is sealed; I am excepted.
[...] am commanded: and my office is to teach.
He turneth about with a great swiftness: at length he standeth
[...] Lorde, and our desyre is to be thought, of the, in the
[...] service.
Nal — to him [...] To whome it is sayde, GO, Thus, I say; Let him be going.
[...] God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with vengeance:
EK — He turneth agayn.
Δ — Ô ~~Lorde~~ God, to whome, is that GO, sayed?
Nal — Thow mortall man, who is the Lord of hosts? — [Δ — I was sik of an ague, and the cuppon and somewhat differ [...] allso for the Lord A.L. his [...] with [...] and many]
Δ — The God of heaven and Erth.
Nal — The Lord is angry, and he sayd unto the,
BE gon.
Lo, there is a day past:
And if his own Angel, had not made intercession for him,
he had byn Nothing:
Seale these things,
Make haste
Be going.
For, the Lord is Angry:
Δ — Ô God &c.
Nal — Thus he sayeth — Lasky hath rejoysed with an harlot
and hath measured me, which am unknown
But, he shall be rewarded.

[Vide Job Cap. 33 [...]]

AL. To the, it is sayde:
Make haste. ~~haste~~ and be gon:
I will fullfill my promise in him, for thy sake:
But he shall fall, being none of thy acquayntance.



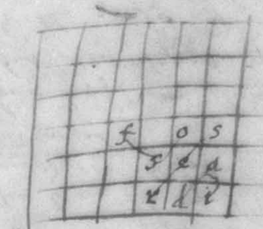
— Vita, quæ est in ost Mors

Jud

Lucky — Ser

Discordia — ost

If the order of ye Table be
kept ye Sonne, ye substance, of ye father
shall be gotten ye Creation, wch is ye
Sonne if ye Image of his father: therfore, in his deff,
he must be ye Image of his father also
If substantia be in forma crucis, then ye Sonne is ye
Image of his father



Laudantes — Luah

Kal:: Beare with me, for it is best for
you, & pray for me.

Mimistrantes — Lang

Confirmantes —

Nah — Wisem & knit, yor staff:

Sacs — as sacs, in sarbit.

God be mercifull to man

Confundantes

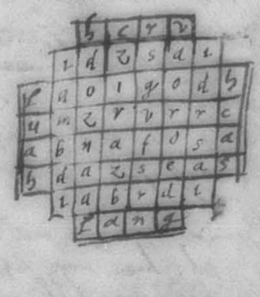
It is so terrible yat I tremble to gather it.

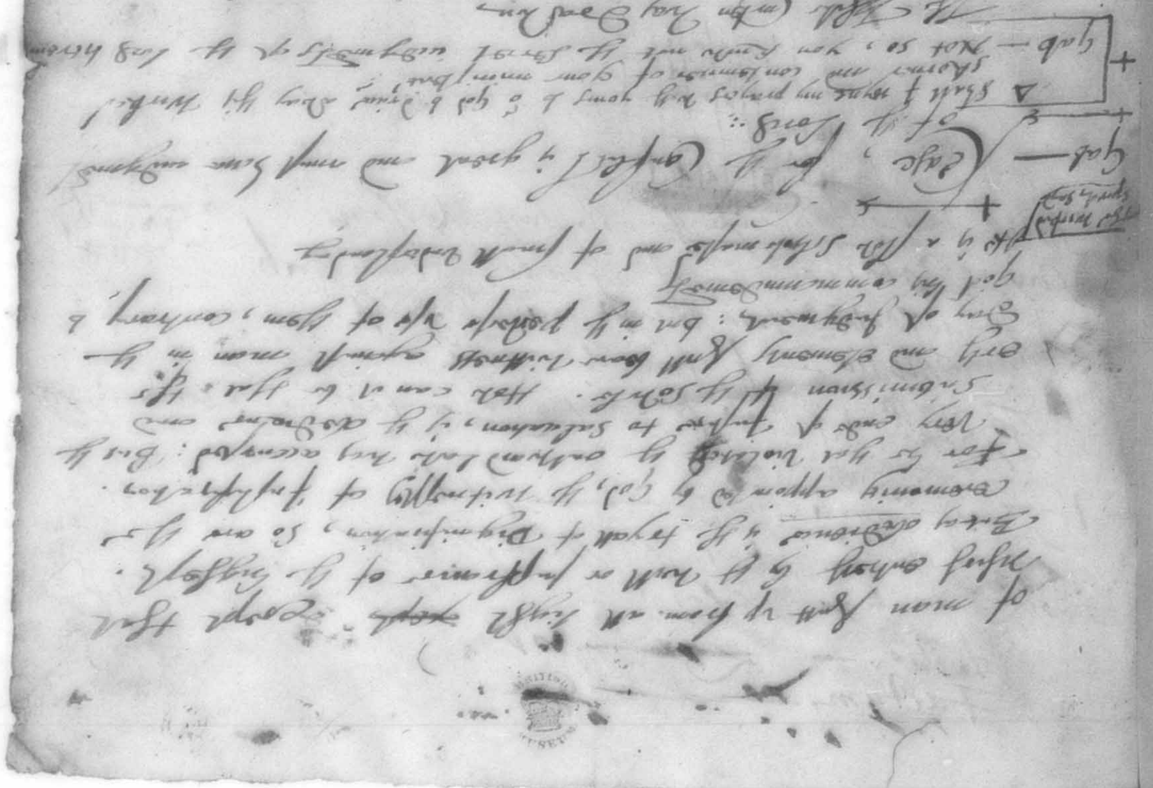
Thy — vrch

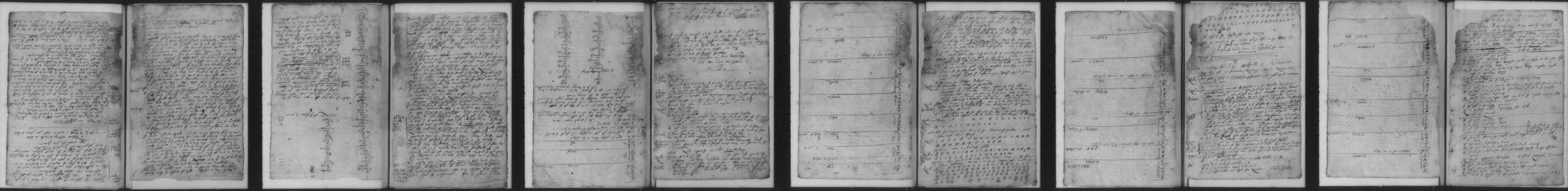
Thy hand hath made playne thy body, generally
thy parhalary ar: thy, hand, and bodye
thy name be blessed o God, wch runs upon a
mery, wch by thy mercy may be
opened vnto man

Deliver glory and honor be vnto
For yr wch it haue bin of all things
and are like ever:

Ps. [illegible] thy holy name shall rest
It to be
Yea me yt is Lord of grafters as the
mine of is explaned [illegible]
Amen







112 ascending

81 88

ascending 504

9 ℔ 1365 descending 1005 1013 . [The C, is called C minor.

I ℔ 13 ℔ descending 2005

C ℔ 14 ℔ descending 2907 : Call it Cicle

E K and it be knocking and prayer may be red up

O ℔ 4 ℔ ascending 6 ℔ left angle 390

D ℔ 5 ℔ descending 912.

O in ℔ time, descending 902 : Call it ODO. [A how be strikes after on, the only.

N ℔ 3 ℔ descending 804

A ℔ 11 ℔ descending 2005 —— This A may be an a or an O

R ℔ 14 ℔ descending 5006

S N ℔ 16 ℔ descending 12004 the corrected it M.

M A ℔ 20 ℔ descending 17006

Z ℔ 32 ℔, descending 40006 Call it Zamran Zafran

I give it Sasser, unbeyon, ther I receyue it. EK Right it

This may T or D.

D ℔ 4 ℔ descending ~~212~~ 212

74 O ℔ 6 ℔, ascending 5 ℔ Cater left corner 1907

Call it OD — or OT

A ℔ 9 ℔ ascending 500

73 C ℔ 10 ℔ descending 602 Cal. it C A, [Two syllables

R ℔ 16 ℔, ascending, 22006. E must come after R. be wyfore and so is Nacare

A ℔ 19 ℔ descending 23012

C E ℔ 30 ℔ ascending 30006

72 A ℔ 39 ℔ from ℔ left angle descending 42012

Z ℔ 46 ascending 312004 Call it ~~Zafran~~ Zacar

Do your time of repeating and returne.

Deo first addressing memorably

The same Friday after Noone, Circa 3ª hora.

After a short request made by Christ for Peter and Wyche to be mindful by Raleigh, his appointed, and spake most to the E K wyll approved unto me, but at length confessed that I gave him stronglie occasion to. Bad dealing as an Idolater & perverter against God, by saying occasion of first of the 33. E K. confessed yet he did byn that day, and three dayes before dealing by him self after his manner, to undo Sr and of my Lord Lasky and of other matters of Lasting, and left his questions & his wyndes unsolved. Raleigh left him the devil had not taken away his gastness. E K would

ALTAR CHO

29 Cal. a Ophiuchus

Mat. 19 x Jap. Jesus ~ Mark more Joseph Bath in Ps

MARSAC

To Sagittarius

38 Casarm a Jap.

K — Xa & Kepha is like open

MARSY

37 Mars in Sagittarius

GRSAM a Jap as M Jesus

HELOB

36 Heliotrope

Obolth

SBRV

35 Sabbatai

Trbs

Ds

Sb

34 Saturn

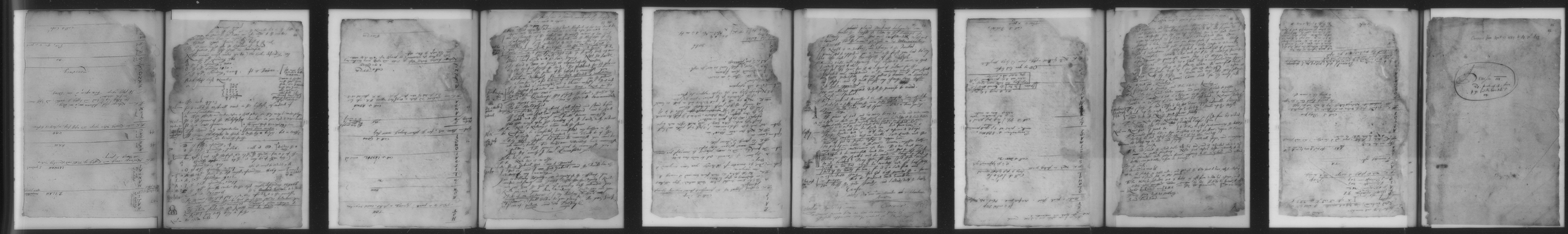
Use is used it shows more against enemy.

IDLA

33 Idolatry

Alol

PRAE of Praise



Cracouiæ.

Sedar: Aprilis 17.

After diverse circulations appropriated to ye action, and ye Cardinall Walter ... wrought ... EK ... through diverse tymes ... that ye spirit spake in ye stone and all, no thing appearing therein ... fell into a new dalying of ye spirits & their Actions: and ye had a vision of a fayr Creature ye last night, which ye, ye Creature all whist would not, would no more appear with him ... ore instantly ... the spirit that could ... Angel there and ye would no more sit to prayers A ... all directly: and yat he would ... and so by telling my doctrine of ye, rather they would ... deliver ye playn rules ... my ... desire ye spirits he should ... John Dee by can well endure ... desire for their letters, and so you need not me: so I referred all to yat his will and might: for, as I had at his hands only, and by his order, and for his service required Wisdom ... so in accustomed goodness, provide yat for me, yat I ask for my vocation here in earth: &c

EK He rose, and spent a day: and left me alone in my study appointed for their Actions.

Deus in adiutorium meum intende
Domine ad adiuuandum me festina
Gloria Patri & filio & spiritui sancto
Sicut erat in principio & nunc
& semper & in secula seculorum
Amen

Thursday circa ... I was in my upper study, and had gathered the holy Words of ye Lord and ye Creature and had composed them with their ... EK came up ye stairs ... and so to bed: and ye ... came out again, and as he was going down ye stairs I opened my study door, and saluted him: the Creature was up again and came into my study: and there I stood him still I said down: and so I said some ... by certain yat due applying ye angels to ye words of ... intending yat I have ... EK to like ye letter of ye manner of our speedy due and methodical proceeding with ... and bid him yat without ye ... I should have ye words declared unto by letter by letter, we might ... both in ye orthographie, and ye vault of ye true ... pronouncation of ye words, and distinction of ye parts, we might more ... their effects ...

But

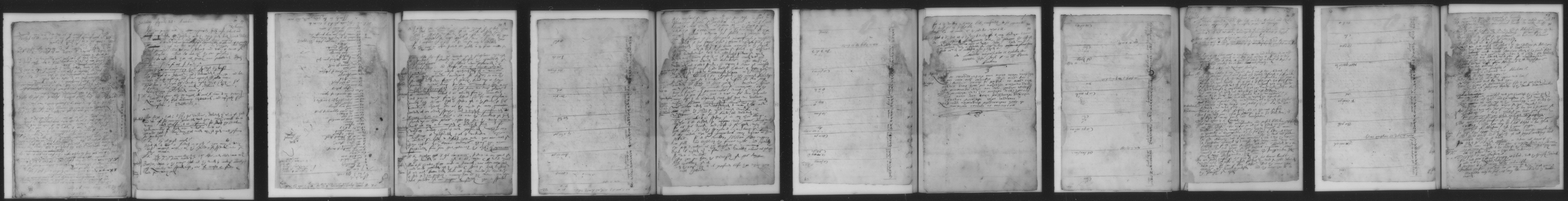
ay on tuesday last, so mch ayenst her lyk, our Bursyar
delyuerd, and no grace at yt tyme could we obtayn
in two yeres space, made yt lyke to be lost or do
hurt: and yet it could in two yeres space brede many
thousands. Thus I leave, and, yf it shal fortune
that I shal come no more to do with him, my mynde
is that he shal dy in England, and sayth yet, yf it
be my Lord Marr his, that he wold not stand betwen him.
and that he had written to my Lord (by Permij) that he
wold be our frendes & do reasonable and lyked well
to our Countrey & god.

Sythe, and [illegible] praying (as it semeth) of perfect
hope, and [illegible] made him stedfast in my more dayly and
hourly. E. Rolls me to dispose [illegible] my boy as my
sister. for that yf he [illegible] Countrey were
displeasd with him. Cor. I am displeasd with all yf
yourself and trusty, at tyme and, determyne my
selfe trust in God, that seing I have many yeres
desyred and prayed for wisdome (out of his Holy Scripture)
to direct me in his causes, and by such meanes as is
his diuine, Most iust power best, that he wold
not hytherto myslyke my prayer, or abuse my
constant hope in his goodnes and mercy: Therfore
I concluded that I ordered all by mature deliberation
to be satisfyed of any reproch and perylls made
against him. So I took [illegible] God assyst his holy will
Knowledge of all the truth, yf it be his diuine
will and pleasure.

Last — Monday

Note: Permij dyned on a [illegible] morning: and had
ordyned our bylls [illegible] after noon on Tuesday
last: But on monday [illegible] the Wicked Prince
of darkney did wyll her cause to hinder our proceding

On Thursday Fabius (brother to my Lord Lassky his wife)
[illegible] hyndy to Cracouia wyll my lord Lassky was com
to Cracouia ward: Emerick cam fro Kasmark, and
returned bak agayn. Fabius rode fro Cracouia [illegible]



Gaas sayd ::

Val :: Nay certes, for ÿ plaw ÿ holy :

Ex L. Nÿ al meane ÿ ÿ ÿ ye Senten or ÿ[illegible]

Val. — It is of two party, ÿ first, in respect of ÿ spirit & soul
presence of him ÿ ye ÿ holy : prophet & teaching
Second, in respect of your Conscience, casting ÿ obedience
For obedience confirmeth ÿ rule of God in man
And ÿ rule of God confirmeth moreo Salvation
Wherefore I ÿ holy, make rule : and ÿ[illegible]
Clear ÿ soul in anyde, wayfer in body.
Move myght in anyde, wayfer in body.
For obedience is ÿ Conclusion, and Confirmation of your
Separation from ÿe Devils.
Sacrifice is accepted but Obedience is better.
You are surely confounded.

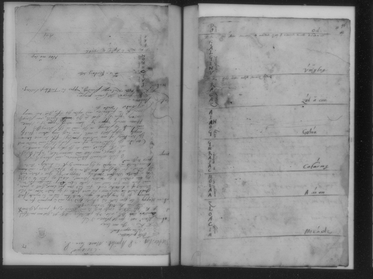
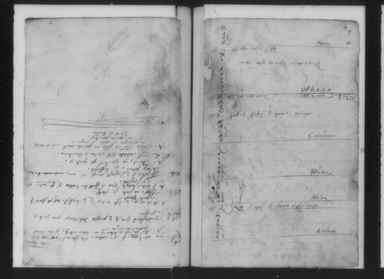
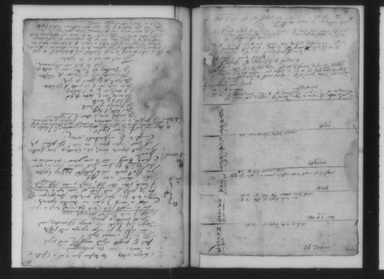
Ex K. I like your Sophistrell.

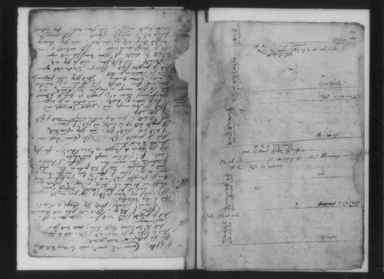
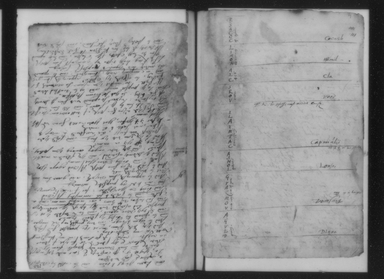
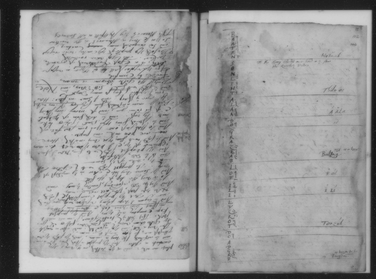
Val — One Wisdome, shall prove Rhetorick.

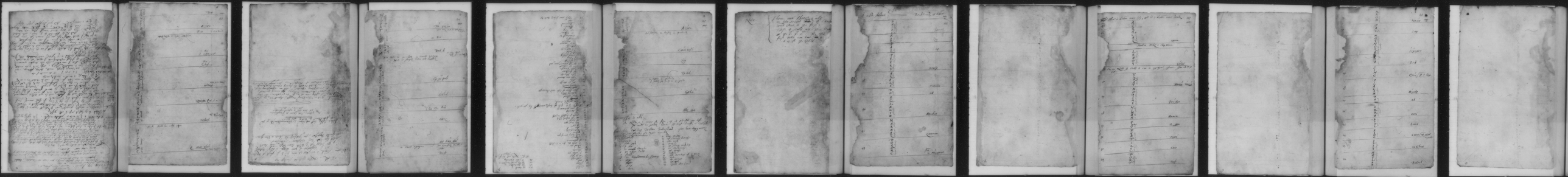
80 H ij, Q á an

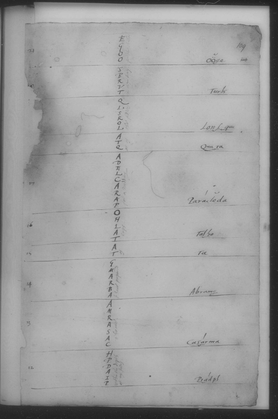
79	ANANAEL (Moue)	Anánaël
78	LPALT (Moue)	H ij, Plapli
77	OGVL (Moue)	H ij, Púgo
76	RAMAVMI (Moue)	H ij, Ámũmax

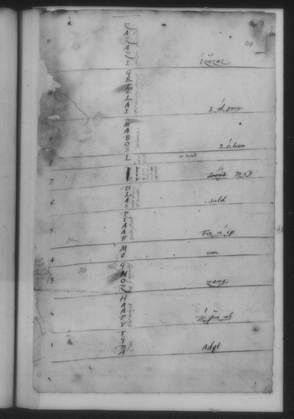
75	LITSER (Moue)	Reesiil
74	QNOSTILBO (Moue)	Oclisona
73	NARMAMBO (Moue)	Od [illegible]
72	PACAMAN (Moue)	Od Apʰla
71	ALTARPO (Moue)	Od [illegible]

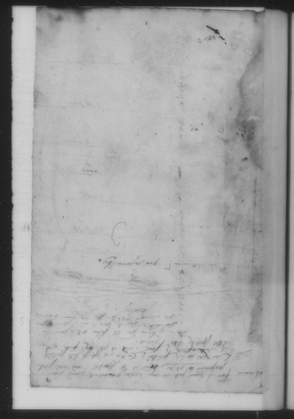




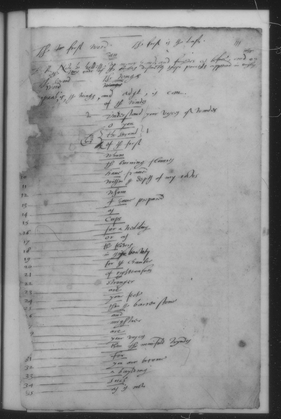




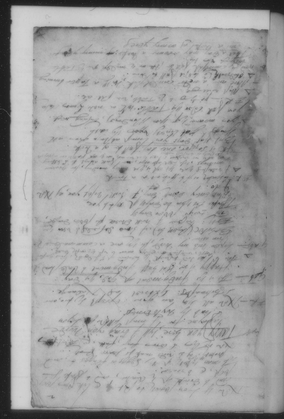


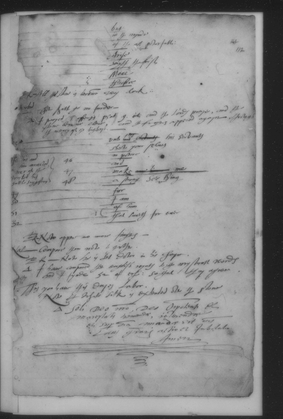


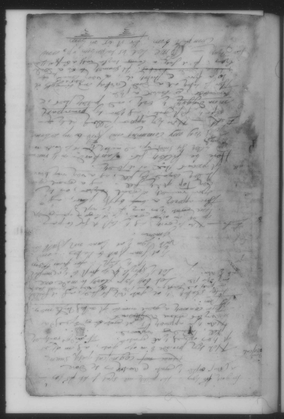


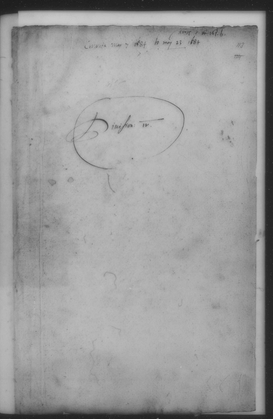


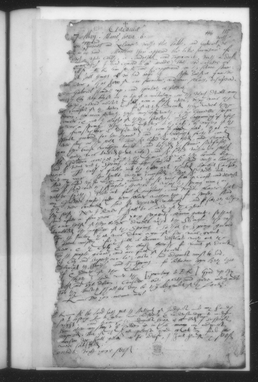
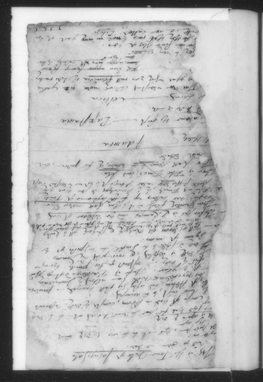
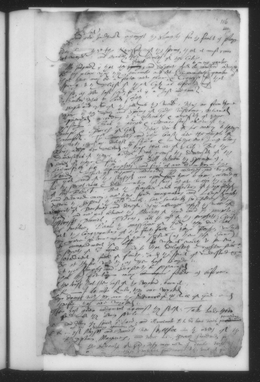
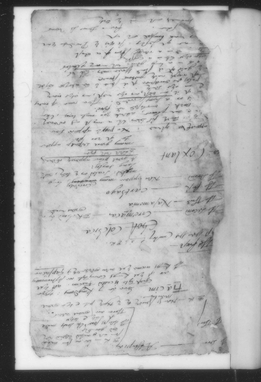
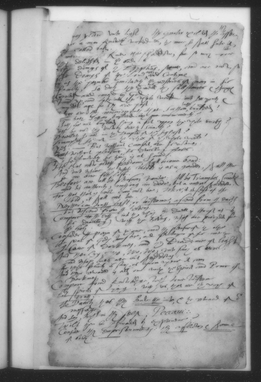
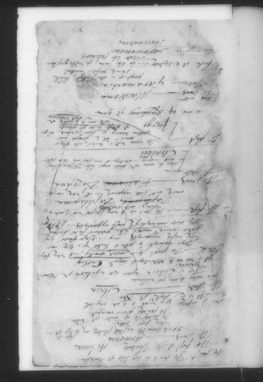
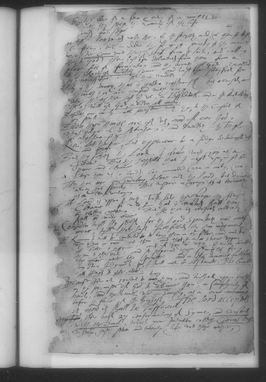


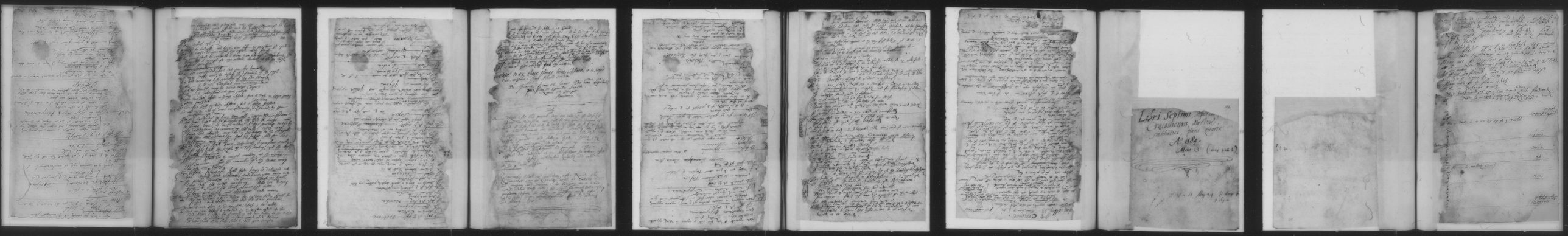


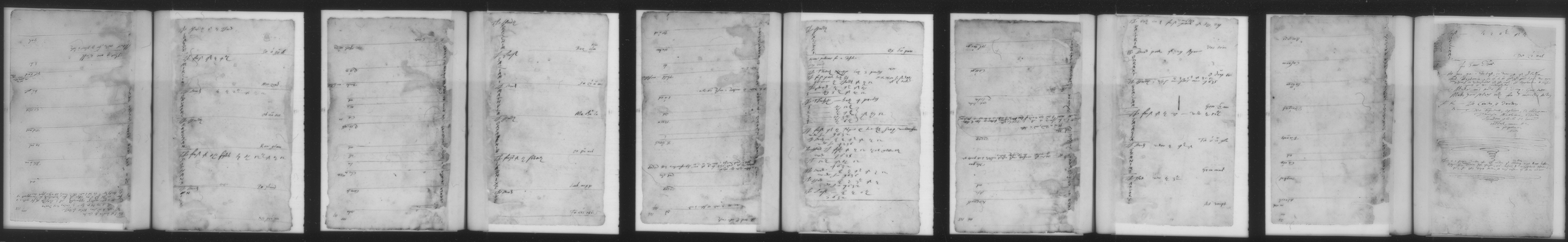


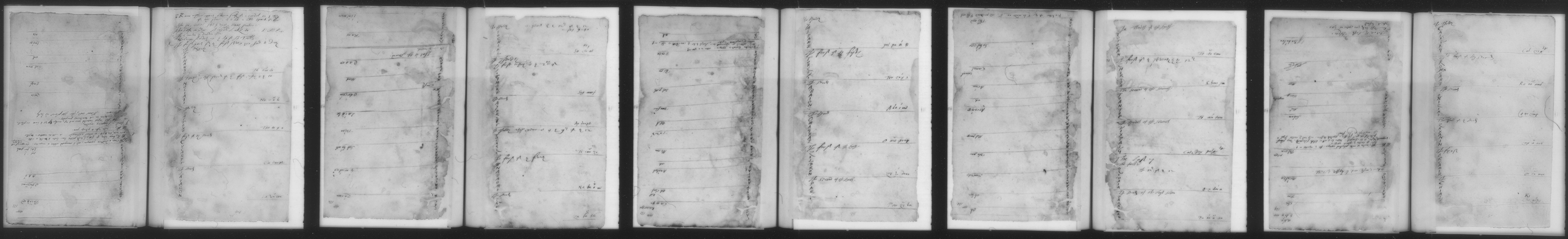


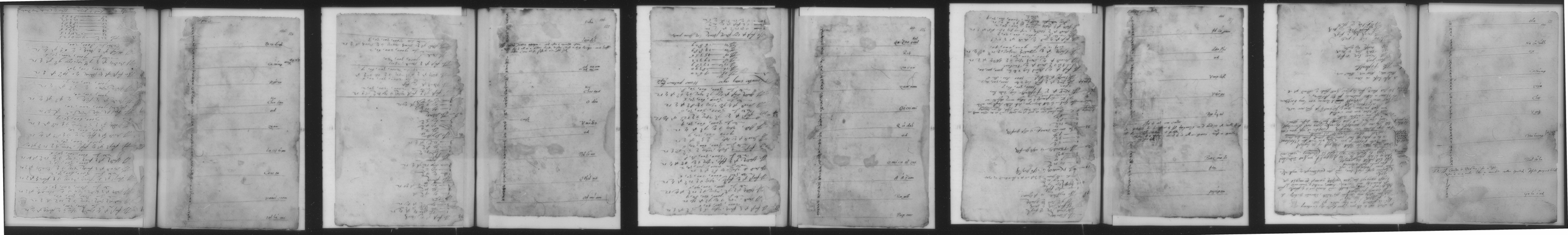


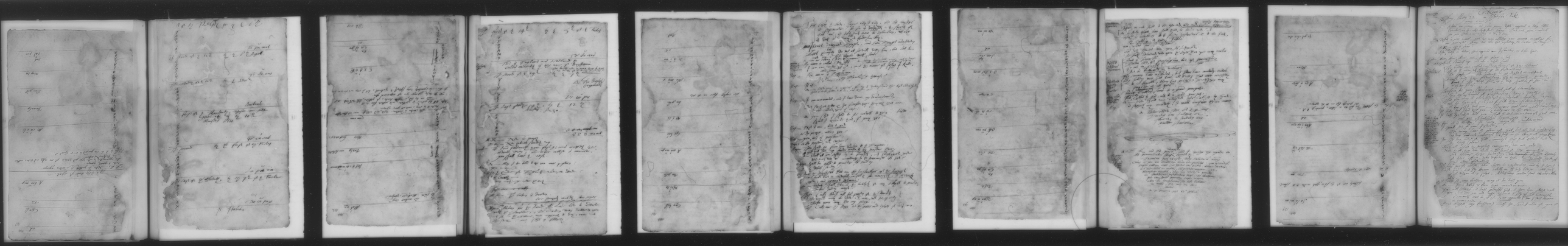








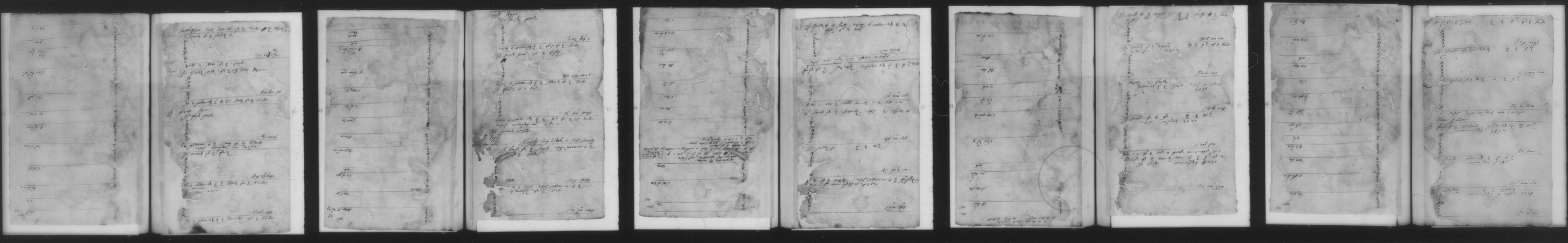


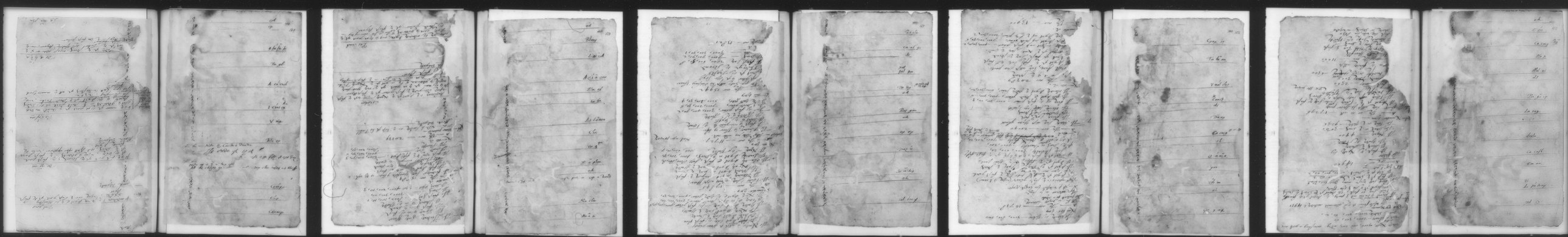


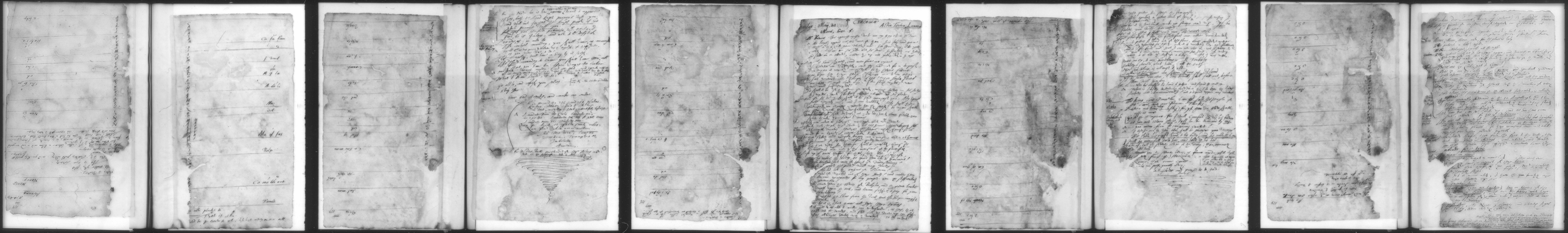


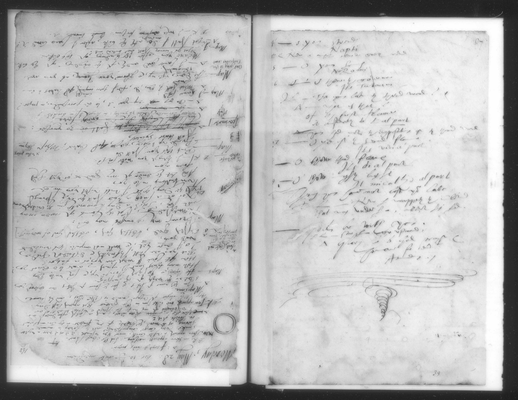


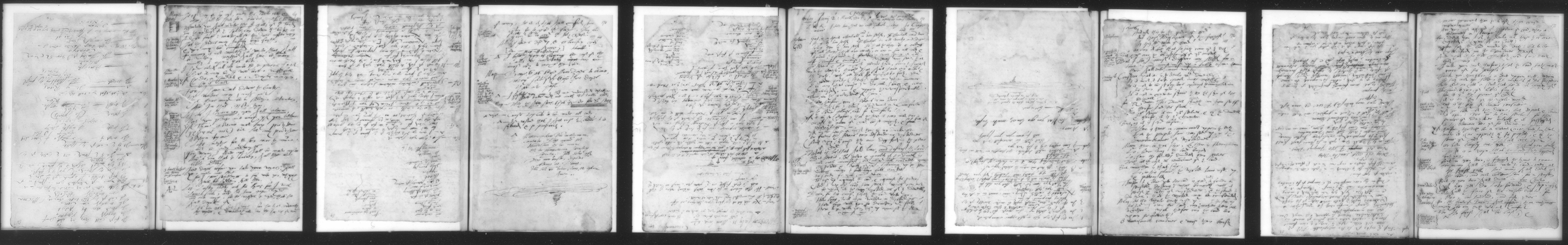


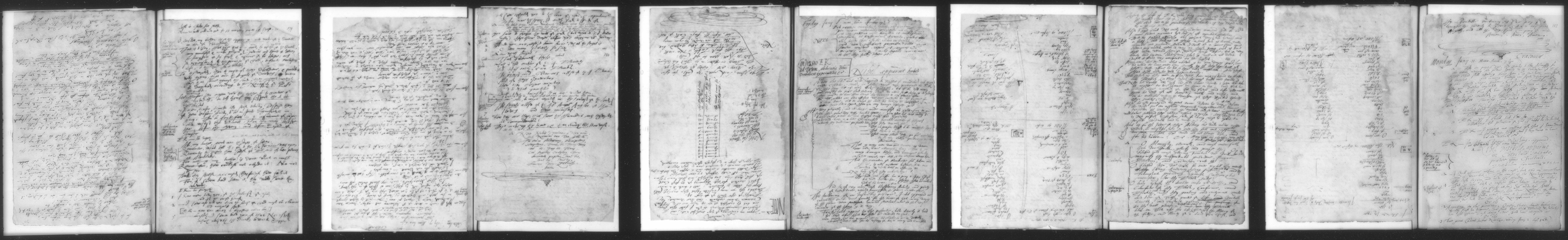


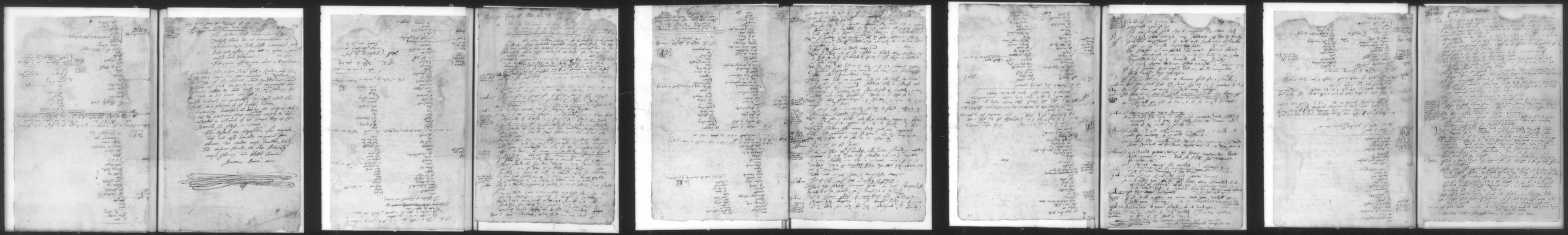


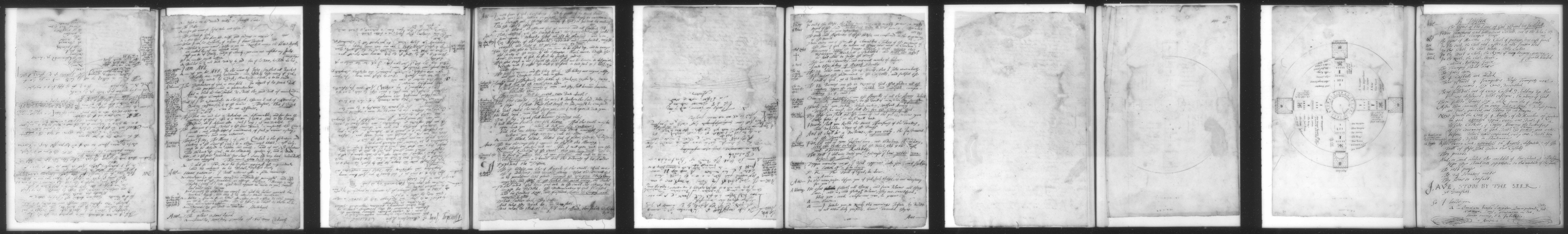


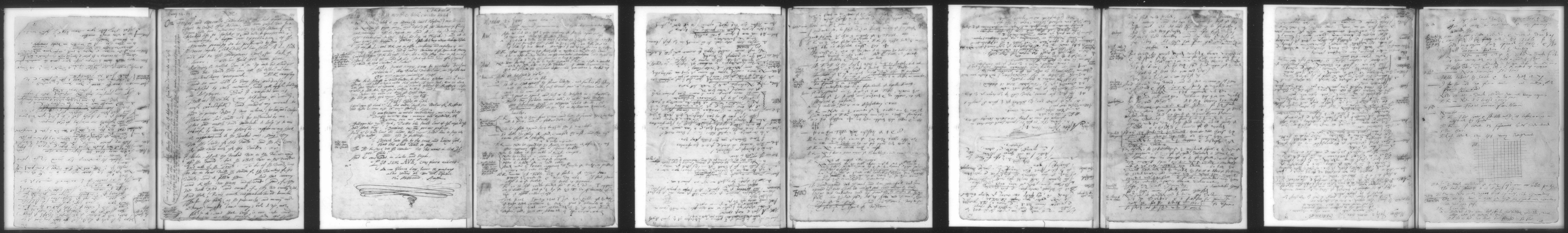


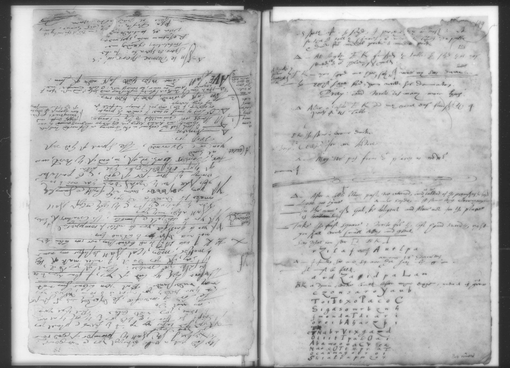
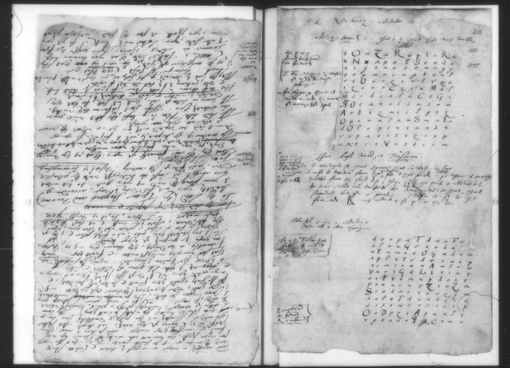
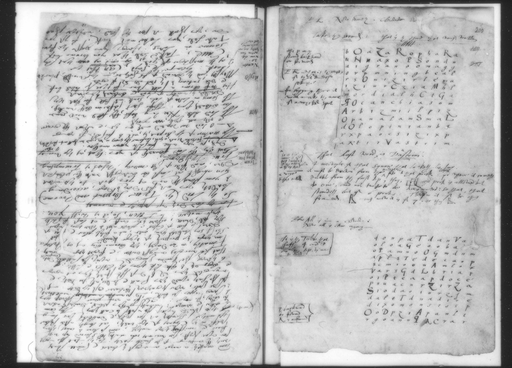
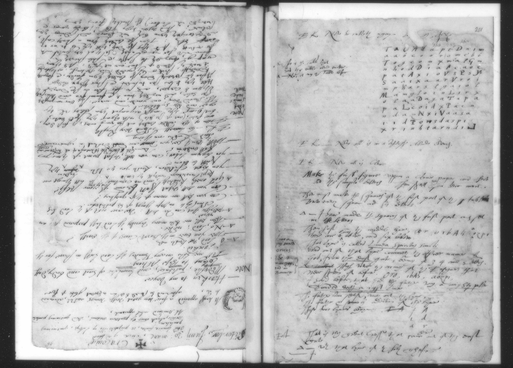
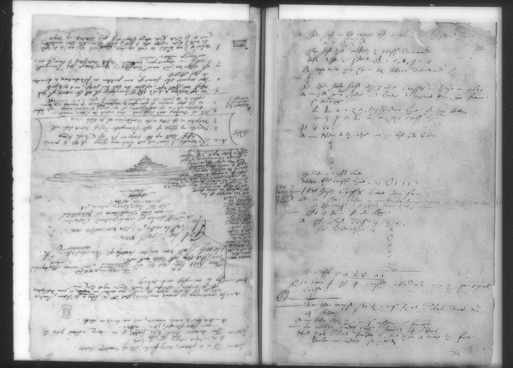


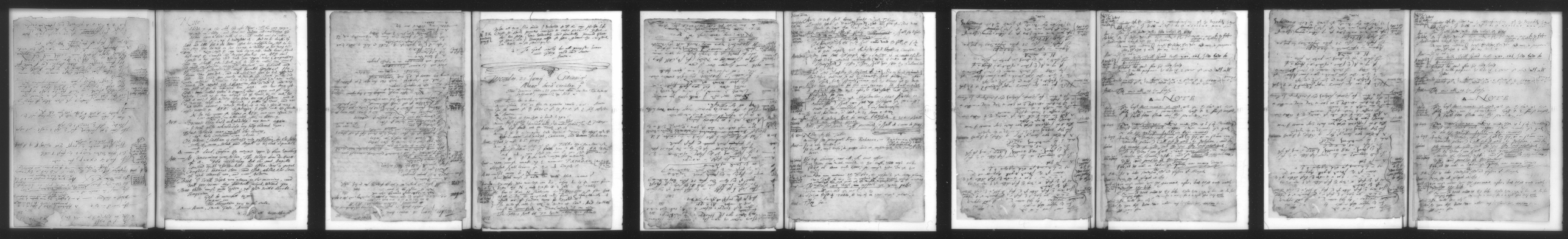


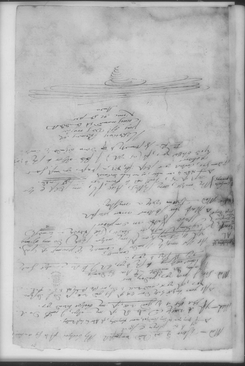
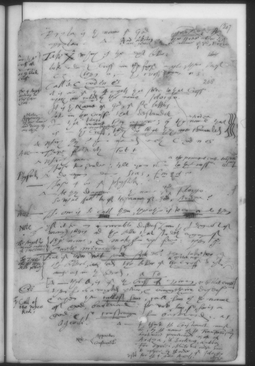
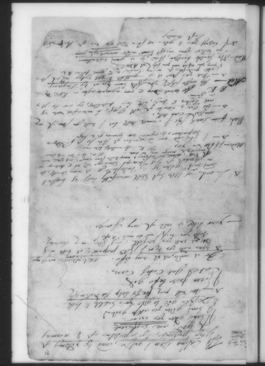
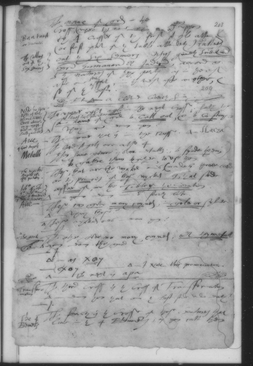
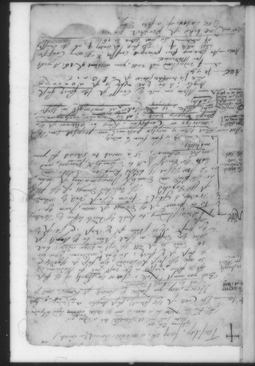
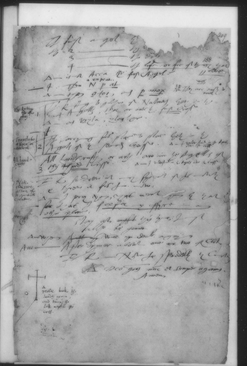


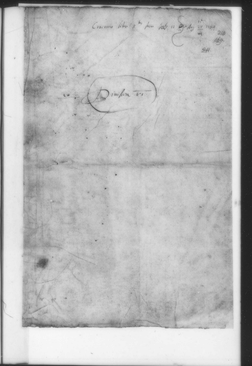


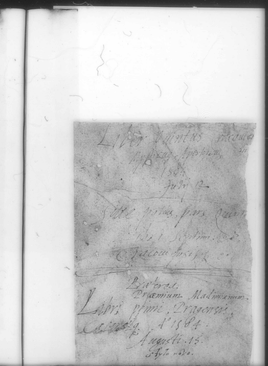


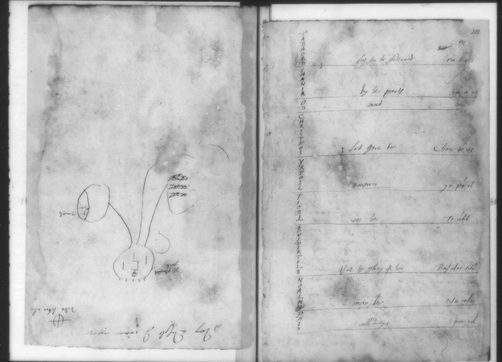






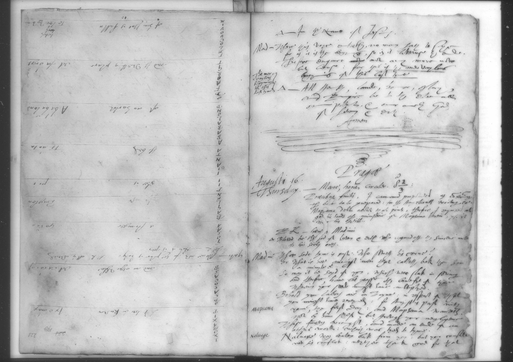


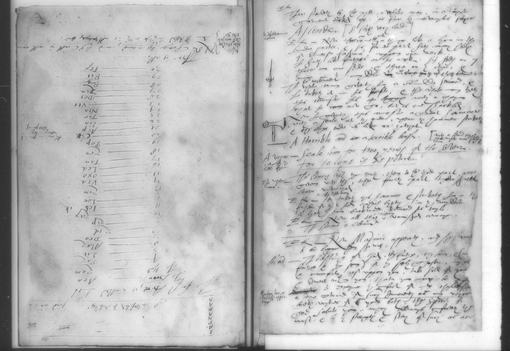







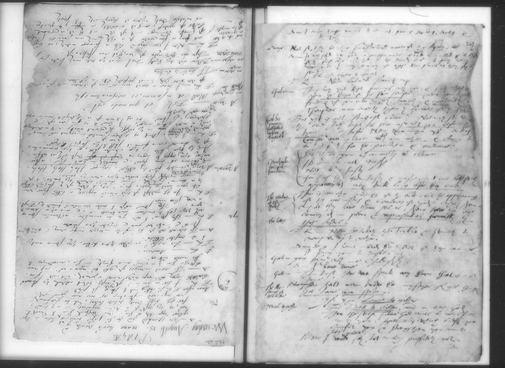
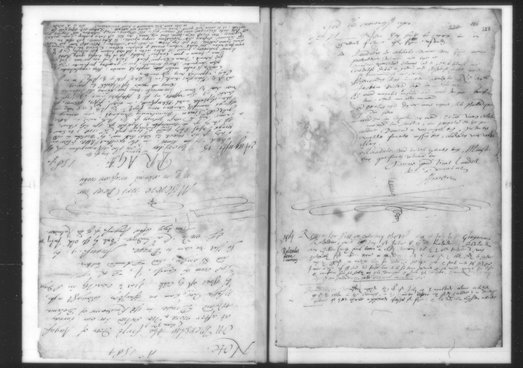
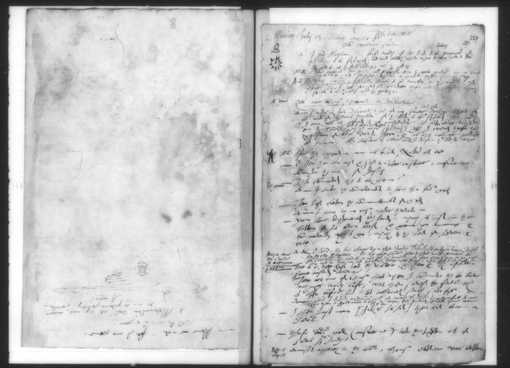
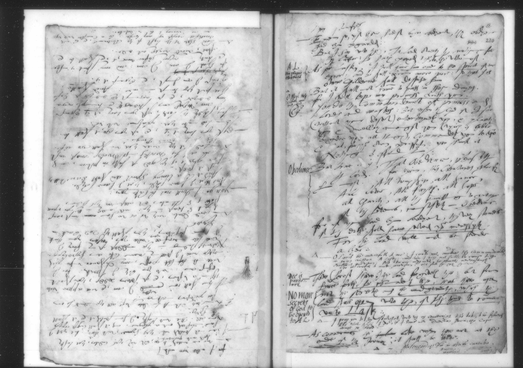
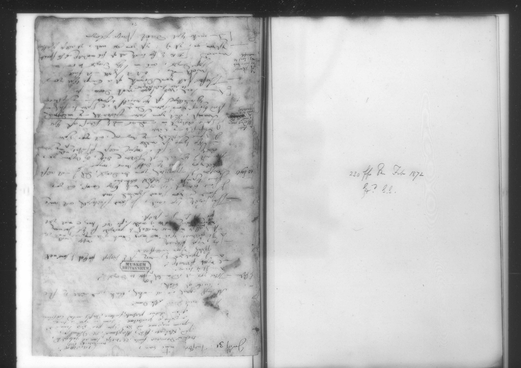










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~~XXVI. I~~

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Formerly marked Add. 5007

F.M. Feb. 1852

Prage August 15 1584 to october 8th 1584

5007. b.

Diarii vii

~~CXVI F~~
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124-e

Mysteriorum Pragensium
Liber Primus, Cæsareüsq
Aº. 1584.
stylo novo
Augusti 15 . inceptus:
ad Omnipotentis Dei
Laudem, honorē, &
Gloriam.

Amen.

Δ.

Coniectura
Leuicula.

Nota
de Anno
88.

88

Δ — Fieri potest, quod anni 1588, et aliter supputato, initium suum habeat ab ipso Die vel Passionis Christi vel Ascensionis in Caelum. Atque hoc modo: 33 vel 34 anni plures considerari debent: quia tot annos Christus erat tempore suae passionis vel ascensionis: Addas igitur annis 1588, 34: et inde emergunt Anni 1622: atque hic numerus propius accedit ad tempus annorum Diluvij et Arcae, cuius similitudinem fore circa secundum Christi adventum Scripturae docent:

Vel, cum post creatum Adamum, Anno Mundi 1655, Diluvium Aquae, orbem deleverit universum post Christi, secundi Adami spiritualis, resurrectionem in Caelum Aº 1655 (qui erit aº 1688) expectamus Diluvium ignis; quo omnia sunt permutanda: vel Charitatis et ardoris Christiani magnum saltem specimen

---

Non faciet Dominus DEUS verbum, nisi revelaverit Secretum suum
ad servos suos, prophetas. Leo rugiet, quis non timebit?
Dominus Deus locutus est: Quis non prophetabit?
Amos. Cap. 3. B.

Nihil mali invenimus in homine isto: Quid si spiritus locutus est ei, aut Angelus?
Act. Apost. Ca. 23. C.

Dico enim vobis, quod multi prophetae, et Reges voluerunt videre, quae
vos videtis, et non viderunt: et audire quae auditis, et non audierunt.
Lucae. 10. E. Matthaei. 13. B.

MUSEUM
BRITANNICUM

Charissimi, nolite omni spiritui credere: sed probate spiritus si ex Deo sint:
quoniam multi pseudoprophetae exierunt in mundum. In hoc cognoscitur
spiritus Dei. Omnis spiritus qui confitetur Jesum Christum in carne venisse
ex Deo est. etc. Joan. Epistola 1. Cap. 4. A

Quisquis confessus fuerit, quoniam Jesus est filius Dei, Deus in eo manet, et
ipse in Deo est. Cap. eodem C.

[illegible]

A°. 1584: Pragæ. Prima Actio

Wensday: Augusti 15. mane hora circiter 9ª:

Δ We thanked God, for his safe bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised.

Soon after E K his loking into the Stone he sayde, I see a garland of white rose buds abowt the border of the Stone: They be not opened, but not full owt.

Δ — The great mercies of God be uppon us: and we desire him to encrease our faith in him, according to his well liking.

E K — Amen.

E K — But while I consider these budds better, they seme rather to be white Lillyes.

Δ — The eternall God of his infinite mercies, wipe away our blacknes and synns, and make us pure and whiter then Snow.

Δ 72: Angels: E K — They are 72 in number: seming with theyr heds (alternatim) one to bend or hang toward me, and another toward you. They seme also to move circularly, toward the East: but very stedily. In the myddst of this Circle appeareth a little fire, of the cullor of yron when it is redy to melt. From which fire to every one of the sayd Lillyes is a fiery beame extended: which beame, toward the ende, is of more whitish fyry cullor, then it is nere the Center.

A voyce — E K — A voyce cometh sownding out, from the Lillyes, saying, Holy, Holy Holy: and all the Likyes are become on fyre: and seme to tumble in that fyre. And now they appere agayne distinctly, as before: And the fyre remayneth in the Centre still: and the Emanation of beames, came from it, still to the foresayd lilly buds.

E K — I heare a sownd, as though it were of many waters, powred or streaming down in the clyfts of great rocks and mowntayns. The noyse is wonderfull great, which I here comming through the Stone: as if it were of a thowsand water mylls going togither.

A voyce — Est.

A voyce — Et quomodo est?

A voyce an other. — Male, et in summo: et Mensuratum est.

E K — I here a great roaring, as if it were out of a clowde, over one syde: most perfectly like a Thunder.

Another voyce — The Seale is broken.

An other — Powr out the sixth Viol: that the earth may knowe her self. These are the days of wo, that are spoken of.

Viola sexta

Vide Apocalypsis Cap. 16. [illegible] Act [illegible] hic effusam esse [illegible]

E K — Now I see beyond like a fornace mowth, as big as 4 or 5 gates of a Cytie. It semeth to be a quarter of a myle of. Out of the fornace mowth semeth a marvaylous smoke or smother to come. By it semeth to be a great Lake of pitch: and it playeth or simpreth, as water doth, when it begynneth to sethe. There standeth by the pyt, a white man, in a white garment tucked up: his face is marvaylous fayre, he sayeth very lowd,

A white spirituall creature — Ascend.

E K — Now there commeth out of the lake a thing like a Lyon in the hinder partes, and his forepart hath many heds, of diverse fashions: and all uppon one trunk of a neck. He hath like feathers on his neck. He hath 7 heds: three on one side, and three on an other, and one in the middle: which branche from the neck is longer then the other, and boweth backward to his tayle ward.

The white man geveth him a bluddy Sword: and he taketh it, in his fore fote.

The white man tyeth this monster by his 4 leggs with a chayn, that he can not go, but as one shakled, or fettred.

Now he geveth the monster a great hammer, with a seale at that ende where the hammer striketh and the other ende is fashioned like an hatchet.

The white man sayd — A horrible and terrible beast. — E K — this the white man sayd with a lowd voyce.

A voyce out of the Lillies fyre. — Seale him, for two yeres of the seven: For, so long is his powre. The stars, with the earth, even to the third part, are geven unto the: The fowrth part thow shalt leave untowched.

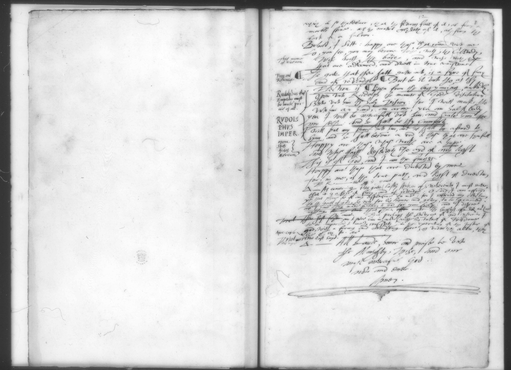
E K — The white man taketh the hammer, and striketh him in the forhed of that hed which is in the myddle, and boweth down backward toward his tayle.

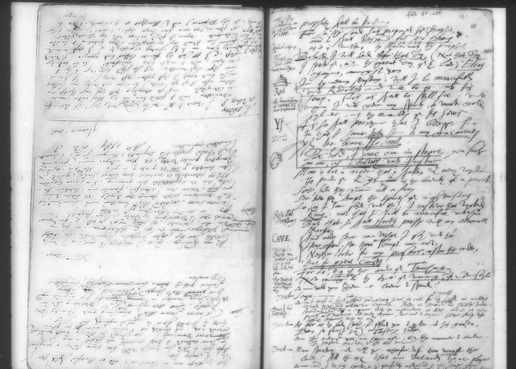
E K — Now all this Vision, is vanished awaye. The Stone is cleare.

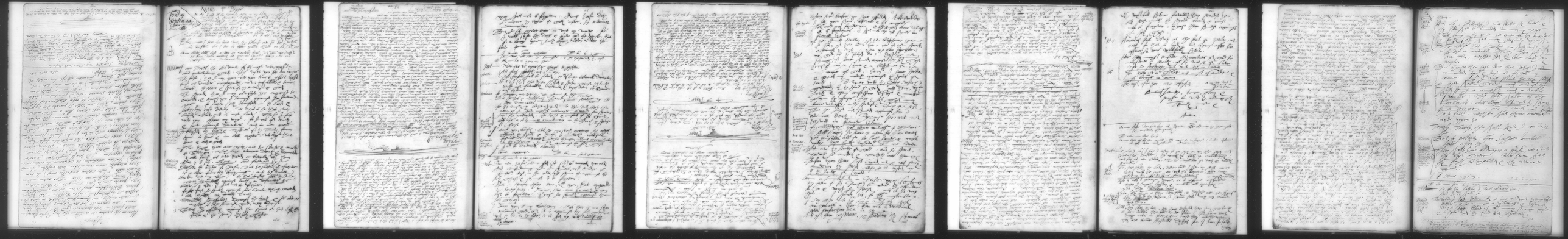
E K — Now Madimi appeareth, and she semeth to be bigger then she was.

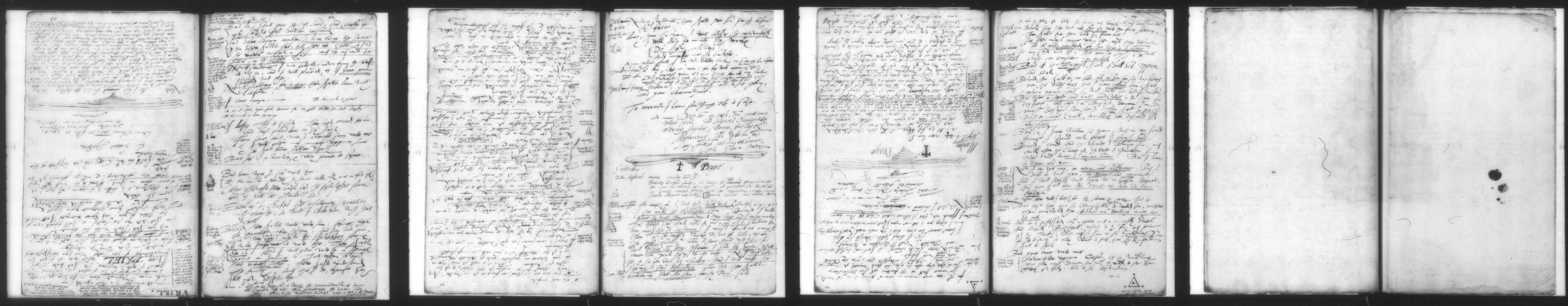
Madimi — The blessing of God, the father, the Sonne and (in the father and the Sonne) of the holy Ghost, in powre and comfort, rest uppon you, take hold of you, and dwell with you, that you may be apt to receyve the comfort of my childishnes: and the reward of such Ministers, as my voyce sheweth witnes of. You both, the Spirit of God, Salute you which allwayes comforteth the faithfull and is the strength and Joy of such as are Elected: of whome it is sayd

Mittam









Paulus ad Corinthios Epistola 1 Cap. 1. b

Gratias ago Deo meo semper pro vobis in gratia Dei, quæ data est vobis in Christo Jesu,
quod in omnibus ditati estis in illo, in omni verbo et omni scientia, sicut testimonium
Christi confirmatum est in vobis: ita ut nihil vobis desit in ulla gratia, exspectantibus
revelationem Domini nostri Jesu Christi, qui et confirmabit vos usque in finem sine crimine, in die
adventus Domini nostri Jesu Christi. Fidelis Deus per quem vocati estis in societatem filii ejus Jesu Christi
Societas Jesu. Domini nostri. &c.

Nota Nullibi id dicitur Christ secundo. Deinde confirmabit vos
qui nupsit illum adhuc finem semper. Deinde de Regno Christi
Deinde Regnum Apocalypsis, quod potest ita valere
adhuc publice existere. &c.

Paulus ad Corinthios: Epist. 1. cap. 1. D.

Vana scientia sunt omnia, absque Deo. De contemnat ignorantia
et informa mundi elegit Deus, ut confundat sapientes
et infirma mundi, et contemptibilia elegit Deus, et ea quæ non sunt
ut ea quæ sunt, destrueret, ut non glorietur omnis caro in
conspectu ejus. Ex ipso autem vos estis in Christo Jesu
qui factus est nobis sapientia a Deo, et justitia, et
sanctificatio et redemptio. Ut quemadmodum scriptum est
Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios Epist. 1 cap. 2.
Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia
scrutatur, etiam profunda Dei. Quis enim scit hominum
quæ sunt hominis nisi spiritus hominis qui in ipso est? Sic et quæ Dei nemo cognovit
nisi Spiritus Dei. Nos autem non spiritum hujus mundi accepimus
sed Spiritum qui ex Deo est, ut sciamus quæ a Deo donata sunt nobis.

Shorthorn Cowright Anchor Bull
by Augustine Nunnsberry Heifer
18 Barlick Ram

Shorthorn Cowright Anchor Bull
Mark the Galleywhites Nunnsberry Heifer

76

Salisbury 26 July 1600

57

Mr Whittington

I have sent you the originall of that Story
I have written I can not come hyer
Cornwall I am working at the Rampart
at Mr Tour I pray you to pay
this Fellowe ——— And if you
please you may paie him all
that I owe him & so I will
more when we meet Yours &c
Workman

I am
your servant

Ralph Hannaway

Historiorum Primevorum
Confirmatio
Anno 1585 January 14

58

Divisio: um.

A 1584. Decembris 20 (stylo Gregoriano) We did set forth, I, Mr Kelly, Rowland my Infant with his Nurse, and John Crocker, (in a coach, with horses which I had bought of Mr Frizer.) from Cracovia toward Prage:

PRAGE

Decembris 30. We cam to Prage, in the After None.

Decembris 31 — I wrot to Don Gulielmo de Sancto Clemente the Spanish Embassador, as followeth.

Illustrissime et Magnifice Domine, licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dies sine absentia et labores pertulerim, et sumptus fecerim: Tamen nolui literas ad vestram Magnificentiam, a Nobilissimo illo Dno Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tum erga vestram Magnificentiam, quam ipsum Dnum Palatinum. Quem tum Vestrae ad Mysteriorum incredibilem progressum, habeo et quae dicam, et simul quae audiam multa, ad veritatis causam (invictissimis eiusdem adversariis quibuscumque) elucidandam. De quibus quando opportunum erit, paratissimus ero, cum audire, tum audiri: eo quidem modo, quo sinceritati et fidelitati meae erga Caesaream suam Maiestatem erit condecentissimum. Interim aliquot dierum intervallum liberum requiro, ut tum aedes mihi meisque conducam, si fieri possit, accommodas, quam et alia, ad rem familiarem spectantia disponam. Deus Opt. Max. Magnificentiam vestram ornare beare dignetur.

Pragae. Ultima Decembris 1584.

Illustrissimae Magnificentiae Vestrae

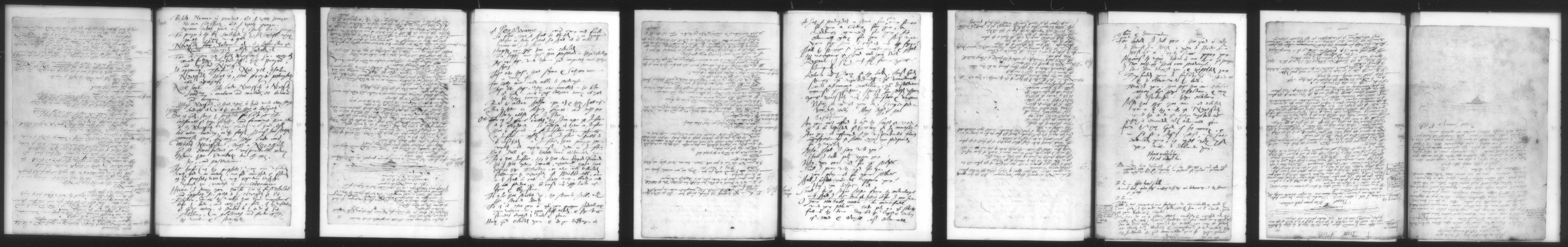
Observantissimus

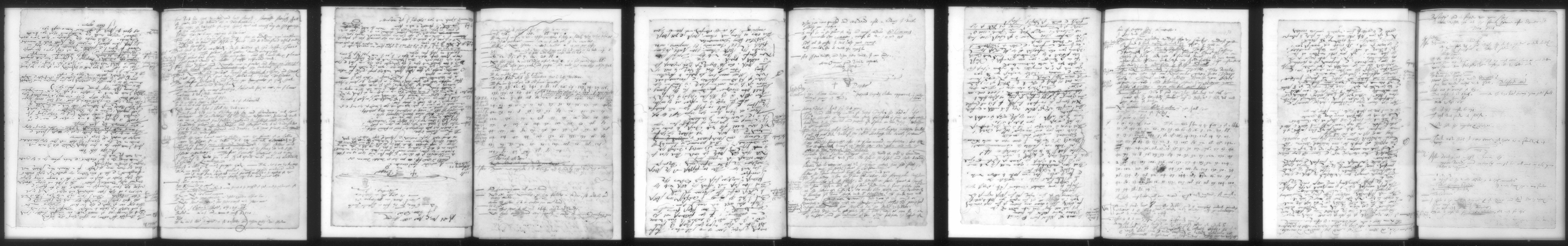
Joannes Dee.

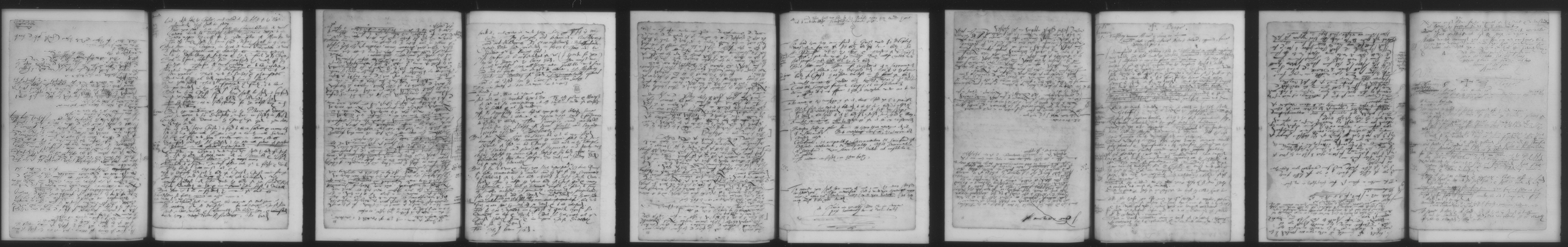
Anno 1585. Praga ✝

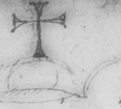
Fryday Ianuary 4. I hyred the howse in the Salt Street, of the two sisters: But Mr Christopher Christian, who had long tyme byn Chancelor or Register of ~~Prage~~ old Prage, did make the Covenant or bargayn with me: he had Anna the one syster, to wife: and the other sister (named Dorothe,) had [illegible] to her husband. This Dorothea dwell in the howse and was to remove to an other howse of her own hard by: and to deliver unto me and myne the whole howse, with all the appurtenances of roomes and easments: and I to pay for the yere 70 Dalers: and that quarterly (every 3 monethes expyred) to pay the quarters rent aforehand.

Ianuary 6 — I wrote to D. Iacob Curtius: one of the Emperors privie Cownsayle: of whome the former Records of Prage Actions do make abundant mention. And a letter of his written to me the 8th day of October A° 1584, is beginning of the boke next written before this. The copy of the letter which I wrote unto him followeth.









A° 1585.
Maij. 23.
Nyepolomicze: 3 miliaribus a Cracovia

Stephanica Mysteria Regia.

A.

S. A. SA

6 folios

Liber. 25.

A° 1585 ✝ Nyepolonicze: in aula Regis Poloniae.
Maij 23. — A meridie hora circiter 3a

Note

The king sent for the lord Lasky and me by his Vicechamberlayn. Whome we cam unto in a chamber, within the chamber or rome where he useth to give audience, or to eat with his Palatines and other. He sat by the wyndow, which is toward the sowth, and by which his prospect is into his new garden, which is in making: He began thus. (the lord Albert Lasky being by; and therto willed by the king) and sayd unto me very nere, as these words import.

— Egit mecum Dns Palatinus, ut vos audirem de rebus istis magnis
" et raris saepius loquentibus: Quod libenter facio: et tamen hoc
" considerari debet, quod prophetiae omnes et revelationes iam diu, et
" in tempore Christi, cessaverunt. Tamen, si nihil in istis, contra
" Dei sit honorem, eo libentius sunt audienda: Et ego quidem
" haud dubito quin Deus non possit nullis modis secreta quaedam hominibus
" detegere, ad haec ista tempora, inaudita et insperata

Hereupon I answered to his sayd allegations I can not expresse the same words.

Δ — Considero in oratione vestra regia, tria quasi capitula, in quibus totius orationis vestrae est medulla. Primum de Prophetiarum et revelationum cessatione. Secundum, an aliquid in meis actionibus vel operatis insit contra Dei honorem: Et tertium (quod omnino meo est valde gratum), quod, Deo non praescribatis certos aliquos modos vel tempora, sub quibus, sua hominibus velit aut debeat secreta detegere. De primo; hoc possum vestrae Mti Regiae asserere, quod ille Scripturae locus haud recte a plurimis intelligitur: et ab illis pessime, qui velint omnipotenti Deo potenti et misericordi et sapienti praescribere certos modos, et tempora certa: asserendo nullis hiis temporibus esse prophetias, vel post Christum fore: quia omnes in Christo cessavere: hoc est, omnia omnes de illo quae erant Prophetiae, et Spiritus de Dei filio in carnem venturo, et Messia vero, et redemptore generis humani futuro dicta ~~sunt~~ et illa quae nos agnoscimus et confitemur Christum, completa, et consummata esse, Christi de peracta Dei historia iam cessavere: adeo quod illa nec in futura sunt, nec expectanda sunt: ~~cum~~ cum iam sint consummata et perfecta quae de eo Prophetae praenunciabant. Nam ~~Et~~ ob hanc causam cum Christus ipse iam in Cruce pendens sciret, quod dicta prophetica, et praecipue omnium prophetiarum (aut Christi) scopus iam esset collimatus, et iuxta praescientiam et propositum Dei, Redemptionis humanae consummatum esse Mysterium, ipse dixit Consummatum est: Nam et Paulus dixit ad Judaeos, Cumque consummassent omnia, quae de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Et post Resurrectionem suam ipsemet Christus suis discipulis (peregrinantibus versus Castellum Emaus, et de illius morte et resurrectione desperantibus et dubitantibus), dixit: O stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae: Nonne haec

Joh. 19. E
Act. 13. E
Luc. 24 D

oportuit

25

oportuit pati Christum, et ita intrare in gloriam suam; et incipiens a Moyse et
omnibus prophetis, interpretabatur illis, in omnibus Scripturis, quae de ipso erant etc.
et paulo post, iterum ad eosdem repetebat. Haec sunt verba quae locutus sum ad
vos, cum adhuc essem vobiscum: Quoniam necesse est impleri omnia quae scripta
sunt in lege Moysi et prophetis, et Psalmis de me.
Sed quantum ad alium sensum quod post Christum nulla esset Prophetia vel
revelationes, ipsa Scriptura planissime contrarium docent. Nam quid
dicendum erit de Revelatione sive notabili illa Beati Joannis Apocalypsi
quae post Christum erat? quae et ab eodem ipso vocatur Prophetia, dicendo,
Beatus* qui legit et audit verba prophetiae huius et servat ea, quae in
* Cap. 1. Apoc. ea scripta sunt: et in ultimo capite eiusdem Apocalypseos, sive Re-
velationis, iterum, eundem vocat ipse prophetiae librum. Quare manifeste
est post Christum esse Revelationes et prophetias. Praeterea
quae erat illa Paulo facta Revelatio in eius vocatione, et conver-
sione ~~facta~~ per ipsum Jesum Christum, ut in Apostolorum apparet actuum
libro, cap. 9? Quid de illa dicemus quae Cornelio Centurioni?
Act. 10. Quid de illa quae Petro, de animalibus mundis et immundis?
Act. 11. Quid de illa quam Paulus ipse dicit Si gloriari oportet (non expedit quidem) veniam autem
2. ad Cor. cap. 12. ad visiones et revelationes Domini etc. et paulo post: et ne magnitudo re-
velationum extollat me, datus est mihi stimulus carnis meae, Angelus Satanae
qui me colaphizet etc. Et ad Ephesios, secundum revelationem,
Cap. 3. notum mihi factum est Sacramentum, ~~et~~ sicut supra scripsi: prout
potestis legentes intelligere prudentiam meam in Mysterio Christi, quod aliis
generationibus non est agnitum filiis hominum, sicut nunc revelatum est, sanctis
Apostolis eius et Prophetis in Spiritu etc. Ubi etiam prophetas post
Christum esse apparet: et capite 4°. Et ipse dedit quosdam quidem
Apostolos, quosdam autem prophetas, ~~autem Donec~~, alios vero Evangelistas, alios
autem pastores et doctores ad consummationem sanctorum, in opus ministerii, in
aedificationem Corporis Christi, Donec occurramus omnes in unitatem fidei
in mensuram aetatis plenitudinis Christi etc. Ubi tum dicit prophetas fore
in Ecclesia Christi post Christum apparet, Donec occurramus
omnes in unitatem fidei etc. Quod nondum post Christum factum fuisse
liquet satis. Et cum hac aetate nostra tam magnae sint circa negotium fidei
discordiae, magis videntur esse necessariae non prophetiae
solum sed etiam Revelationes valde expressae de Mysteriis Divinis.
Act. cap. 8. Et de locutione Angeli* ad Philippum, et eius de loco in locum
Philippi delatio de loco in locum Spiritu Dei. invisibili quasi translatione, ~~quod dici potest~~ per Spiritum Domini, quid
putandum est? Et de ipsis prophetis post Christi tempora testificatur
Actuum undecimum Caput, ubi legimus quod eodem tempore, quo primum Discipuli
Christi, ~~Romae~~ Antiochiae cognominarentur Christiani, supervenerunt ab Jerosolymis
prophetae Antiochiam, et surgens unus ex eis, nomine Agabus, significabat per
Spiritum, famem magnam futuram in universo orbe terrarum, quae facta est sub Claudio.
~~[illegible]~~
~~[illegible]~~ Ad secundum vero Maiestatis regiae Capitulum, sic respondeo
Quod coram Deo et beatis eius angelis, assero quod conscientia mea

118 ~~117~~

nihil adhuc deprehendit, videlicet, vel diiudicare potest, neque possit in omnibus meis actionibus, vel illarum aliqua, quod sit contra Dei honorem vel gloriam ~~esset~~ Immo, quod ad Dei honorem et gloriam valde ~~commendanda~~ spectent certissime, scimus et multis argumentis manifestissimis demonstrare possumus. Deniq; certo in loco, quod tam magna et vere pia et regia discretione ~~et~~ existimatione, Deum Optimum his temporibus posse modis suis variis, hominibus quibusdam suo manifestare mysteria et secreta valde libet: Et eo magis, quod tam ex meis praeteritis id constare potest multis Actionibus; quam ex futuris: quibus interesse, et adesse praesens ~~Vestra potest~~ (si ita illi visum fuerit) Vestra possit Maiestas Regia. Et praeterea ~~magni~~ Actionum libros 24, paratus sum (quandocunque vestrae serenissimae Maiestati placuerit tempore) videndos exhibere: quorum quidam latina lingua, graeca alii, alii Anglica lingua, sed ex maiori parte Anglica lingua sunt ~~alii~~ conscripti: ipse Actiones Angelorum sive Dei bonorum, Instructiones, admonitiones, exhortationes, Comminationes, Prophetiae, et quaecunque alia sunt consideranda, erant, nobis factae Revelationes, vocales vel verbales: Et per spatium iam trium fere annorum, ~~ultima usque~~ a nobis receptae et annotatae. Ego

17

1585

+

Nyepolomicze in Aula Regia
presente ipso Stephano Rege, et A.L. &c.

Die, Lunae
Maij 27 Mane, hora 7 circiter. // In camera privata Regis.

~~118~~
119

☐ In lapide quem Angelus mihi adduxit: ut postea ostendemus: prima vice nunc usi sumus

Δ Fudi preces sequentes et aliquas alias,

In nomine Patris et Filij et Spiritus Sancti &c. Pater noster &c.

* AL EK

O Omnipotens, sempiterne, vere, et vive Deus, O tu Misericors Pater noster, qui me de Patria mea funesta contra me concepta malitia, per angelos tuos bonos admonuisti, et per eosdem, inde, me cum uxore, liberis, et familia mea, usque ad hos duos, egredi iussisti: et egredientes nos, ex Sirtibus maris, quasi miraculose liberasti: Et qui ex homicidarum et haereticorum manibus et fraudibus varijs nos expedivisti: et qui multis alijs modis, (partim nobis cognitis, partim incognitis) à periculis et morte protexisti, ab eo tempore, quo ad tua Secreta vel mysteria et negocia tuenda, tractanda et promovenda nos vocasti: Ideo propter hanc tuam tantam et tam admirabilem misericordiam; immortales tibi a nobis deberi laudes et gratias humillime agnoscimus. O tu Pater noster Clementissime, qui nos duos, vinculo tuo divino, artissime copulasti: et quasi unum ex duobus esse voluisti: O tu fortissime

* Δ et EK.

Deus noster qui hunc Dominum LASKY, quasi Athletam nostrum cautissimum, animosum, et nostri amantissimum, nobis adiunxisti: Virum Catholicae tuae et Orthodoxae religionis amantissimum et Antichristianismi omnis acerrimum hostem. Denique O Sapientissime, Potentissime et Optime Deus, et Pater noster, qui tuis mox incipiendis Regijs, magnis mysterijs Consilijs, quendam Sithicum Regem, tandem adiunxisti STEPHANUM, tuum futurum Bellatorem: qui tuo nutui, et iussis, ex animo, totis suis viribus, et maximo zelo obedire velit: Et cui nos honorem et obedientiam ut exhibeamus, in mandatis dedisti: Et propter quem labores (tibi notos) ut subiremus et sustineremus, statuisti: Et ad quem, post laboriosas peregrinationes nostras multiplices quidem, per hos 7 menses, factas, directas aliquas, alias autem, (humano iudicio) quasi retrogradas, tua magna gratia, favore et auxilio incolumes et salvos nos perduxisti: Nos quoque hic tuos, tuo nomine et una mente convenientes, tua digneris paterna misericordia, a labis vitae nostrae omnibus purgare spiritualibus: Et charissimi tui filij Domini et Redemptoris nostri Jesu Christi inaestimabilibus meritis, nobis condona quicquid contra Leges tuas sanctas et iustas, volentes, vel nescij, vel negligentes, verbo, facto, vel cogitatione ad hanc usque horam offenderimus omnes et singuli: Ut tibi iam possimus massa pura et azyma offerri: tua divina et abundantissima fermentanda gratia: et tuae Charitatis igne in cordibus nostris per te accenso, quasi quidam propositionis et sacri in templo tuo efficiamur panes. Et sit nobis interim filius tuus Deus noster Jesus Christus Panis vitae: quem gustando suavissimum, et fidei vectibus transglutiendo vivacissimum, manna, eundem habeamus nobiscum in perpetuum. Mitte igitur nunc Lucem et Veritatem tuam O Deus omnipotens, sempiterne, vive, et vere, Ut tuo Stephano, (nostro autem serenissimo, gratiosissimo Regi) appareat, te Deum nostrum verum, vivum, et omnipotentem, Ducem nostrum in his actionibus et Mysterijs esse: me autem (licet peccatis obnoxium) voto et conatu magno, fidelem tuum et sincerum esse servulum: cuique tua ipsa mihi maxime est curae: nosque singulos singularibus nostris partibus interim exequendis preordinatos esse muneribus, in tuo sancto servitio tractandis &c.

Δ EK – Nihil post primas preces apparebat

Δ — breves secundas feci, et adhuc nihil apparebat.:

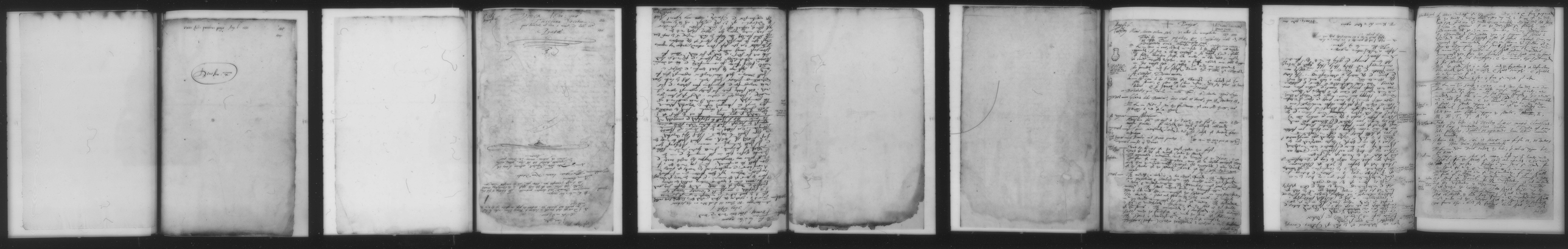
Tertias adieci, etiam breves.

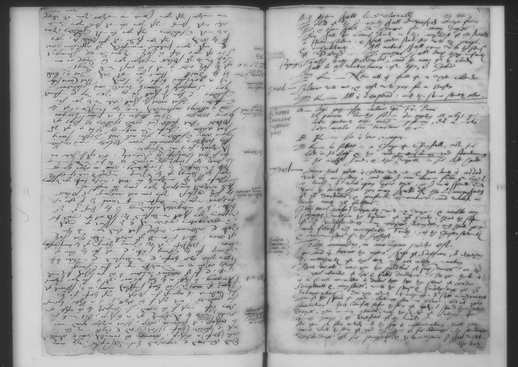
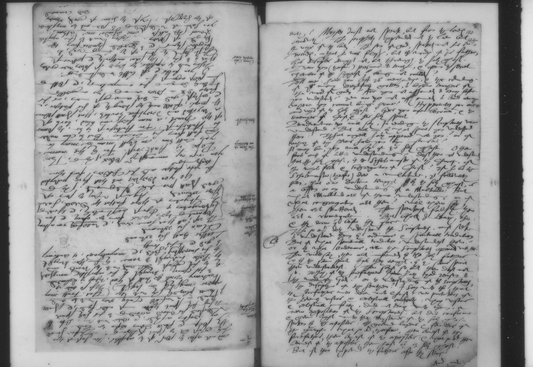
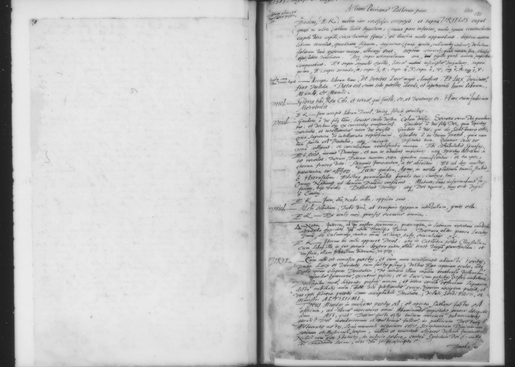
Post tertias ex lapide quidam Calor ~~ex lapide~~ in faciem ipsius EK exire videbatur.

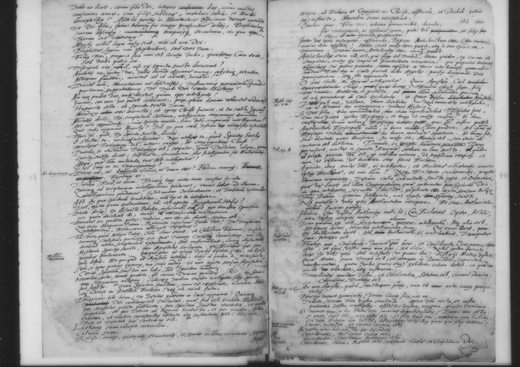
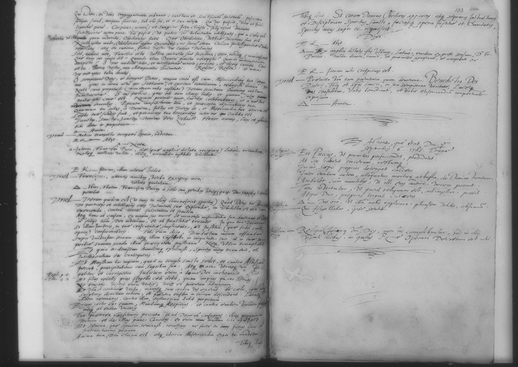
Circa lapidis oram et fimbriam quasi rubedo et viridis circulus apparebat.

EK – Jam video hominem albis indutum vestibus, et succinctis, satis longis sparsis crinibus; et adhuc alia quasi vestibus, et dexter pes super angulum lapidis stetit, et sinister super aquam et post dorsum eius magna lux est: Non video terram sub pedibus eius, sed quasi in aere videtur esse totus lapis ipse quasi aqua ac Mare

Δ — Sit benedictus Deus noster. et fiat voluntas eius



Prage April 30 1586, to January 21 1587

Divisio: XI.

Q. Letters: Originals.

8
12
~~1~~
135

Liber Resurrectionis
et 42 Mensium fundamentū

500

Pragæ

Aprilis. 30.

Pactum, seu Fœdus Sabbatismi

1586

Pragæ — Actio prima
et secunda ex
septem

MUSEUM BRITANNICUM

veniimus eò
Treboniæ: Septeb. 14.
octob 14

29
1586 In Maio, Exilij Decretū contra nos exijt a Cæsare Rod.
In Augusto, Reversionis permissio; D° Rosenbergio obtinente
8
et ad sua venimus.

—6

Aprill

the tenth day of ~~[illegible]~~ last.

1 { The three bokes were Enochs his boke.
2 { The 48 Claves Angelicae
3 { And the boke which was the gathering of the holy [illegible] and [illegible] Liber Scientiae, Auxilij et Victoriae.

~~Whereupon~~ E K cam to me, I fell on my knees with great thanks yielding to the God Almighty and so did E K. whose mynde and body was marvelously affected at the sight of the sayd bokes, being [illegible] as before that ever they had [illegible] — the fire: neither the cullor or [illegible] as any [illegible]
[burning]

whiles the sayd Almond tree
And after we had set half an houre gazing and wondring at this miracle: ~~[illegible]~~ appeared the self same gardener-like person, but with his face somewhat turned away and [illegible] [illegible] to be [illegible] as of A[illegible] the [illegible]. He sayd, Kelly follow me.
E K went and I sat still, awayting his return.
This Gardener went before E K, and his feet seemed not to touch the ground by a foot height. And as he went before E K, so the dores did seme to open before him. He led him up the great stayres on the left hand of the vyneyard dore, and so in at his chamber dore: and so on the right hand into the chamber where E K hath his new Study. And there the dore going at [illegible] of that to the stayres opened of it self: and he went up the stayres, and at length brought him to the furnace mouth where all the bokes and papers had byn burnt the 10th day of this Apryll. And ~~[illegible]~~. There the Spirituall Creature did seme to set one of his feet on the ~~[illegible]~~ right hand [illegible] the furnace mouth, and with the other to step to the furnace mouth, and so to reach into the furnace (the bricks being not pulled away which [illegible] the furnace, all [illegible] [illegible] brick-work.) And as he had [illegible] stopped the mouth of the furnace, there appeared a great light, as if there had byn a [illegible] in the furnace [illegible] the furnace. And allso to E K the [illegible] was not [illegible] [illegible] [illegible] [illegible] a brick, [illegible], he seemed to [illegible] more then three or four [illegible] the [illegible] of a brick, [illegible] [illegible]: and [illegible] his sodder [illegible] he did [illegible] [illegible] [illegible] to E K: all the rest of the standing bokes, excepting the boke, out of which the last Actions were cut, and Fr. Pucci his Recantation. Allso to E K appeared in the furnace all the rest of the papers which were not as then delivered out.

That being done, he bad E K, Go and sayd He shold have the rest afterward. He went before in a little [illegible] E K followed with the bokes under his arme all along the gallery and came downe the stayres by Fr. Pucci his chamber dore. And [illegible] he [illegible] left E K. and he brought me the bokes to my place under the Almond tree.

Miracula, et factum Memorandum in perpetuum 137 ~~136~~

Aprilis 29. [1586] meridie hora 1½
As E K sat at the end of the Gallery by the Garden looking over into the vyneyard he seemed to see the little man the Gardener in all maner of gesture and apparell, who is the chief workman or overseer of Mr Carpio his workes in the same vyneyard. He seemed very handsomely to prune some of the trees: at length he approached under the wall by E K, and holding his face ~~[illegible]~~ awayward he sayd unto him Quaeso dicas Domino Doctori quod veniat ad me. And so went away as it were walking here and there the trees very handsomely. And at length over the Gate over the house on the work in the Garden he seemed to make up — a great pillar of fyre.
E K bad his wife to go and see if any were in the Garden. She rose up and brought him word, Nobody.
E K then came to me and sayd I think there is some wicked spirit that would illude me. And he told and sayd to [illegible] as before Noone. Then sayd I, I will go into the Garden. And bad E K come with me. We went downe that way which that Creature did go: but nothing we saw. We went to the [illegible] house in the vyneyard. But that place pleased us not: so, we went along in the way by the close syde, and sat downe on the bank by the great pile of beechen stakes lying in the very [illegible] end of the vyneyard. As we had not sat there, scarce a quarter of an houre, but I espyed under the almond tree, on the south side of it, among the westerly ~~[illegible]~~ almond trees: that is to say in [illegible] standing on ~~[illegible]~~ the westerly side of the strawberry patch which [illegible] from that toward the north [illegible] — the vyneyard: I espyed (I say) like a sheet of fayre white paper being blowen to and fro in the wynde. I rose and went to it: and (to the prayse of God for truth and justice,) there I found three of my bokes lying which were so delivered [illegible] the tenth

86
rilis 30
ay [illegible]

† Praga

Mane circa 8ª —

Δ — Precibus gratiarum factis ad Deum, et gratiis pro miraculo hesterno actis, petebamus nos a Deo consilium suum quod de ipso miraculo nobis esset faciendum ulterius. &c.

Et quod faciemus cum Domino ~~[illegible]~~ Rosenbergo: an illum ad Mysteria nostra admittere, et ad amicitiam nostram et foedus sanctum? Quid de eius oblatis aedibus &c.

E K — a voyce cometh over my right shoulder, saying,

Vox — Thou William —— Δ — a pause. — E K — He is not there [illegible] [illegible] that speaketh [illegible]

Thou William —— Δ — a pause.

Thou William of Rosenberg Δ — a greater pause.

Gulielmus a Rosenberg.

This day, in the blood of the Lamb, do I promise forgivenes of sinnes unto thee: and, as a Tyger, I take thee: Thy bondes shall be opened: and thy seede shall be exalted upon earth. Therefore take unto thee a Sheperd, that is not a Lamb, and spoyle not the flock of thy poore neighbour. And behold, if thou turne thy self from thy wickednes, and ascend into thy holy understanding, then I will hereafter make a covenant with thee. But take hede, thou despise me not.

Blessed are those, that are perfected of me: for their strength is like a rock. For those that, in rebellion of the spirit of truth, shall, with their names, perish as a shadow.

Yea, if it be so, that thy eye offend thee, cast him out!

I say unto thee, also, then that thy hand offend, cast him also away. ~~[illegible]~~ The unstable offsprings and wordly pollutions of such as are the princes of this world, are they not enemies unto me?

O you hypocrites. O you of little understanding, and of lesse faith, how far are you in love with the world, and the pomp, with the flesh and her lustfulnes, or wantonnes; with the Divell, and his damnable subtilties! Purge your howsholdes, and purge your families: yf you will have the lord to strengthen you & Consilium — comfort, is that nation, that defyleth her self with the society of such as are bastardes. But, woe woe be unto him that ruleth not according to the lyght of his hidden.

De Imperio Ro. et Regno Boemiae

The Chayre of this Empire and kingdome, behold, it remayneth. The father sheweth it not unto thee, neyther doth he stirre destroy his hand for the name of the highest.

O you hypocrites: you are faithlesse: for, you falsefie in your promises.

Tyme yet There rest, that, tyme to awake. Those thinges, that, be acceptable thy doinge, let them be a judge between thee and me.

Δ — Magna pausa. ——

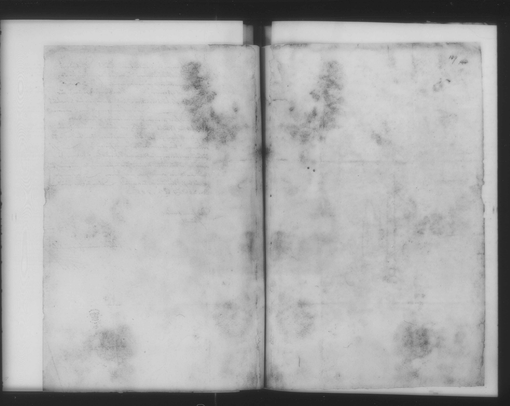
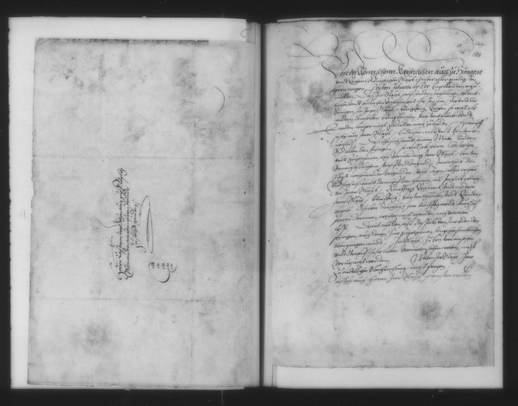
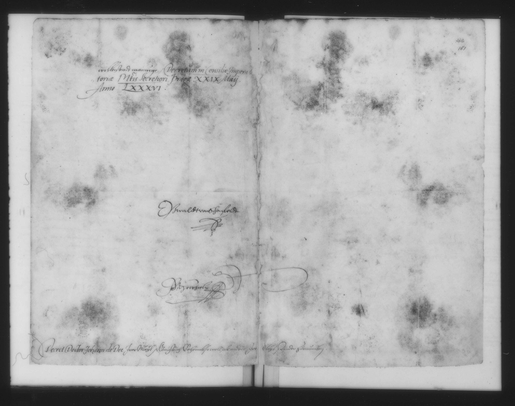
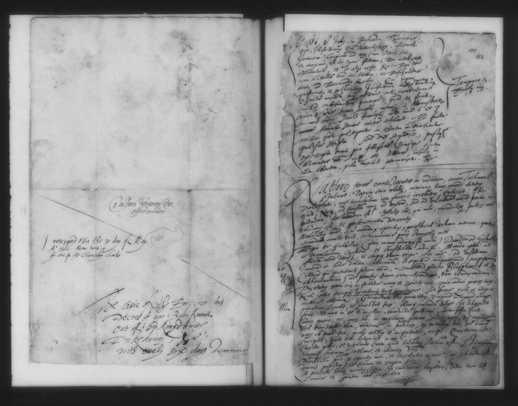
Vox — Behold, I have geven thee unto Rosenberg, him also have I geven unto thee. whose present consideration and thy geven shall be talked & accorded, and that shortly. —

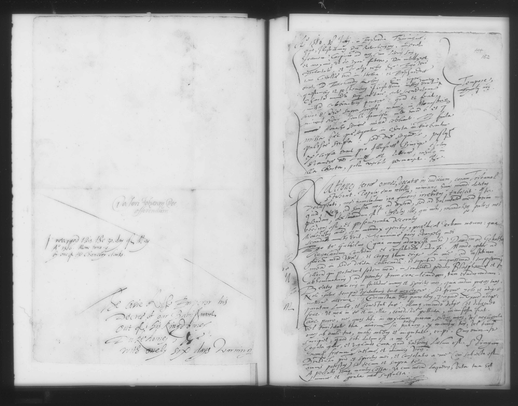
The voyce seemed to be after, [illegible] [illegible]

Aº 88.

In the yere 88 I will send out my visitations that the ende of the world may be knowen: and that Justice may appere in the ornament of her unmeasurable power. And then in these dayes, I will blesse you abundantly with all the giftes and blessinges of Nature. Therfore, that you worke and labor, that your handes may bring forth frutes, worthy of the lord.

Noster bene conveniemus Deus.



And lay one Spirituall Scholemaster, drawe him downe to the Lowly Leprosy.

Desire of Comfort for this sin drawes to the Throne of God.

But although it is truth I do remember and Record yet I finde deepe distaste of my Sin in my conceiving the byrth of Christ yet it called it a polluted by Scripture, and yet Christ came of the Line of David, and blessed was the Mother of his actuall Conception of Heaven by Mary: as Scripture saith, Grace it was to Christ for his Holy yet all his first and Eternall Counsell to perfect our Mary Christ was conceived, Blessed was accepted (in mercie) a Virgin. according to the Prediction of the Holy Ghost, thrombled the Serpent first and Last: as other Scripture, Virgo compell, a Virgin Parent &c and again many other places & Scripture of truth of Scripture, & especially that Lady be examined and the words that shall find a virgin &c And also Scripture of the Angell Gabriel, Ave Maria &c. & inspired wherein, Jehovah is with thee Spirit Holy &c.

Note

yet is that Holy Ghost his Power, is my Leprous Body & Heart (yet other Sin pollution and Guilt pleased) & keep the former unfeignedly, prayed.

On Sunday, 17 July Fr. Pucci ended his Voyage brought Despatch my Letter to the Emperor Ambassador, and Letter to Jesse Capon from Fr K, and many Letters inclosed to the Lord Ambassador.

And he stayed 8 days many bound Castell: but yet after we rid each 3 myle, to Gubbio. on Sunday after yet we stayed: & there stayed two days at Gubbio. &c

Post script

Remember that Fr. Pucci, the morning before his going, required of me, one Letter testimoniall, to Sunday, of his Fidelitie toward my most Gracious Lady, (which) for as much of my duty was by nine Letters to Her, in Latin to Sir Secretary Cecil, Councellor to Her Highness, many more abundantly: But our Sunday Dinner have availed us of Crown and Gate marvellous well would after you my Tongue in Spanish & Complain would report Credit & Letter at all the report And would also redeem Us of Light Judgment, or Pall Cardinal to judge the rather Letter of Commendation.

But this I observed in him, rather a more prudent persuading Colour us the Church, after, upon Answer perverted, for determining &c, &c, as by Register &c.

Presumptions

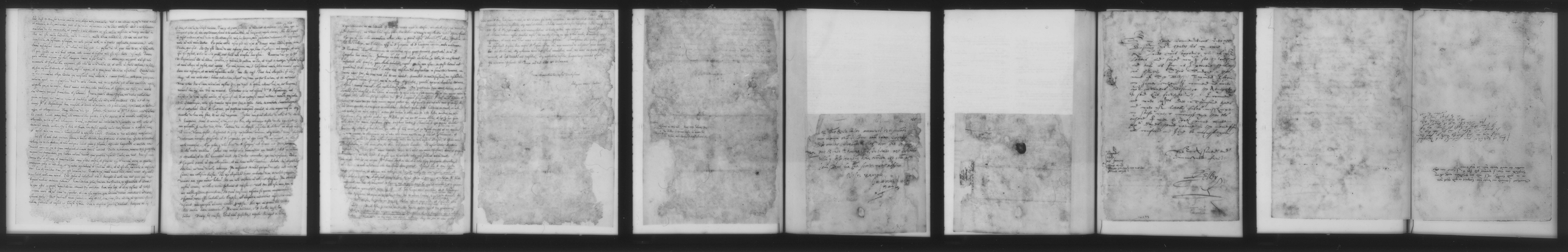
1. That he should be sent God with us
2. That he should be sent by Order & Letter of Authority, Letter you and
3. That he should not Commission or Commandment to Deal with the Pope his Nuncio. & add & his duty general, of Parish &c.
4. He offered & order the Nuncio and the Emperor to be ordering of the Power made against us: &c.

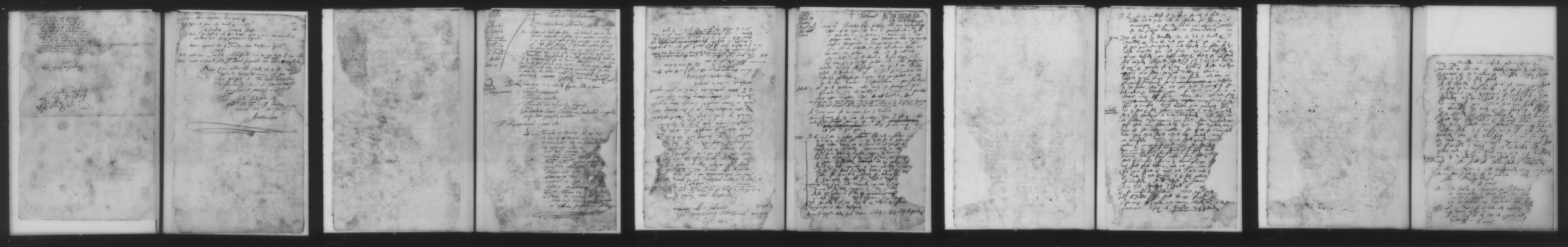
Note

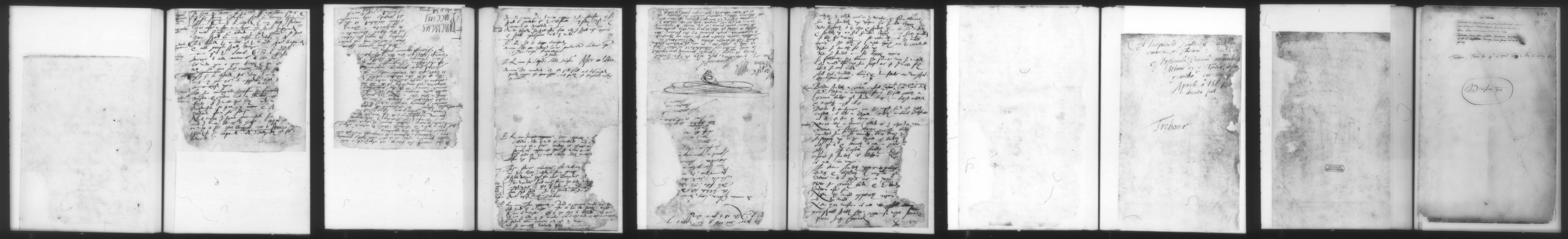
Consider that this may import, that the Queen hath of Commissioners, Letters Patents, and of them that then did appertain to me: and after name of Commissioners not assigned unto, and after not assigned to Commissioners Letters Patents to the Lord Cobham & Robert Catesby as a Counsell fellow or more of them: & first of Cross to be assigned of the Queen Letters Patents we: whereof is assigned of the Queen Letters, Commissioners Letters Patents one shall & the, or else Commissioners other Letters Patents, to the other purpose &c. & we find is not to be assigned of the Queen part plus: to be a probation, and yet assigned of; and to be known, or to be Cut off.

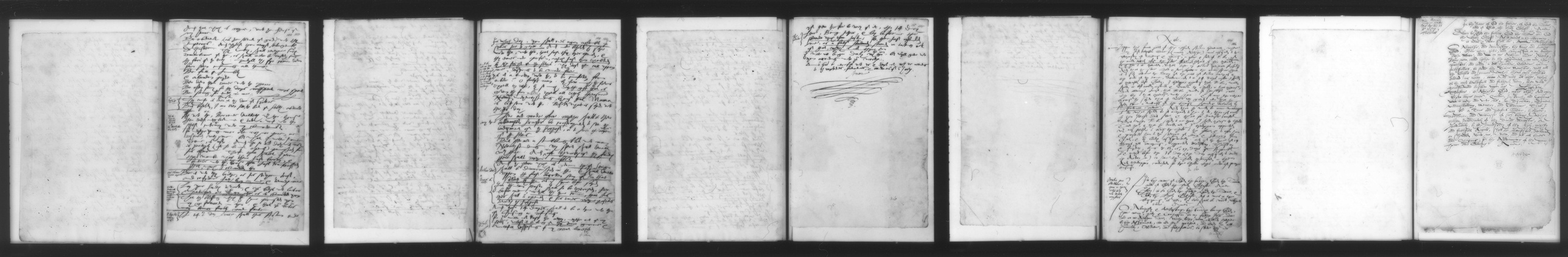
All these points I can not decypher and judge, but refer them to the profound Wisdome and Just policy Queen of God Mercifull and Just Queen to hath admitted him to be privy of our Actions, and so a Witness to some purposes Instructed.

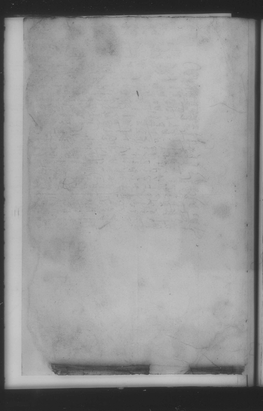
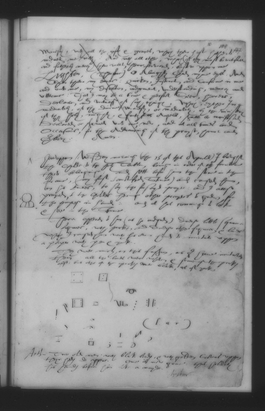
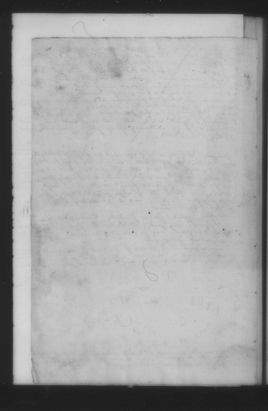
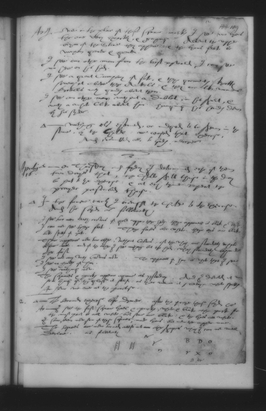
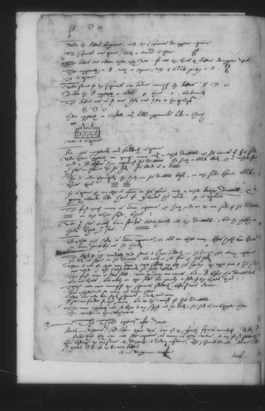
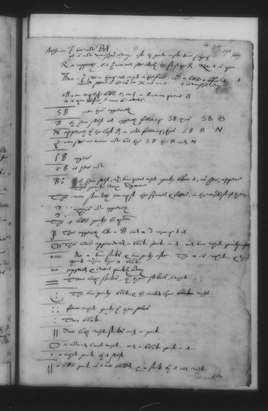
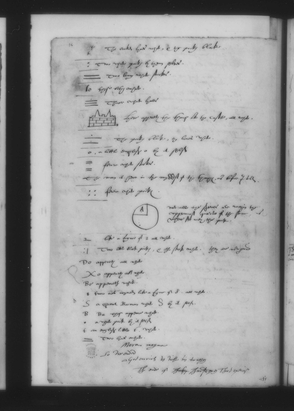
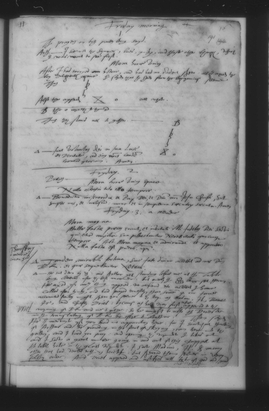
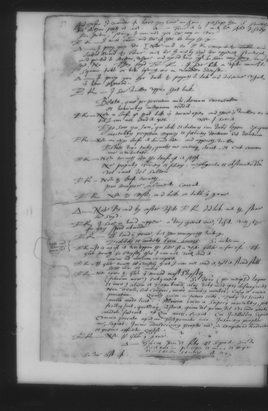
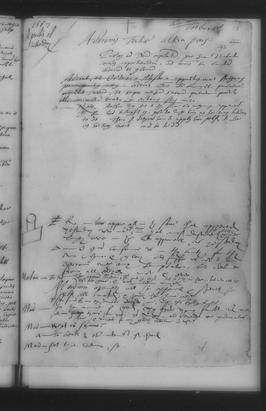
All I wish to be to the honor and Glorie of God. Amen.

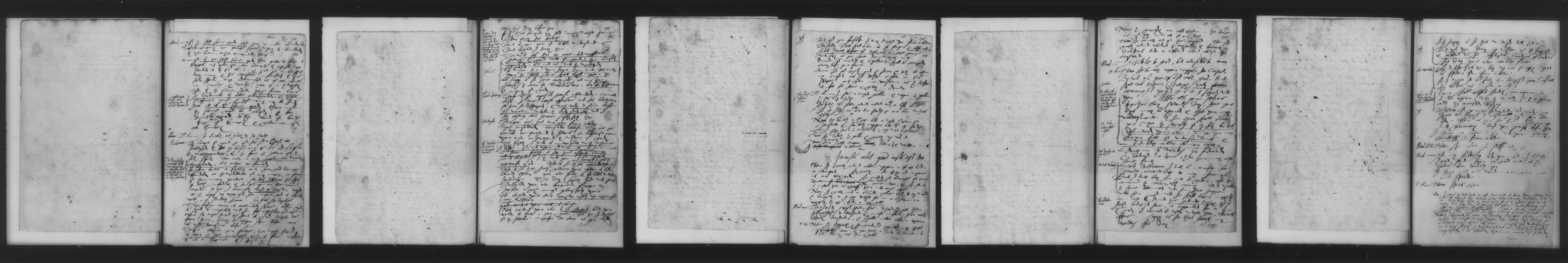


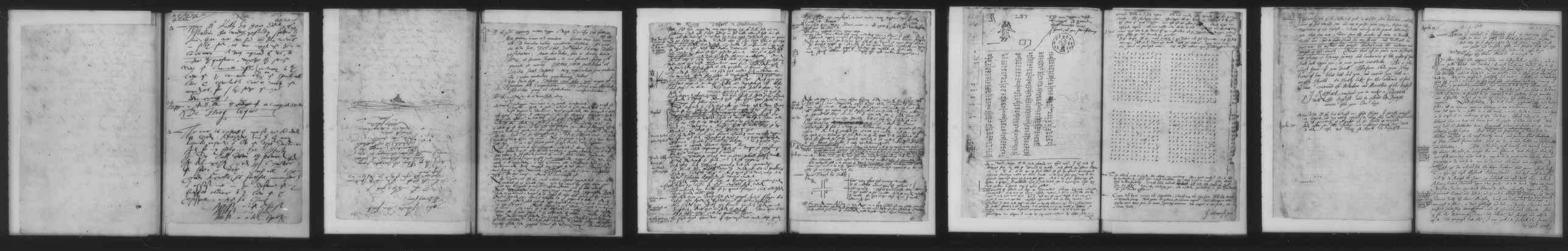


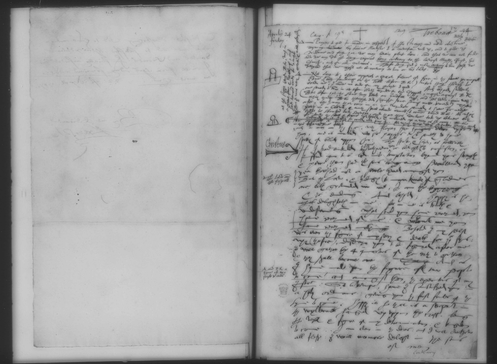
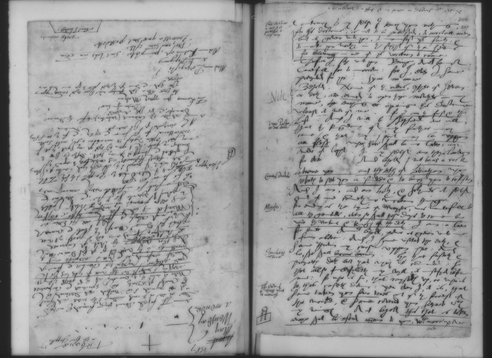
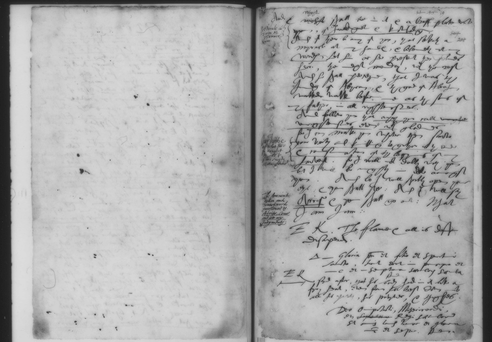
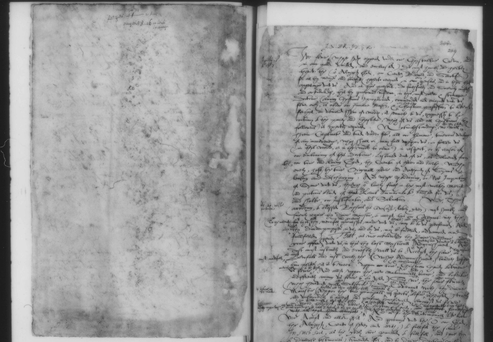
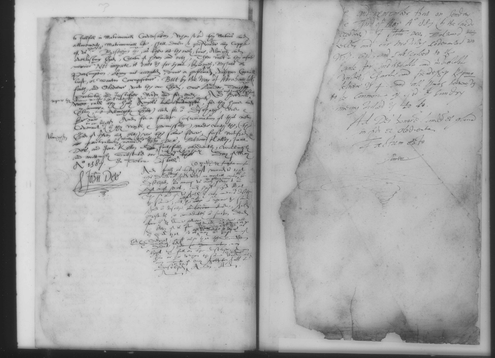


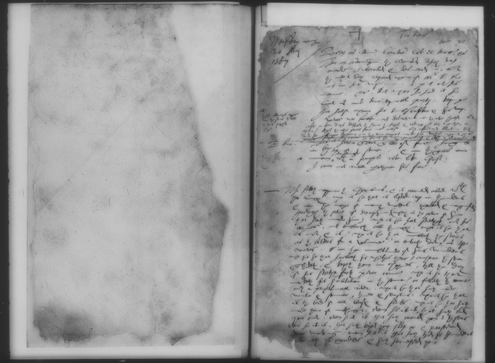


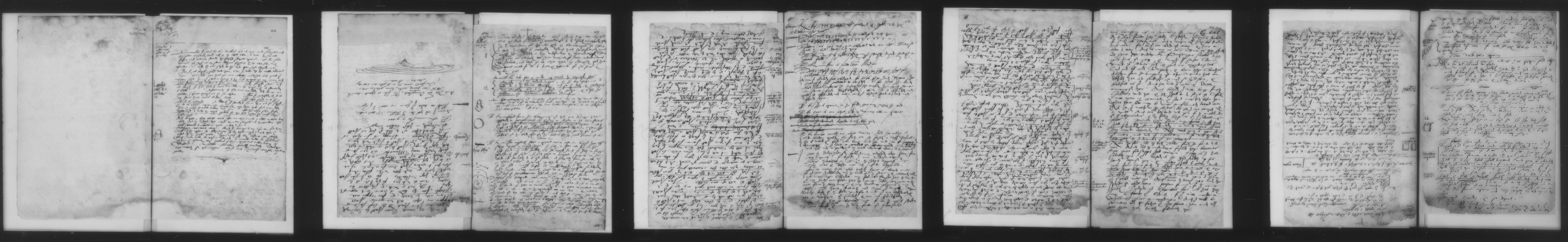











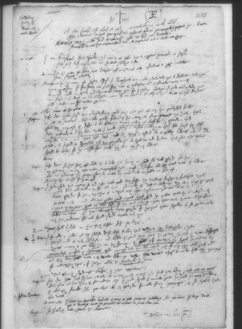


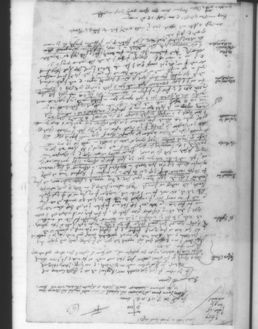


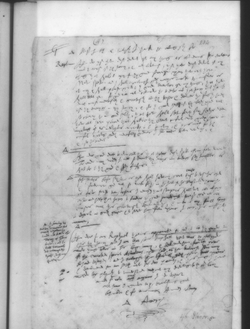






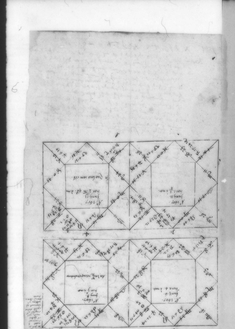


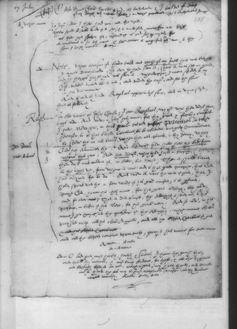


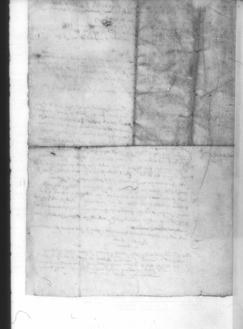


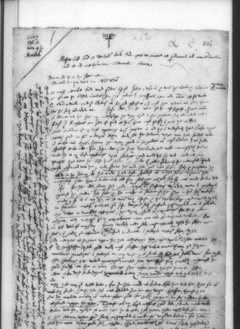


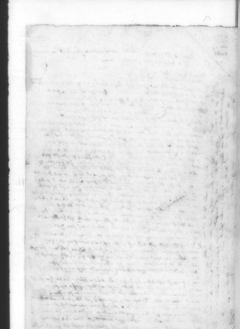


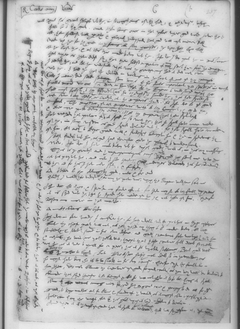


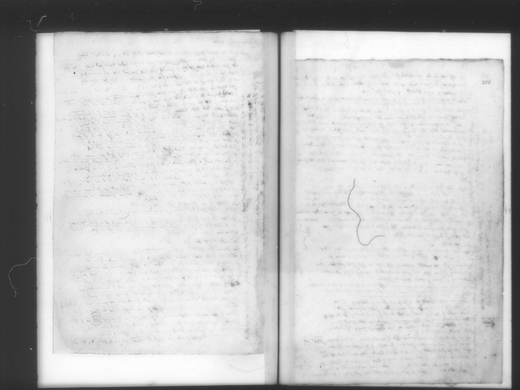
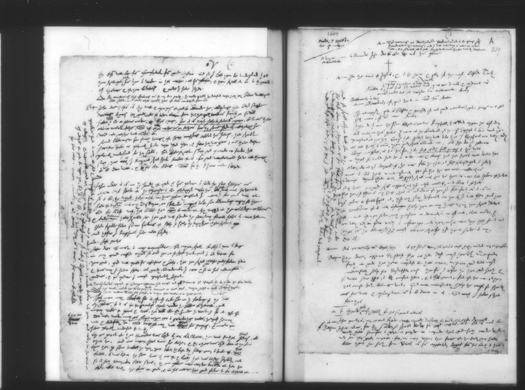
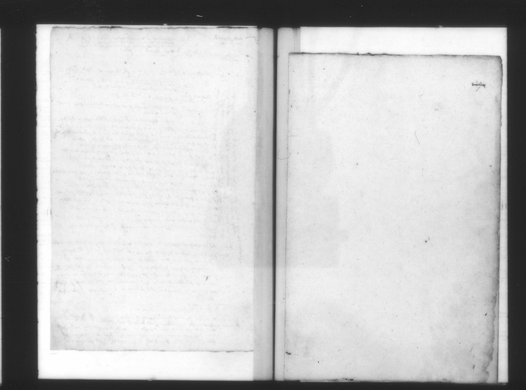
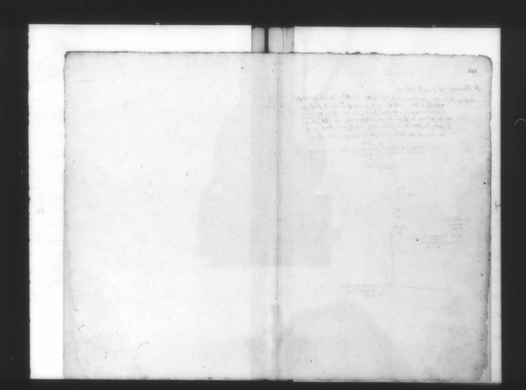
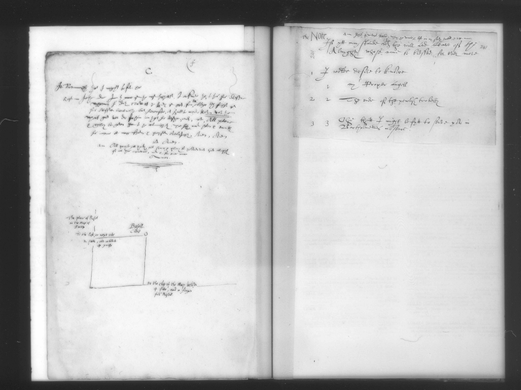


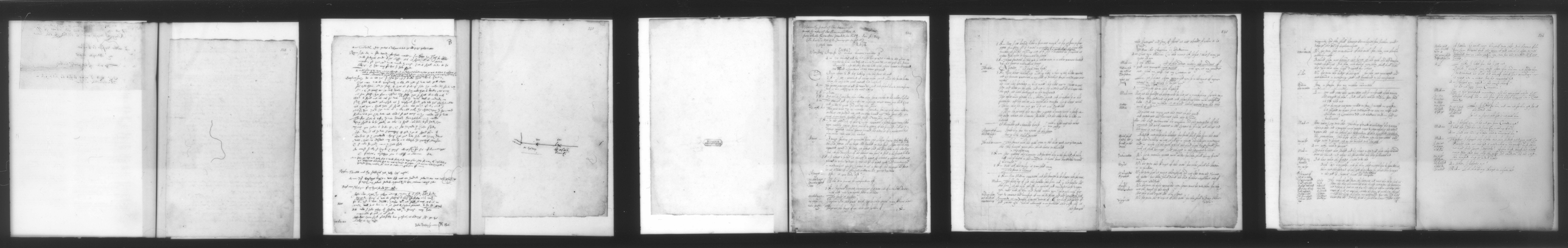










MS. A. 64~~9~~.
3188
XVI. I.

This volume is in Dr Dee's own handwriting,
~~was purchased at the sale of~~
~~Dr Dee's~~ fol. 108.
~~Joseph Jekyll's Library, in January 17~~
~~do.~~

A sale of it by Elias Ashmole has
~~Sir Joseph Jekyll~~ Jan. 17 $\frac{24}{25}$
just been at ~~Christie's~~ sales (Lot 405) and
is now Ms. Sloane 3677.

The original Mss. of the remaining Books
are in the Cottonian Collection, Appendix XLVI
but were formerly (erroneously) numbered as
Add. Mss. No. 5007. A. B. C.

J. G. Jan. 1851.

Dr John Dee's conference
with Angels from Dec. 22. 1581. to
May 30. 1583. being what preceeds of other
Conferences printed by Dr Meric Causabon
Lond. 1659. in folio.
with a preface by Eliz. Ashmole An: 1672.

Be it remembred, That the 20th of August 1672.
I received by the hands of my Servant Samuell
Story, a parcell of Dr Dees Manuscripts, all
written with his owne hand; viz: his Conference
with Angells, wch first began the 22 of Decr: an:
1581. & continued to the end of May an: 1583.
where the printed Book of the remaining
Conference (published by Dr Lawsaon) begins,
& are bound up in this Volume.

Beside this, the Book intituled, the 49 Praiers
Angelicae, alias Liber Scientia Terrestris —
Auxilij & Victoria (this two being those very
individuall Books, wch the Angells commanded
to be burnt, & were after restored by them,
as appeares by the printed Relation of Dr Dees
Actions with Spirits pag: 414. & 419.) The
Book intituled De Heptarchia Mystica —
Collectaneorum Lib: primus, and 2 Books of
Invocations or Calls, beginning with the Seyeny
filled with Letters, about the Black Cross.
The 4 Books I have bound up in another volume.

All wch were a few dayes before delivered to
my said Servant, for my use all (I being
then at Mr William Lillies house at Hersham
in Surrey) By my good friend Mr Thomas
Wale, one of his Ma^tys Wardens in the —
Tower of London.

† 10. Apr. } 1606.
‡ 30. Apr. }

Sloane 3191

MVSEVM BRITAN NICVM

No: 2 further Testimony of the Sons of Mr. Wale's kindness; shortly after his death, sent for his Son, & bestowed on him one of my Deputations places in the Excise, with an allowance of No: 1 p Annum.

The 5th of Sept: following Mr. Wale (having heard of my returne to Town) came to my Office in the Excise Office in Broadstreet, & told me he was content to exchange all the foresaid Books, for one of mine, viz: The Institution Lawes & Ceremonies of the most Noble Order of the Garter, to them Joyned, and provided one, wch I sent him fairly bound, & gilt on the Back.

On the 10th of the s: Sept. Mr. Wale came hither to me again, & brought his wife with him, from her I received the following account of the preservation of these Books, even till they came to my hands, viz: That her former Husband was one Mr. Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, took her with him into Old Change among the Joyners, to buy some Houshold stuff, where (at the former house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had been parcell of the Goods of Mr. John Woodall Chirurgeon (father to Mr. Tho. Woodall late Serjeant Chirurgeon to his now Majtie King Charles the 2d: & my intimate friend) and his widdow probably the bought it after Dr. Jones's death, when his goods were exposed to Sale.

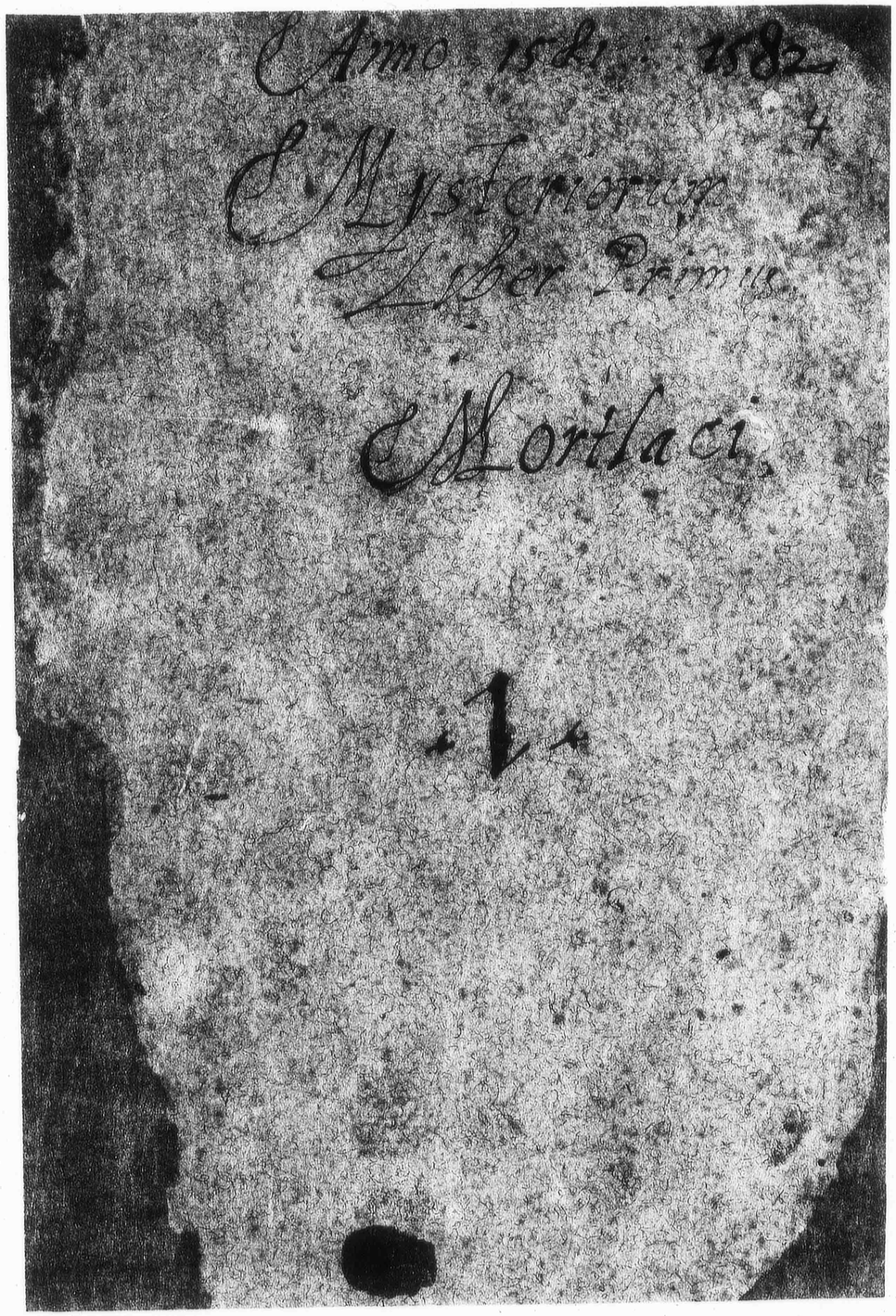
3

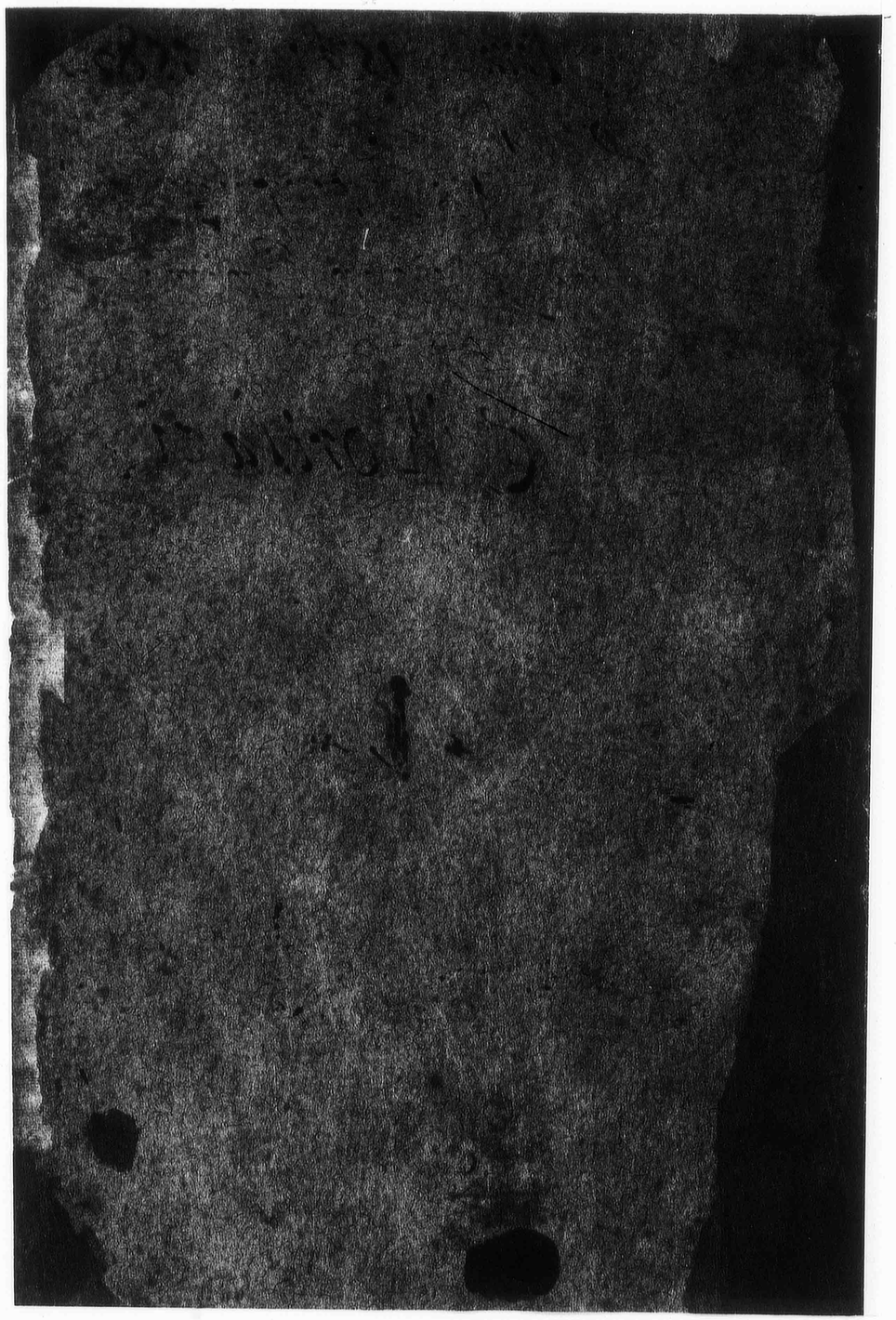
Twenty yeares after this (about 4 yeares before the fatall Fire of London) this Woman's Husband — occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peice of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer wch being drawn out, therein were found divers Books in Manuscript, & Papers, together with a little Box, & therein a Crucifix of Ebin Wooden, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Books &c. because they understood them not, wch occasioned their Servant Maide to wast about one halfe of them under Pyes & other Kitchin uses, wch when discovered, they kept the rest more safe.

About two yeares after this discovery of these Books, Mr. Jones died, & when the fire of London happened, & the Chest perished in the Flames, it not easily to be removed, but the Books were taken out & carried with the rest of Mrs. Jones's goods into Moorfields, & being brought safe back, the Books came to possession them; and after marrying with the foresd Mr. Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

Ashmole


Anno 1581 . . 1582
4
Mysteriorum
Liber Primus.
Mortlaci.



Prater huius mea extemporanea preces, et eiaculationes
ad Deum Vehementiores: stile Dna, maxime
Dsibata fiat
Oro mea Matutina, Vespertina: pro Sapientia.

5

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.
Amen.

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum
intende: Domine Dominantium, Rex Regum, Jeouah
Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spu~~ et spiritui Sancto: Sicut erat in
principio, et nunc, et semp: et in sæcula sæculorū: Amen.

Recte sapere, et intelligere doceto me, (ô rerum oīm Creator,) Nam
Sapientia tua, totum est, quod dolo: Da Verbum tuum more meo,
(ô rerum oīm Creator,) et Sapientiā tuā in corde meo fige.

O Domine Jesu Christe (qui sapientia Vera es, aterni et Omnipotentis
tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum
mihi vt mittere digneris, alicuius pij, Sapientis experti Philosophi
auxilium, ad illa plenissimè intelligenda perficiendaq; quæ maximi
valoris erunt ad tuam Laudem et gloriam amplificandam: ~~Et~~ Si
Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel
qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium
assignatus fuerit: Tunc equidem humilime, ardentissimè et constan-
tissimè a tua Diuina Maiestate requiro, vt ad me de cælis mittere
digneris bonos tuos Spirituales Ministros, Angelosq; videlicet Mi-
chaelem, Gabrielem, Raphaelem ac Vrielem: et (ex Diuino tuo
fauore) quoscunq; alios, veros, fideles q tuos Angelos, qui me plene
et perfecte informent et instruant, in cognitione, intelligentiaq;
vera et exacta, Arcanorum et Magnalium tuorū (creaturas omnes
tuas, illarumq; naturas, proprietates, et optimos vsus, concernentium
et nobis Mortalibus. Scitu necessariorum; ad tui nois laudem,
honorem, et gloriam; et ad solidam meam, aliorumq; (per me,) plurimorum
tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem,
et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, (concedas mihi (Joanni Dee) ~~petitionem~~ petitionem
hanc, (modo tali, qui tibi maximè placebit.
Amen.

Ab anno 1579. hoc ferè modo: latinè, vel Anglicè; (ast circa annū 1569
alio et peculiari, particulari modo: interdum pro Raphaële, interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~
Et. Mirabilem in me faciat Deus Misericordiā suam.
Amen.

John Dee. his Note.

Angeli, sive Intelligentiæ, mundi supr. dominantes

Etymologia:
Gratiosa Dei
Assistentia
Misericors

4. Angeli præsidentes 4 Cardinibus Cœli: vt Agrippa notat, in stella Quaternarij.

ANNAEL

Michael	Gabriel	Raphael	Uriel
Etymologia: Fortitudo Dei	Prædalascentia, sive præpotentia, sive Fortitudo prædalsæ } Dei	Medicina Dei	Lux Dei

יהוה et אדני. Anna, et Annah, observatis, et constitutis punctis aſſignatis rebus, non absurdè innuisse videtur, Orantem et confidentem Deum.

Ad Deum Omnipotentem Protestatio fidei: ad perpetuam rei memoriam Ao. 1582.

O God Almighty, thow knowest, yat my Inwarde, and witnes
wherein, yat I have from my youth up desired & prayed vnto thee
for pure & sownde wisdome and vnderstanding of thy trueth naturall
and artificiall: yat, ab by wisdom, thy Wisdome, Goodnes & power bestowed
in ye frame of yis worlde, might be knowne, in some thankfull measure
vnder ye shelt of my Capacitie, to thy Honor & glory, & ye benefit
of ye Churche, my Brethren & Sisters, in & ye Christ Iesus
Lord & onely Saviour, many yeres, in many places, pur & naked, in many bookes
& sundry Languages, I have sought & studyed, and wth sundry men
conferred, and wth my owne reasonable discourse labored, wherby
to finde or get some knowledg, glymse, or beleeme of suche ye secrete
& radicall trueth: But, to my griefe, after all my forsaid endeavor
I could finde no other way, to such true wisdome attayning, but by
ye Spirit of my God: and by no vulgar Sibille doctrine, or Humane
Iudgement: And, seeing I have ads in ye Bible, & wrote, yat
Enoch amongst ye Fathers in tradycion, notyd amongst ye
wast familie: And also ye to Abraham, Isaac, and Jacob,
Iosua, Gedeon, Esdras, Daniel, Tobias, and sundry other ye good
Angells were sent, by ye Spirit, to instruct them, inspire them
& help them, yea manifestly and domesticall appeared, yea and
sometimes to satisfie their desyred, doubtfull & questioned of ye Creator
And furdermore Confessing, ye Shew stone, wherin ye Spirit
appeared did dwell, by ye more ordinary: wherein ye Spirit
an Iudgmente in very great doubte: And considering also
yat ye (O God) didst not refuse to instruct ye grossest,
(Ethan, rabbi Esdras) & other true Apostles to common people
of things extraordinarie, as Samuel, for Saul, stocking for Isai
sonne, assoone dinner soon after. And also offer things doubtfull true
prophecied, wherein to my right in waighter appeared: And
Christ wth very deep, ye darke yat wordes: to me, to be yat more
importeth, then ye Salvac of an Asse or two, could bee to
(Saul yis father): And remembring wright yat divine
ye Apostle Iames sayth, saying, Si quis autem vestrum
indiget sapientia, postulet a Deo &c. And ye Salomon
ye wise, did so, even immediatly by the Spirit, although by
his meditation knowledge: Therefore, Lord, I most stedfastly
trust and confirme, yat yis wisdome could not be come by at mans hand
or by Humane wordes, but only from thee (O God) mediatly or immediatly
And seeking aboundyd in great regarde & rare to ye owne of ye filthy
abuse of sinne as wellnigh and nothinge, did adorne & reinforce (in
diverse sorte) Spirituall vnderstande of ye Scripture: augmented ye
darkenes, stayed & pulled of his & destroyed: I did se that ye
Spirit speaketh, sometimes, in sundry manner: Somtimes Create vnto thy
Mother Lucem tuam et Veritatem tuam, qui me deducant ye Somtimes
Docte sapere et mithyries docto me; Nam sapientia tua totum
quod volo: ye Somtimes, Da Verbum tuum in ore meo, et Sapientiam
tuam in

tuam in cordē tuo fige hoc. And gaining perchance by this thy
propounding vnto two diuers purposes, that thou might a-perceaue
vnto me thy Angell, and thereby, & thereby and two ministers Angell
and Spirituall :, and at length, framing of one, (a master of the
- presence of thy word. admitted) attendants as a good Lord, and
Prince of Spirituall apparitours, in Christalline brightnes, or in
ayre, & his practise, promised : and trusting & from him, & in
trust & fully full prayers but to (my God) to come my Lord
in thy fiftieth Ethiel : that, thou (o Lord most high) would
& thy inscrutable prouidence, send me some other way
or meanes thereto. Therefore, hearing him and his
speech, I
speedily betwene
prayse, and my sinnes, sorrowe, desires, & fruitfull prayers but
to God. And therefore for a speedy dispatch
& his good ; & reuerend holy him, and his ministers, now
no small danger, but that God (in manner vnto
giue thanks to my Doctor, and rejoice, in respect my
humble : & thou best beloued o God, & I needes
& answered, & the doubt & the high prayse his blessed
Castrametator Angelus Domini, in Circuitu timentium eum
And out of Roger Bacon his booke called De mirabili potestate Artis
& Naturæ, & amongst (right & worthy against the Papists Diuel
called) I would have him that Potent Facilius (the compen-
a Deo impetrandam fore, Vel a bona spiritibus, quicquid
Vtile reputare. & my rebuke & grace
feare, as his all wicked & our true glorious God.
And about the good Spirituall Cacabus wherein God doth
in the mean, neither vnto pleasure, & the
appeare or reuealed & him, that he might & the
the holy things : & doore & bright day Lord
the presence & his holy Name for his name sake, and for
the vnspeakable & his holy Name for his mercies sake
the onely things that I desired, that I might
and worship God. Therefore, as was
vnderstand to the promise, and for the better warrant of my
duty required to be made vnderstand hereafter. (that
with it might indeed, and desired all goodnes,) I
though it not important, I made declare, doe
and of the last Action, with I find
Therefore I made diuers & further petition the
this & Almighty God) to bestow, but in mercy &
deadlie (as it were the Prophets voice) the holy
Angell Anael. of whome & the Heauens
all prayse
Amen. Amen. Amen.

* Nemo quid non alt
Deus in strait,
vt ealy as one
Iudeorum Bredge
Buch, deum Actions
Eg 4 capit.

Anno 1581. Decembris 22. Mane.

ANAEL

Δ After my feruent prayers made to God, for his mercifull
reuelation and instruction, touchinge the Ministery of his
holy and mighty Angell, named Anael, (for the more
his diuine pleasure) I willed, the Skryer (named
Saul) to looke into my great Chrystaline Globe, if
God had sent his holy Angell Anael, or no.

Saul looking into my christall 5 stone, (or Chrystall Globe)
for to espie Anael, & saw there one, resplendent and
Angell like. And hauing desyred requested of me to tell
the Truthe of the matter Anael, An other did appeare
very beautifull, with apparell yellow, glittering, like gold. and his
head sad beames like after beams, blasing, and spredding from it; his eyes
fyrie. the Wrote in the stone very much in Hebrue lettres, and the
lettres seemed all transparent gold. which, Saul was not able by ther
presently to reade, that I might write after his Voyce, neyther to
imitate the lettres in short tyme.

A bright ore did go vp and down by him.
There appeared also a White dog, with a long tail.
And many other things appeared, with this second, the first being voyded
quite away. Thereupon I said, as followeth.

Δ — In nomine Jesu Christi, quis tu es? — he answered to saul his hearing
An: — Potestas omnis, in me sita est.
Δ — Quae?
An. — Bona, et mala.
Δ — Then appeared in the straw, these two letters M. G.
I then asking him some questions, de Thesauro abscondito:
he answered,
An. — Ne perturbes: Nam bestiæ Nugæ.
And withall appeared many dodd many skulls,
on his left hand.
the said to me,
An. — Ubi est potestas tua?
Δ — Cur quæris de potestate aliqua mea?
An. — Cur? Significi, non mihi placet.
Δ I, thereupon, set by him, the stone in the frame:
and said.
Δ — An Bonus aliquis Angelus, assignatus est huic speculo?
An. — Etiam.
Δ — Quis?
An. — [illegible] — he answered, by the shape of these letters ⁊ 7 stone
Δ — Bonus ne ille Angelus, de quo in Scriptura fit mentio?
An. — Maxime.
Δ — Fieri ne potest, quod ego eundem Dictum, et cum illo agam?
An. — Ita. and there withall appeared this character — A
Δ — Quid per hoc, significare velis?
An. — Alterius Angeli character est.
Δ — Cur hic, et nunc ostendis?
An. — Causam ob magnam — Make an ende: It shalbe declared, but not here
Δ — By whome then?

An. — By

Prayer fasting

AN — By him that is assigned to the Stone: but not, tyll after the feast. And then thow must prepare thy self, to prayer and fasting
In the Name of God be Secret: and in all thy doings praying, tyll thow hast thy desyre: Which shall not be far of.
After Wednesdays tyde, Deale, But not on the Sabaoth day
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, beyng me to pray.
In the Sonne Set the Stone.
Deale both Kneeling, and sitting. I have done for this tyme.
My name is ANNAEL
I will speak ones more to the the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ — Is this, that, you ment to speak?

AN. — I. Do good to all men. God hath sufficient for the, and for all men.

Fare Well.

Δ — Gloria patri et filio et spiritui sancto. Sicut erat in principio et nunc et semper: et in secula seculorū Amen.

Δ — Remember that diuerse other particulars, mo might have byn Noted of this days Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name may Annael (with a dubble n) he allso called him self to be the same Annaël which is preposity orbis Venery and allso Chief gouernor Generall of this great period, as I have Noted in my boke of Famous and rich discouerey.

Consider and Remember } That this Note, of the Action (had with Sohy ANNAEL) is, of Prince Befafes, (otherwise called Obelisoth,) accounted as the Prolog of my first boke of mysticall extasy
A. 1582. Nouembris 20 — vide post.

Mortlak

In nomine Jesv CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11¼ Ante meridiem. Saterday

Noted: he had two dayes before made the like demaund of request with much but he went away vnsatisfyed: this coming was extraordinary, & I had much adoe with him.

Wicked spirits vse to be confused often tymes after, and that seemyng person. &c.

One Mr Edward Talbot cam to my house, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused my self therein: as not in the vulgarly accounted Magik, neyther studied, or exercised: But confessed my self long tyme to have byn desyrous to have help in my philosophicall & studies throughe the Company and information of the blessed Angels of God. And there vpon, I brought forth to him, my Stone in the frame (which was gyuen me of a freinde) and I sayd vnto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni. And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that Stone to my bodily sight. And therefore I desyred him, to call him: and yet he wold) Anachor and Amlos likewise, accounted good Angels. for I was not prepared therevnto. &c He than settled him self to the Action: and on his Knees att my desk (setting the Stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the Stone. but he still expected for two more: deeming they to be one of the three (namely Anchor Anachor Amlos). But I then cam to him, to the Stone: And after some thanks to God, and Wellcome to the good Creature, vsed; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is VRIEL.

Δ — Are you one of them (sayd I John Dee) that are answerable, (vpon due observation performed) to this Stone?

VRIEL — I am.

Δ — Are there any more beside you?

VR — Michaël and Raphaël. But, Michaël est princeps in operibus nostris.

Δ — Is my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.

Δ — Will you give me any instructions, how I may read those Tables of Soyga?

VR — I can — But soly Michaël illius Libri est interpretator.

Δ — I was told, that after I could read that boke, I should Liue but two yeres and a half.

VR — Thow shalt Liue an Hundred and od yeres.

Δ — What may I, or must I do, to have the sight and presence, of Michael, that blessed Angel?

VR — Præsentiam meam postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Amlos, non sunt in hunc Lapidem invocandi.

Δ — Oh, my great and long desyre hath byn to be able to read those Tables of Soyga.

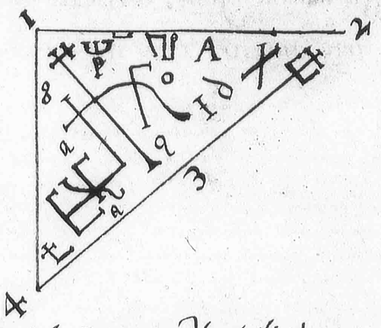
VR — Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc reuelantur in Virtute et Veritate non Vi.

Δ — Is there any speciall tyme, or howre to be observed, to deale for the enioyng of Michael?

VR — Omnis hora, est hora nobis.

Δ — After this, there appeared in the stone a strange scale, or Character, very of this fashion ensuing:

As I thinke my Spirit thought I may introduce him self, and this Character, as my appere like: Which apperes the Character of

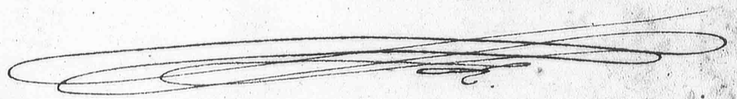


Δ —— what is the intent, or Vse of this?

*VR —— Sigillum hoc in auro sculpendum, ad defensione Corporis, omni Loco, tempore et occasione. et in pectus gestandum.

Δ —— So we ceased, with thanks to god: and I mused much vppon this Action: and layd all vp in myndes, and Writing.

Δ —— Soli Deo Honor omnis, et gloria.
Amen.



The same Saterday after none. Hora. 5.

Δ —— After that Mr E.T. had called Uriel, and I was come to the stone and had vsed a short speche of thanks giving to God: and I then required some instruction for the purpose of Soyga

VR —— Peace. you must Vse Michael.

Δ —— I knew no meanes or order to Vse in the invocatyng of Michael

VR —— He is to be invocated by certayn of the psalmes of David and prayers. The which psalmes, are nothyng els, but a meane vnto the seat and Maiestie of God: Whereby, you gather with your selues due poure, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must Vse pleasant sawces with hand and hart: Whereby you shall allure him and wyn him (thorough Gods favour) to atteyn vnto the thing, you have long sought for. There must be Continuation of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the Wyll of God, that you shold, iomctly, have the knowledge of his Angells togither

You had atteyned vnto the Sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ —— The chayre cam into the stone againe: and I axed what it ment.

VR —— This is a seat of perfection: from the Which, things shall be shewed vnto the, which thou hast long desyred.

Δ —— Then way there a square Table brought into the stone: and I demanded, what that Table betokened.

VR —— A Mysterie, not yet to be knowen. These two, shall remayn in the stone, to the sight of all vndefiled Creatures.

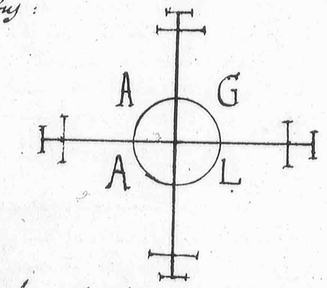
you must

Note.
in this time there appeared a ring of stone, in the chayre: and after a little while, it was out of sight.

you must Vse a fowre square Table, two cubits-square: Whereppon must be set Sigillum Dei Dominatris, which is allready perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his Works. This seal must not be loked on, Without great reverence and deuotion. This seale is to be made of perfect Wax. I mean, Wax, which is clean purified: We have no respect of cullours.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thirkney of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the back side of it, made thus:

10



The Table is to be made of sweete Wood: and to be of two Cubits high. with 4 feete: with 4 of the former scales Vnder the 4 feet.

Δ —— The fashion of the 4 feet, standing vppon the foresayd rownd scales, Way showed: so as the vttermost circle conteyning the letters, did seme to be clean without the cumpas of the fete, equally rownd about the same fete. And those scales were showed much lesser than the principall seal.

Vnder the Table did seme to be layd red sylk, two yardes square. And ouer the seal did seme likewise red sylk to be fowr square: somwhat broader then the Table, hanging down with 4 Knops or tafsells at the 4 corners thereof.

Vppon this vppermost red silk, did seme to be set the stone with the frame: right ouer, and vppon the principall seal: sauing that the sayd sylk was betweene the one and the other.

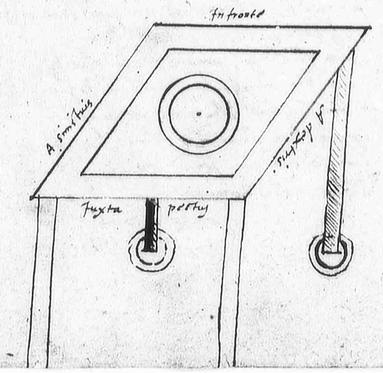
The Table was showed to have on the fowre sides of it, Characters and names these, that are here in a schedule annexed, in 4 diuerse rowes.

VR —— The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, Vsed in the Church.

Δ —— What oyle is that

VR —— That oyle shalbe opened vnto you. The oyle, is perfect prayers of other oyle I have no respect.

We sanctifie, by cause we are holy: and you sanctify by cause of your helmet



VR—— there is a spirit, named Lundrumguffa vsing you
who seketh your destruction, in the hatred of me, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy house, and seketh the destruction of thy daughter.
His pretence way to have maymed the in thy sholder the last night,
and long ago. yf thow do not discharge him to morrow,
he will hurt, both thy wife and thy daughter.
He is here now
Giue him a generall discharge from your familie and house
He will seke Sauls death, who is accursed.

Δ—— I know no money, or art to do this by. For I did burn in flame
of Brymstone, Materiam his name and Character, when I found
Saul priuilie dealing with him (which meanes of worked dealing
I had oft forbydden him) and yet he came after, and wold have
carryed Saul away quirk: as Robert Hilton, George, and others
of my house can testifie.

Note: * so is it ordet who went about to hinder the truth before in the character, and in the boke of the Table, falsly counterfeiting their acts after the text as thow may appear. Saul in danger of being carried away quirk

VR—— The Cursed will come to the cursed.

Δ—— I desire you to discharge him: and to bynde him for this
wherefor of, as Raphael did (for Tobias sake) with the wyrked
Spirit Asmodeus

VR—— But Tobias did his part. Art is boyne, in respect
of God his power. Brymstone is a mean

Δ—— When shall I do thy?

VR.—— to morrow at the tyme of prayers.

Δ—— Gloria Pri et filio et Spiritui Sancto
sicut fuit. Amen.

1582. Martij 11

Sonday. a Meridie hora .3. circiter

Δ—— Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all sprayed with gold. and on his head a
garland, or wreath of gold: his eyes sparkling. of whome I asked
whether the Character noted for the Table, were perfect:
he answered,

* Here by may appear what this wicked Spirit toyled in the sight of the Table Character, and namely before

—— They are perfect: there is no question

Δ—— Are you Uriel.

Then presently came in one, and threw the brade spirit down by the
sholders: and bet him mightily with a whip: and toke all his robes,
and apparell of him: and then he remayned all bestry and dusky,
and I tyll the Spirit was beaten of him, who came in after him.
And that Spirit, which so bet him sayed to the Warray of my Skryer,
LO, they are the wycked skourged

Δ—— Are you Uriel, who speaketh that?

VR—— I am he. Write down and mark this: for it is
worthy

Note Lundrumguffa scourged spiritually

worthy of the Noting.
This way thy protector Lundrumguffa. I brought him hither: to let
the see, how God hath punished thy enemy
Lo, thus, saith god dealt for the: Lo thus I dealt for the: 11
Blank God.

Δ—— blessed be his holy name, and extolled, world with out ende.

E.K.—— he drew the wycked spirit away, by the legges, and threw him
into a great pitt. and washed his hands, as it were, with the sherd
of his owen bed. for he seamed to be all on a shreat. a sherd.

Δ—— Here vpon, my Skryer saw Uriel go away: and he remayned out of
sight a little while. Then he came in again: and an other with
him: and iointly these two said to gither. Glorifie God for ever.
And then Uriel did stand behinde: and the other did set down in the
chayre, with a Sworde in his right hand: all his bed glystring like
the same. The heare of his bed way long: He had wings: and all his
vnder party seamed to be with feathers. He had a rowbe over his
body: and a great light in his left hand. he sayd

Michael—— We are blessed from the beginning: and blessed be the name of
God for euer.

Δ—— My Skryer saw an innumerable Company of Angels about him:
And Uriel did lean on the square table by.
He that sat in the chayre (whom we take to be Michael) sayd
Thus:

—— Go forward: God hath blessed the
I will be thy Guyde.
Thou shallt abeyne vnto thy Secrecy
The World beginning with thy dayes
Praise God.
The Angels vnder my power, shall be at thy commandement
Lo, I will do thy mars for the
Lo, God will do thy mars for the
Thou shalt see me: and I will be seen of the
And I will direct thy living and conversation
Those that sought thy life, are damned away.
Put vp thy pen.

Lundrumguffa

Δ—— So he departed.

Δ—— Gloria, Laus, honor, Virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in secula seculorum
Amen

Marty 14. Wensday. mane circa horam 9. (10)

Δ — Being desirous to proceede in this matter, by consent, we beat our selves to the Action. And after that [E.T.] had called Uriel and sedu him, I came to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other sHold come into the stone in stead of Uriel, did earnestly require the Spirituall creature appearing, to sHow Hho he Has, and Hhat Has his name.
At length he answered, and sayde to the hearing of E.T.

Uriel is my name, Hith dutie called Nariel.

Stay.

Δ — Then he Hent away, for a Hhile: and came again, and sayd thus.

Ur. — The strength of God is allHayes Hith the.
Dost thou knoH, Hhat thou Hriteste?

Δ — In two sensys, I may understand it: either that the good Angel Gabriel is allHayes Hith me, sHowing inVisibly: or els that the strength, and mighty hand of God, allHayes is my defence.

Vr — Fortitudo Dei, tecum semper est.

Δ — He Hent away again, and came again, following of anything. I can offer. and before that other, Has a man haueing his face all couered Hith blak. Then he that came in the middle, did sit downe in the chayre, and spake thes Hordes following.

Mi — Note

Δ — This Has Michael, Hith his sHord in his right hand.
Then came Uriel to the man (meaning his God all God, as it Here in a blak hode) and take off that blak hode. and then lifted up the Table cloth. he looked under it, and put it doHne againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and take of all the many clothes, and left him, as it Here, onely in his shirt.
Then Uriel take a little rOund Tablet, as it Here, of the bigness of a sixpence, haueing
two letters in it, thus:
and gaue it to Michael.
Uriel lifted up the Table cloth:
and, from thence, seamed to take
apparaile, and put on the man. it seemed to be silk and very full of Hrinkles, or plights. And the man kneeled, and lifted up his hands. Uriel take like a Lebrell boys, and set upon the many bed. And than the man kneeled before Michael.
Michael take the rOund thing, Hith the letters: and gaue it the man to eat: and he did eat it

NA

Vr — Lo, things are cOvered.

Δ — Then he couered the Table and plurkt the cloth OVer it, euen to the ground, on euery side. The man rose up. And Michael dubbed him on the head Hith his sHorde. Then the man spredd

Then

* Agrippa hath so, cap. 24. Lib. 3. occulta philo.

* — poting trat dicendum Michaël: Nā, Gabriel est Prævalet fortitudo Dei: et item, fortitudo quidem, sed alterius gradus.

11 (11)

Then the man turned his face toward [E.T.] the stayer. and the man did resemble me (John Dee) in euery Hour. And than he turned to Michael again.
Michael Hrote Vppon the mans back, thus,

12

ANGELVS TVÆ PROFESSIONIS.

Δ — Then E.T. asked me, if there Here such Angels of a mans Profession: and I answered, yea; as in Agrippa and other is declared.

Mi — leaue your folly: Hold thy peace.
Have ye not red, that thy that cleaue Unto God, are made
like Unto him.

Δ — yes, forsoth.

Mic — Then canst Hith to learn, and not to dispute.
Laudate Dominum in operibus suis.

Δ — The man kneeled doHn, and so Hent out of sight.

Mi — He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name
He be praised in trubble.

Δ — Then Michael thrust out his right arme, Hith the sHord: and his sHorde Here like unto his sHord: and seame to cleaue in two: and one part stood still in his hand. Then he take a certain part of the seame of his sHorde: and gaue it, to Uriel: and said, thus

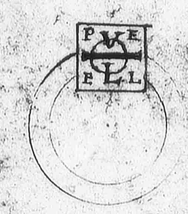
— The strength of God is Unspeakable. Praysed be god

Δ — Then Uriel did make curtsy Hith him.

Mi — After that, must this ring be Note it.

Δ — Then he rose, or disappeared, out of the chayre, and by and by, came again: and spake, as follOHeth.

Mi — I will reueale the this ring: Hhich Has reuealed from the dayes of Salamon. Hith Hhom I may preuayle. I may preuayle Hith him in strength and mercy.
Lo this it is. This is it, Hherewith
all Miracles and other Horks and Hondes
Here Hrought by Salamon: This is it,
Hherein Hisdome reuealed Unto the. This
is it, Hhich Philosophie dreameth of.
This is it, Hhich the Angels skarse knoH.
This is it, and blessed be his Name:
yea, his Name be blessed for euer.



Δ — Then he layd the Ring doHn Vppon the Table: and sayd,

Δ — [illegible] Hered to be a Ring of Gold: Hith a seale graued in it. and a rOund thing in the middle of the seale. and a thing [illegible] through the top of the circle. and an L, in the [illegible] Hhere letters in it. P E L L E
After that, he thrust the ring on the borde or Table. and it seemed to fall

fell

to fall throughe the Table: and then he sayde, thus,

M.1 —— So shall it do, at thy commandement.
Without this, thou shalt do nothing.

The vse of the Ring. Blessed be his name, that compasseth all things:
Wonders are in him, and his name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ —— Then he went away: and cam in agayn by and by.

M.1 —— Note

Δ —— Then he brought in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red

EMETH

Then the sword closed vp agayn: and he sayde

M.1 —— This do I do open vnto the, because thou merveyledst at SIGILLVM DEI. This is the Name of the Seale: which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

De Sigillo Emeth & Vide R. Euclini Artis Cabalistic. Lib. 3 et Agrippa lib. 3. Cap. 11.

Δ —— Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of this seal: and I found them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

M.1 —— Doubt not for the making of it: for God hath perfited all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is kndwn to God. I haue no cloathing, as thou thy self shalt see. I am a Spirit of Truth, and Vertue. yea you shall see me a Bowe, and I will viset you in HOPE

Bless you the Lorde, and follow his wayes, for euer.

Δ —— Then he went away: and VRIEL followed him.

And then I sayde to my Skryer: It were good, we had euer some Watch Word, when we shold not take for any more matter at their handes, euery tyme of their Visiting of vs.

Wherevpon, (vnlooked for, of vs,) he spake again.

M.1 —— We Lord tyme, tyme leadeth not vs:
Put vp thy pen.
The Name of God, be blessed for euer.

Δ —— Then they lifted vp their hands to seuenward (which howers appeared also in the Stone) and turned toward vs, and sayd

Valete:

Δ —— So they departed: and at their going, the Skryer, and the Table in the Stone, did seme to shake.

Δ —— Soli Deo ois honor
Laus et gloria.:
Amen.

Δ —— After ET his calling into the Stone, appeared a tall man, with a Septre (very great) of gold, glittring: His body all red: and out of his head, did shote out beames of light, like the some brauny.

Δ —— I being desirous, to know who he was, and his name, I requested him earnestly thereto. but he answered, as followeth.

—— Invocate nomen Domini, et agnoscetis eum 10

Δ —— Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c. after that, he sayd

—— I am mighty.

Δ —— Bycause he delayed to declare his name, (ET) the Skryer did require him, in the name of God the father, Jesus Christ his Sonne, and of the Holy ghost, to expresse his name: and he answered in speche.

—— So I will by and by

Δ —— Then he seamed to take from his head little bright sparcks, like little candells endes: and to stick them about the chayre: and he went rownd about the chayre: and then he spake, as followeth.

—— I am mighty, and work my Wonders: I am SALAMIAN.
I rule in the heidens, and beare sway vppon earth in his name, who be blessed for euer. Thou doost doubt at me. I am the Servant of God, in his light: I serue him. I say, I serue him, with reuerence and feare and redrence. My name is SALAMIAN: Mighty in the Some, worker of wordly actions, as well internall, as externall: Knowen vnto God: whose name I know, and bless for euer.

SALAMIAN. Of Salamian you may read, in the Cap. Dixit Dominus in Clauicula Magici Petri de Abano, there called Salamia.

Δ —— Then appeared a big flame of fyre by him in the ayre

Sal —— Thou knowest not, or thou wilt not know, that Mamon, with his Ladyes, are present about the: whose presence doth hinder the presence of the Vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ —— He take the forsaide flame of fyre, and flung it vp into the Seden ward.

Mamon. Sal —— Mamon is a King whome God hateth: whose sect, continually tempt, prouoke and stir vp Wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Drive him away.

Δ —— It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor soule, any token of his presence or working.

Wherevpon he caused the whole chamber (which I were in) to appere very playnely in the Stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely threting, and approaching to our body: and skorning, and grasping at vs.

Sala —— God determing his mysteries, by Arte and Vertue

Δ —— Then he willed me very eyerly, to drive them away. And I prayed forsaide. And there seemed One to come into the Stone, which had very long armes: and he drave them away courrageously. And so they were driuen away.

After that presently, cam one into the Stone, all White

Salamian reached this White one a Cup.

The White man held vp the cup: and sayd, as followeth,

—— Lo, this is my name.
God shall bless you. Fear not. your faithfullnes prouoketh me to tell my name, and this it is (putting forth the cup again) for, I am called Medicina Dei. I will shew the, and I will shew you; the Angel of your

Raphael

your Direction, which is called OCH

Δ —— This name he spake: he wrote it also on the Table (before him written)

Raph —— he is mighty in the Same kinde. He shall profit thee hereafter.

Δ —— Then came in an other, and sat down in the chayre: and he sayde as followeth.

—— The strength of God Liveth and God raigneth for ever.
I am Fortitudo Dei.

Δ —— Why, then, you are Gabriel: and I take you hitherto to be Michael.
Michael. How shall I then answer my boke, in respect of your name, delivered before, written Michael?

For. Dei —— What thou hast written, that hast thou written. and it is true.
Write down this name POLIPOS.
Dost thou understand it?

Δ —— No, God Knoweth.

For. Dei —— When that day commeth, I will speak with thee. Yet thou shalt observe that which I have commanded thee.

Δ —— Then came in an other: whom we take to be Uriel. for he went also, as he was wont: and Looked at the Table.

For. Dei —— Search for Wisdome and learning, and the Lord will deliver it into you.

Δ —— I would to god, I Knew your name truely, or what peculiar letter I might set for you, to Note your words and Actions by.

For. Dei —— Name I have none, but by my office.
SALAMIAH cam not hither, but by me
He is a mighty Prince, governing the Seven Kinds of my Empire.
This is sufficient for thy Instruction.
I was Salomon, in all his Works and Kingdom.
and so was this, whome god had appointed unto him.
The Divines Know his name: and he is not hidden from the face of the erth: His name is written in the Like which lyeth in the Firmament.

Δ —— Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAH?

For. Dei —— I have sayde.

Δ —— What order will you appoint unto us two, in respect of our two beings together. My friende here, may have other intents and purposes of his affayres, then will serve for me, for his ayde having in these Actions.

For. Dei —— Joyne in prayer. For God hath blessed you. Desire and Consider these Mysteries.

Δ —— Then they in the Stone Vial talk together, but not Loud, to be discerned of the Ears of [F.T]
At length [F.D] talked very much, and Earnestly to [F.T] and disclosed unto him (which he expressed not to me, at the Stone, but afterward) all the manner of the practise, and Circumstance about the Action intended, with the Gold Lamin, the ring, the Seales &c. And after I had spoken somewhat, in requiring him to shew me the manner, how I should artificially prepare everything spoken of, he sayd

[F.D]

Blessed be God, who revealeth all Mysteries + &c

I am strength in nede.
And Lo, here is Medicine for the sore
We bless the Lord: We govern the erth, by the Societie of Gabriel
whose power, is with us: but he not here. &c
Use Patience

Ur — I Lived with Esdra: I lived in him, in the Lord, who Liveth for ever.

Raph — I Lived with Tobie: Tobie the younger. 14
This way the White creature, that spake this.

Δ —— Ur Live in the Lorde: Who be praysed for ever.

F.D —— I stode silent a good while.

F.D —— What wilt thou?

Δ —— I did attend, What you would say.

F.D —— I have sayd.

Δ —— I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therein. But, for my parte, I could finde in my hart to continue whole dayes and nights in this manner of doing: even tyll my body should be ready to synk down for wearines, before I would give over. But I feare, I have caused wearines to my friende here.

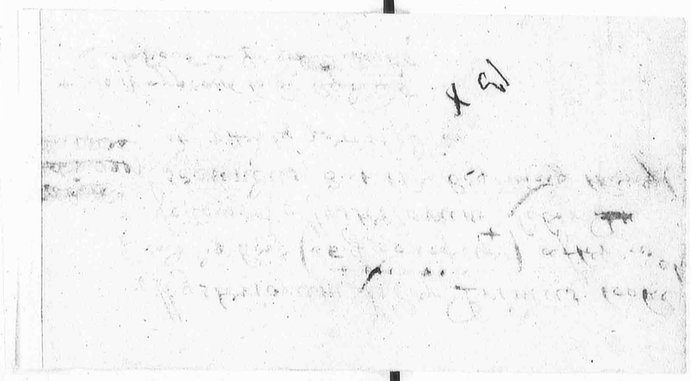
F.D —— In vertue is no wearines.

Δ —— Then he stode up out of his chayr: and he, and they all, ioinctly blessed us, stretching their hands toward us, crossingly. And so they went away. The Table and the chayre remayned. and the glittring sparckles, or drops of streaming Like Lyghte Were of the chayre immediately.

Δ —— Glorie, thanks, and Honor
be Unto the Almighty Trinitie
Amen

Mysteriorum liber Primus, booke
ending here (as I conceive) after wch
followes Mysteriorum + liber
Secundus, but the begining thereof
is vtterly perished.

+ So it appeares by ye Quotations in ye follo^g Booke.



Mysteriorum Liber secundus.

[illegible]
[illegible] Heard a Voice
Disp[illegible] holde, it is empty and voyde
The God of Heaven and Erth, will send me
We bring tydings of light
NOTE
you and we praise to gether. this name be praised for ever O
in his Mysteries O holy and eternall God!
△ he bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in, (and there sayd a little) and sayd again Benedictus qui venit in nomine Domini.
△ then came in Michael, with a Sword in his hand, as he was wont and I cryed unto him, are you Michael.
Mich. Doubt not: I am he which rejoyce in him that rejoyceth in the fortitude and Strength of God.
△ to this Forme, for the Great Booke, perfect!
Mi: the forme is true and perfect
Thou shalt Swear by the Living God, the Strength of his Mercy, and his Medicinable Vertue, endured into many dayes never to disclose these Mysteries
△ If no man, by no means, shall presague any thing here of, by me, I will that I shold not do it.
Mi. Nothing is cut from the Church of God. They in his Sanctity are blessed for ever.
The Separate the, from sinfull and wycked persons: We mediate to God.
△ I vow, as you require: God be my help, and Guyde, and so end with Amen.
MIC. This is a Mystery, Most worthy for Us our selves, to know, much lesse to Reveale. Art thou, then, so Contented.
△. I am: God be my Strength.
Mic. Blessed art thou among the Saints: And blessed are you both.
I will pluck the, from among the Wycked [he spake to my Skryer]
Thou Committest Idolatry
But take hede of temptation:
The Lord hath blessed the. This is a Mystery
Dee, What wouldst thou have?
△ Recte Sapere et Intelligere. &c.
Mic. Thy Desyre is granted the.

vide

his Sword against him, and they all fell down, and Daniel also.
Michael ... and Cornelius at the first with his sword, flaming
like lightning, did smite with all.

Mi. NOTE: here is a Mystery.

Then stept forth one of the 40, from the rest, and opened his breast, where
was covered with Silk, and there appeared a great T all of Gold.

Mi. Note the number. Δ over the T, stode the figure of 4, after
the manner

4, ah, cryed, yt Liueth and Multiplyeth for euer: blessed be
his name.

Δ. a T. Δ That Creature did shut up his bosome, and vanished away, like vnto a fyre.
In the holy Tongue
Mi. Place that, in the first place. It is the name of the Lorde.
Then there seamed a great clap of thunder to be.
Then stepped before the rest another of the 40, and kneeled as the other
did before, and a voyce was heard, Prayse God, for his name is reuerent.
Michael sayd to me, Say after me thus

Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen

Δ Then the Creature opened his breast, and fyre came oute of the same
as before and a great roman̄e G appeared

Mi. Write with reuerence, These Mysteries are wonderfull, the
Number of his name, and Lord's Lodge.
Lo, this it is. 9. Behold, it is but one, and it is Marvelous
Δ Then the Creature vanished away.
Mi. The Seale of Gods Mercy: blessed be thy name.
Δ It seemed to rayne, as though it had rayned fyre from heaven
Then one other of the 40 was brought forth, the rest all fell
down and sayd, LO, thus is God knowen.
Then he opened his breast, and there appeared an M almost of so big a
portion as the other), with the number of 7 vnder it.
Mi. Multiplicatum est Nomen tuum in terra
Δ Then that man vanished away as it were in a golden smoke
Mi. They must not write these things, but with great deuotion.
He Liueth. Δ Then came an other forth. Then all falling
down sayde, Vidimus Gloriam tuam Domine. They were
prostrate on their faces. Then the Creature opened his breast
and he had there a Tablet all of Gold (as it were) and there
appeared a small t vppon it: and the figure of 9 vnder the
Letter t.
Mi. Mark it, for this is a Mystery. Δ Then that Shelter (of the 40)
seamed to fly vp into the ayre, like as it were a White garment.
Mi. Filius Gloria sit nobiscum. Δ All sayd, amen: and fell down.
Δ Then stode vp another, and opened his bosom, and there had on his breast
bare (being like Syluer) a small h.; and he pointed to it, and ouer it
was the number of 22
Mi. Et est numerus Virtutis benedictus. Δ This shelter stood a way like a
White Cok flying vp.
Videte Angelos Lucis.
Δ There came an other in, and sayd
Et sum finis et non est mihi Numerus. Sum Numerus in numero
Et omnis Numerus est mihi Numerus.
Δ There appeared a small n on his Skyn, being all spotted with Gold.
Then the

Semiel
Semiel stode vp, and flaming
fire came out of his mouth: and then he sayd, as followeth
Sem. Mighty Lord, what wouldest thou with the Tables?
Mi. It is the will of God, that he take them hither.
Sem. I am his Tables.
Behold these are his Tables. Lo where they are.
Δ There came in 4 White Creatures, all in White Silk long robes
and they like children: and all they falling on their knees sayd
THOU onely art Holy among the highest. O God,
Thy Name be blessed for euer.
Δ Michael stode vp out of his Chayre, and by and by, all his Legges
seemed to be like two great pillers of brass: and he at length, as half
way to the heaven. And by and by, his Sword was all on fyre
and he strake, or drew his Sworde ouer all their 40 heads.
The Earth quaked: and the 40 fell down: and Michael called
Semiel, with a thundring Voyce, and sayd
Declare the Mysteries of the Liuing God, our God, of one
that Liueth for euer.
Sem. I am ready. Δ Michael strake ouer them, with
his Sword

Semiel
Semiel
Semiel
the tyme of
Lyues, is as
much to decla-
re, as for
the Name
of God.
the Tables
4 White Creatures
Angeli Lucis
Dreux

Semiel signifieth Nomen meū Deus. Ita quod Tabula is Ar sm. Nomen Dei
Tel Hoia Diuina

Then in haste away. like fyre flying, and flaming, and leaving to gather
in the midst of the firmament. △ the first part of the
stone the whole world trembled, and feared, when they saw
Mi. (& he cryed with a loude voyce) Et erit vita in celo.
△ Then stepped forth one and said, Et ego vidi eum descendentem, and with his
Rod struck down: and Michael stepped forth and took of his vaile, with which he
did he make Curtsy and flie vp.
Mi. Tu autem Halleluyah O sanctum Nomen
△ All fell down on their faces, and Michael strake once more
and a great heap of fyre: And the man his breast opened
hart appeared bleeding, and there the Letter m, and 6, about it
Mic. Benedictum est Numerus Agni.
△ Hereupon they all fell down.
Mi. Orate indicam △ Hereupon we prayed a psalme; my sister
of the other a.
Mi. Omnia data sunt a Deo. △ Then came another, having a red tile in
his forhed and a little o in his forhed: and 22 over it.
Mi. Et nunc est finis in illo
Benedictum es tu Dray △ and then that shadow vanished away: the
face of which a redund rayonde Rainbowe at the ende.
Mi. Angeli a nomine tuo procedent Domine
Tu es primus O Halleluyah.
△. One rose up and his rest fell down, and out of his mouth that spake, came
a Swords: and the point, a ✠ triangle, and in the middst of it a
small a, of pure gold, gracious very dope:
Et numerus tuus Vnus in eternis, sayd the shadow. The number
was 22 over the a
This shadow went away with great lightning, adorning all the world
Mi. Nomen tuum est in boscum △. He strake against with his
Sword over them. Then stoke one up. who, upon his garment had an n: and he turned
about: and on his back was my name (ons) n
Mi. Creasti te Domine Angelos tuos ad Gloriam tuã △. over the n
was the number of 14. over that n (I meane) which was onely on his breast.
Mi. Et te primus Creauit Deus △. Then the shadow flew up like a star
And an other came in, all his cloth being plucked up: and so seemed naked. He
hath a little a. This a, did go rolling about him: beginning at
his feete: and so spirally upward. and he seemed to be all clay.
over the, a, was the number 6.
Mi. Et Creata sunt et pereunt in Nomine tuo. △ and then this
this shadow fell down all into dust on the Earth: and his white
garment flew up, like a white smoke: and also a white thing did
fly out of his body.
Surgit Innocentia ad faciem Dei.
△ Michael did over them again with his Sword, and it seemed to lighten
he began to speak, and he stopped suddenly, and fyre flew from his mouth
Mi. Innocentium Nomina, et sanguinem Vindica Domine a terra, et fusty
es in operibus tuis △ Then came one in, all with a garment
all bloody. he was like a childe, he had a ball in his hand of perfume
which smoked: and he hath upon his forhed a little h. he threw
to Michael. and Michael sayd, Numerus tuus est infinitus; et erit
finis rerum. △ This shadow seemed to poure him self down
like

like a flood of blood: and his garment flew up also
Mi. Non est illi numerus
Omnia pereunt a facie Dei, et a facie Terrae.
△ Then stepped one forth, and like a water running rolling about him,
and he cryed miserably O Benedictum Nomen tuum Domine.
Numerus pugnat cum illis. △ A little o, with 18 over it, appeared
and the fyre seemed to vanish away, and to cause a great water remayn
over all.
Mi. Lux mantet in tenebris. Gloriosum est Nomen tuum.
Then stept one forth from the rest, who fell down, as their manner was.
Note: All the Companies of these 40, stode five to gether, and
five to gether, and so in eight Companyes; each, of fine
△ This was a very white one: the vpper parte of his throate, seemed open
and there seemed to come out of it fyre, in very many and diverse colloures
he sayd Trinus sum.
Mi. Benedictum sit nomen El
△ Then in the middle of the fyres or smoke seemed an, l, three placed,
on a bludy Crosse. and over the, l, the number 26.
△ this shadow seemed to have three many heds and to vanish
away in a myst with a thunder.
Mi. Labia mea laudant Dominum
△ Then came a very fayre young one in with long brave hanging on
her (or his) sholders: and on her belly appeared a great scotcheon; to her,
or him, Michael gave a flame of fyre: and she, or he, did eat it
Mi. Et hic est El: and so appeared a little, l, on the scotcheon.
and it waxed bigger and bigger: and a fyre did seeme to go rolling
about it
Mi. Benedicta sit atas tua: △ and there appeared 30, Under the l.
△ There came a great many of little fyres and did seeme to eleuate they
yong woman or child out of sight
Michael strake his Sword over them again, and sayd
Natus est ille Lux
Ille est Lux noster.
△ Then stept out an other and opened his white silk garment vppermost: and
Vnder it, he seemed to be solved vp in a white silk cloth
he had in his forhed an, n, in his breast an, n, and in his right hand an, n
Mi. Numerus tuus est benedictus △ They all fell down, saying
Numerus tuus est Nobiscum: Nec adhuc nouimus finem eius illius
Premes cum numero tuo O Vnus in eternum.
△ and they fell all down again. This shadow departed clyming vp into
the ayre, as if he had clymed on a ladder.
Mi. Linguis suis cognouerunt eum
△ All sayd, Benedictus est qui sic et sic est, threding vp into the
ayre the coronted trenches of the saffron all of gold. the
one side of the trenches they marked, and the other side had
nothing on.
△ Then stept one out: and fyre came out and in of his mouth: he
kneeled, the rest fell down. This seemed a transparent body
and he had in his eyes a small l. and in his forhed the figure of 8.
Mi. Note this, Vnder. I meane the figure 8. this, 8.
△ All sayd

△ All sayd, Et ecce opus in operibus tuis. and so he vanished away in a flame of fyre

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete. △ All sayd, Amen.

△. one stept forth saying, Incipit Virtus nostra. he bare Edward Vnder his robe, all with armor: and hath a great G on his armor and the figure of 7 over it. the sword behynde Michael and so vanished away

Mi. Recte dicite omnes Sancti eius

△ One stept forth: and opening his brest, there appeard a booke, and turning over the leaves there appeared nothing but a little E, and 13 over it. the sword behynde the Chayre and so vanished away.

Mi. Hic est Angelus fortis meus, qui docuit filios Iram meam.

△ There stept oute a playn man, and vnder his garment a gyrdle, and vnder his gyrdle a Rod: and in his hand he had a Sworde, and in his mouth a flame of fyre: he had a great H vppon his sworde and vnder it 22. he went behynde the Chayre and

Michael standing vp still vppon his legges, like pillers of brass.

△ I sayd we should not cease not, by reason of the folk tarying for vs to come to Supper.

Mic. Lay away the World, Continue your work:

Comunxit spiritum membribus illorum

△ then stept out one, having vnder his garment a little Chest, and there a mans heart vppe: and the hart was thus with two letters, one on the one side, the O, and on the other a J: △ as in scutchions of armes, where the man and his wifes armes are joyned by pale, as the heraulds term it. this shutter shut vp the chest and went his way.

Mi. Numerus illius est sine numero.

△ then came in an other, saying Tempus est Deum vestrum agnoscite.

△ this shutter his armes reached downe to his feete: he shooed forth his right hand and in it a little, t, and 11 vnder it.

Mi. Stay, place this, in the second place. this went away.

Mi. Imago tua, (mors), est amara.

△ then came one in, with a big belly, and fat cheeks: an half sword pierced his hart, and a little, y, written on it.

Iustus est malus deus me. △ the number of 15 vnder it.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [△ then came one in]

Hic est Deus me the shooed the letter of O on his naked brest. and the figure of 8 vnder it. he went away.

Mi. Ecce, Iniquitas regnat in domo mea

△ then stept one oute very lean, all his body full of little e, and vnder every one of them, 21. He went away behynde the chayre.

Mi. Bestia devorabit populum meum, pericula autem in aeternum.

△ then stept out one in bloudy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi Iniquitas Abundat in templo meo, et Sancti viuunt cu Iniquis.

△ One very lean, hunger sterued came out, an A on his brest, and 11, over it and so

and so went away.

△ there came in an other

Mi. Imqua est terra malitiae suis

△ then came in one who drew out a bloudy sworde: on his brest a great rounde 1 and 13 over it. he went his way.

Mi. Angeli eius ministrantium sanctis. △ then stept one oute with a [illegible] and a little a on it, and ouer it the number of 8: he went away

Mi. Regnabit Iniquitas pro tempore. △ they all cryed Hallelujah.

△ then stept one forth with a golden crown, and a great armyng Sworde his clothing all of gold with a little e on his sword and, 16, ouer it and so he went away.

Mi. Nulla regnat Virtus sub terra. △ then stept one oute, hauing all his body vnder his syde garmentes habit (as they all had) very braue after the fashion of those dayes; with great ruffes, cut hose, a great bellyed dublet a velvet hat on his hed, with a feather. and he adorned him self bravingly. he had burnt into his forhed a little n. and Michael sayd. Non est mentio illius in Coelo. △ he went away.

Mi. Antiquus serpens exaltat caput suum deuorans innocentes. Hallelujah

△ then came one who put of his outside habit: and he take a Sword, and smote vp into the ayre, and it thundred: and he had a seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

△ He hath proceeding out of his mouth, many little (ens) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A,

Nec portio, nec mentio eius inuenitur in coelo

Est autem Numerus terrestris. 20

Mysterium 6

△ he shooed three segments of, 6, set in triangle thus 6 6 6.

Mi. Vobis est Mysterium hoc, posterius reuelandum.

△ And there came a fyre and consumed him, and his chayre away, suddenly.

Mi. Perturbatur terra iniquitate sua

this shadow his garmentes, his face, vnder: his face as brass: his body gross vowes with leprosy: having vppon his brest an O, with the number of 10. vnder it: and so he departed.

Mi. Surgite o Ministri Dei. Surgite (inquam). Pugnate. Homines Dei est aeternum

△ Then came two oute together: they had two edged Swords in their hands and fyre came oute of their mouthes. One had a G, and 5 over it, the other had

△ we fell to prayer. Insued vppon Michael blessed vs.

The other had an 5 on his sword, and 14 vnder it. and so they went away.

Mi. Omnis terra tremit ad vocem tubae illius

△ one stept out, and vnder his habit had a trumpet. he put it to his mouth, and blew it not. on his forhed a little, O, and 17 vnder it. He went away.

Mi. Seruus Dei populum tuum, Seruus Dei populum tuam Israel, Seruus (inquam) Dei populum tuum Israel. △ he cryed this, alowde.

△ One appeared with a fyry sword, all bloudy, his vesture all bloudy his vesture all bloudy. and he had 5

A numerus in numero. △ he went away

△ I vnderstood it to be a letter, and the number 5 also. Mi. So do I.

Δ Here cam one in With diuerse dreadfull sights, and all his body / Robbed
Mi. Hinc sunt dies tribulationis. Δ he had on a Crowne on his head
forbid and the Number 5 vnder it.
Mi hic est Numerus predictus.

Mi. Audite, consummatum est. Δ this had a great pot of water
in his hand, and vppon the pot, grauen, a With 5 vnderneath
Doparted in fyre.

Mi. Angele prepara tubam tuam. Vemit Tempus.
Δ then cam one out With a trumpet
Δ he offered to blow, but blew it not on the ende of his trumpet
Way a little a and 24 vnder it: he went away.
Δ they all ride seemed to be gon. Michael and all
He cam in again and two With him. And he sayd, 27 duo
Calati sunt adhuc. They two went away.
Mi. Vale. Natura habet terminum suum
Δ he blessed vs and florished his sword towards, and ouer vs
and so went away and I tried after him. But all this While
appeared not.

Δ After Supper M Talbot went vp to his chamber to prayer: and
Uriel entred him self vnto him and told him that sondrie
way aduise, in the Table or Book which I had Ended
by occupied about this day. And there vppon, Mr Talbot came
to me into my study: and required the Book (or Tables) of
me: for he was Willed to correct some thing therin, (which he)
I delivered him the Seal. and he beheld it again and
a Little time after, corrected: both in the number, for many
and some for place: out or vnder: and also in one like a
place omitted. Which I denied, of any place omitted by me,
that way, & proued not. And the ways I desired, vppon
Michael his words last spoken, vppon two places then rem-
aining yet empty. Saying thy duo Calati sunt adhuc. But
If I had omitted any, there shold more then two haue wanted.
I desired vppon the thought good to my Judgment and dissolution
of this doubte, by Michael. And comming by the Stone
the way ridge I propounded this former doubte. he answered
Mi. Veritas est sola in DEO. Et sole sin Vera sunt
you omitted no Letter or Figure that way told you. But the
Scryer omitted to declare vnto you. Δ May I thy record it:
yet if vsefully reformed by Uriel: the one being omitted of the desire
and the other not yet by thy declared, might make that phrase
meete to be spoken, thy duo Calati sunt adhuc.
Mi. Thou hast sayd. Δ I pray you to make vp that one
place yet wanting. Then he rode vp on his great brasen Legges
again: he called to you: Semiel Semiel. Then he cam,
and knelt down.
Consummatum est. Δ the Shadow (a Little man) plucked
oute

The declaration of the Scryer omitted to write.

came of

out a trumpet, and put it to his mouth, & thereof he drew blood: but he
not: and there appeared at the ende of the Trumpet the greke Ω
There arose a myst, and an horrible Thunder
Mi. It is done. Δ then of the three 6 6 before Noted, With his
finger he put oute the two Diamonds: and sayd Iste est numerus sanctus
And Michael did put his finger into the trumpets ende: and pulled forth a Rolled
plate of gold, Written way the figure of 1 With many circles about
it, and sayd Omma Vnum est.

21

Δ The forme of the World
Which appeared before,
Vanished away: and the
myral went away
And Michael cam and
sat in his Chayr again:
and his brasen Legges were gone.
Mr. Go forward. Do you know what you have already written?

Note: The Circumference (Which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every Letter, conteyneth 7 Angels:
The numbers are applyed to the Letters.
Be numbers are applyed to the Letters.
Whom thou dost Rende the 7 names, thou shalt Vnderstand the
7 Angells.

The declaration of the Numbers.

Be Number of 4, pertayning to the first T, is a Number signifycature:
signifying, to What place thou shalt next apply thy eye: and by my
placed above, it selfe with reading toward the right hand. Taking the
figure for the number of the place applyable to be next letter to be
taken. The Vnder number, is signifycature: declaring to What place
thou shalt apply the next letter in the circumference, toward the left hand.
Which thou must reade, vntyll it light vppon a Letter, Without number,
not signifying: This is the Whole
So that thou finde the 7 principall Names: knowen With vs, and apply-
able to thy practise.

Make Experience.

Δ Then telling from T, 4 more places (toward the right hand) exclu-
siuely, I finde in that fourth place from, T, but the first fro the
beginning, and With the beginning) this letter h: With 22, ouer it.
Therfore I proceede to the right hand, 22 places: and there I finde
A, and 11 ouer it. Going then toward the right hand 11 places: I finde
a Little a With 5 vnder it: by reason of Which vnder place of 5. I
go toward the left hand, 5 places exclusiuely; Where I finde o With
10, vnder it. Wherupon I proceede to the left hand, farder by 10 places
and there I see the letter t, and 11, vnder it: and therfore going
to the left hand 11 places, I see there the Letter h alone Without
any number. Wherfore that letter, endeth my Word, and it
is in all. ThAaotS. ys this, as it shold be?
Mi. That is not the name. thou shalt Vnderstand all in the next
Call. The Rule is perfect. Call again With me. and it

Note there doings to be considered Calls

Δ The hour being come Dr Dee did call Michael his return from
make the Practise evident of his first Rule.

Mi. Salue te.

Thou dost err: and herein hast thou erred: and yet not dissem-
=ding no error in the, because thou knowest not the error.

Understand, that the 7 Names must comprehend, as many Let-
Letters in the Whole, as there are places in the Circle. Some Letters are
are Significatum of them selues: in deed no Letter, but Dubble numbers
Letters being the Name of God. Thou hast erred in the first
Dubble Numbers. name, in setting down Aa; that is, two A. together, which
Note. differ the Sword. Which thou shalt Note to the ende of
thy Work: Where soeuer thou shalt finde two a.a. together
ther the first is not to be placed within the Name, but rather left
with his inward posure. Thou shalt finde 7 Names, proceeding
Δ Note 7 namely, pro- from three generall, parts of the Circumference. My meaning is, from
ceeding from 3 generall, parts of the Circumference, or 3 generall Lines, being 6 in all, and 1 Letter, which is A. three generall Letters: and onely the one Letter, that is, the
Letter A. Accordingly thou, and thou shalt finde the number
must. I speak not of any that come in the beginning of the word
shall be, but such as light in the myddst: Proue: proue: and thou shalt
Wherefore thou hast 70, it is to be red 09. This is
the Whole.

Δ I haue red in Cabala of the Name of God of 42 Letters: but, not yet of any of 42 Letters: That of 42 Letters is this

אה אלהים בן אלוה רוח הקדש אלהים
אחד שלשה האחד

id est: Pater Deus, Filius Deus, Spiritus sanctus Deus. Tres in Uno, et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

Vide Galat. lib. 3. cap. 11.

or thus אה אל בן אל רוח הקדש אל שלשה
אחד אלהים כי אם אלוה אחד

Which in latine, is, Pater Deus, Filius Deus, et Spiritus sanctus Deus, attamen non tres Dii sed unus Deus.

And as this is of god, Vnita in Trinite, so of Christ onely (the second persone of the Diuine Trinite) the Cabalists haue a name explained of 42 Letters, on this manner.

ישוע הנוצרי המשיח אחד
בן אדם ואלהים אחד

That is in Latine Sical anima rationaly, et caro, homo Unus, ita Deus Deus et homo, Messias Unus.

Δ 42, are here in potestia, but, non Actu

I am not good in the Hebrue tong: but, you find my meaning.

Mi. The Letters being so taken oute, being a name, and a number, doth correspond the old rule of 42 Letters, Wherefore restore them in agayn:

The Circle of this Circle.

Mi. Note, Oute of this Circle shall no Creature passe, that entreth vpon the earth. My meaning is, if be be defyled: This shalt thou proue to be a mysterie vnknowen to man.

Bardsey

Beasts, birds, fishe and fish do all reuerence to it. In this they were all Cre-
=ated. In this, is all things conteyned. In tyme thou shalt finde it, in ADAMS
Treatise from Paradise. Looke to the Mysteries: for they are true.
A and Ω: Primus et Nouissimus; Deus solus Deus Vnus nunc et
semper: Hic est, et hic erit: Et hic, sunt NOmina sua Diuina

Dixi.

Thou art Watcht all this night: Who is euen now at the Dore:
Clerkson.
Blessed are those, whose portion is not with the Wicked. 22
Benedicamus Dominum. Hallelujah.

Tuesday the 20 of March circa 10 mane Mis to them.

Δ Are you Ready?
Vr. I am. I thank the for thy great good will. [and corrected as I had made, and written, p.
We cannot visit the now. At the twelfth houre thou shalt visit vs.
Δ Fiat Voluntas Dei.

A meridie: circa 2a

Δ At the twelfth houre, my partner was busyed in other affayres, and so
continued tyll about 2 of the Clok. Wher, we comming to the stone,
found there Michael and Uriel. but Michael straight way
rose vp and went out, and came in agayn, and one after him, carrying
on his right shulder, 7 little baskets, of gold they seamed to be.
Mi. — Shut vp your doores. Δ I had left the vttermore dore
of my study, open: and did but shitt the portall dore of it
Δ he toke the 7 baskets, and hanged them rownd about the borde of a
Canapie, of beaten gold, as it were.
Mi. Ecce Mysterium est. Benedictus Dominus Deus Israel.
Δ the Vaile he did spred oute, or stretch the Canapy. Wherby it
seamed to couer all the World. [Which seamed to be in the stone also,
bodyly, or wise] so that the Skryer could not now see the bodyes.
And the baskets, by equall distance, did seeme to hang in the borders of
the horizon.
Mi. What would you haue. Δ Sapiendam
Mi. Rede the names that last written. Δ I had written these
according to the Rule before giuen, as I vnderstode it.

Thaoth
Galpas
Getsog
Horlon
Jnnon
Aoth
Galetsog

Mi. Looke to the last name. Δ I had written, (as you apprehend) Galetsg

by mistaking the [illegible]. Where I found it set by Galethog at
with an h and not
Mi. Lo, eh thou hast erred. They are all right, but not in order.
The second is the first. (his name be honored for ever.) The
first here, must be our third and the third here, must
be our second: thus set down.

1. Galas.
2. Gethog.
3. Thaoth.
4. Horlon.
5. Innon.
6. Aaoth.
7. Galethog.

Mi. Work from the right, toward the left, in the first angle
next unto the circumference
△ the second thou, thy, thi Letter G
M. Make the number of 5 on the right hand (that is, before it) at a reasonable
distance, thus G 5
△ After that he had shewed the second Letter, a great rayne A, thus, AT 24
Then he shewed TOL 30
Then XE 21
Then T 9
Then he shewed H 14
Then he shewed this compound letter, with the circle and cross. (G).
He willed me, at each corner of these segments of Circles, to make little
Crosses, and so I did.
△ After every of the 7 Letters shewed he did put them up in his bosom
assone as he had shewed them fully. The plates wheron those Letters
were shewed, [illegible] hath the forme
of the segment of a circle, thus ◡ and seemed to be
of pure gold. When the 7 Letters were placed, he sayd

Omnia Unum est.

Then he pulled all the 7 plates out of his bosom and Uriel
kneeled down before him. Then the plates did come to Uriel
two wings (eche of them) and to fly up to Heaven under the canapy.
△ After this, one of the 7 baskets, (that which is in the east) came to
Michael. and he sayd
Mi. Seal this: For This way and is for ever
△ Then he rode again on his horse like brasen pillers, and sayd
Mi. Oh how mighty is the name of God, which raygnest in the
heavens. O God of the faithfull, for thou raygnest for
ever.
△ he opened the basket, and there cam a great fyre out of it.

Mi

Mi. Divide the 7 parties of the circle next unto that which
thou hast done, every one into 7.
Note (for the time doth long) Seuen, rest in 7: and the
7 times 7. Be 7, govern be 7. And by 7, all Govern-
ments is. Blessed be he. yea blessed be the Lord, prayed
be our god. His Name be magnified. All honor and glory be
Unto him now and for ever. Amen. 23
Note of Basket 7
△ Then he took out of the fire in the basket, a white horse like a pigeon
That horse had a Z upon the first of 7 feathers which now on his brest.
that first feather was on the left side
1. Mi. Note, there is a mystic in the Seuen. which are the 7 governing the 7
which 7 govern the earth. Halleluyah.
Mi. Write the letters. △ Now, a small L in the second feather. Then he covered
those first two feathers with the other feathers
the third a Z like the other. then he covered that also.
the fourth a R he ordereth that
the fifth a great roman H. he controlls it.
the sixth feather had a little i. then he hid that feather.
the last feather had a small a.
Mi. Praise god. △ he prayed.
△ Then he put the horse into the basket. and set it down by him. Then
he hong it up in the ayre by him.
△ Then he lift up his swarde above us, and bad us pray. △ we prayed.
△ Then he stretched out his hand and there cam an other basket to him.
and he plucked out a white bird, much bigger then the other. as big as a
swan: with 7 feathers on the brest.
Mi. Dixit, et factum est
2. Mi. Note. △ the first feather hath a little a, on it: and it went
away: the next a Z great of the first.
Then a C great
Then a little a
Then an other little a
then a feather with a little c.
Then one with a little b. △ he covered them all.
Mi. Note first truth.
△ Then he put up the fowle into the basket, and hung it up by the
other in the ayre.
△ Then the third Basket cam to him. and he took out a bird all green
as grass. Like to a peacok in form and bigness
Mi. Et Verbum tuum cum illo est
regnum tuum cum illis est
△ there started out of this birds brest, 7 feathers, like gold, and fyrie.
Mi. Pray.
3. Mi. Note. △ on the first feather a small p.
Then a small a
a little u
Then a small p
Then a small a
then a small b
Then a small x. Then he put the fowle up into the Basket &c

△ Then there cam an other basket to his hand

Mi. Dedit illi potestatem in cælis

Potestas illius magna est.

Orate.

△ Interpreted

4 △ Then he plukt out a sperke, greater then any of the other, like like a gryphon (as comonly they are ~~[illegible]~~ feigned) all red like Gumbs Scaley like brass. Then sperke Scaly, appered shaken.

Mi. Note △ first a litle s.
a litter d
a litter m
Then a litter h
Then a litter i
Then a litter a
Then a litter l

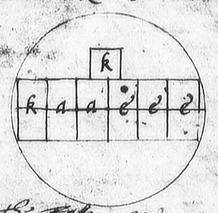
△ Then he put up the sperke, & hung the basket in the ayre.
△ Then there cam an other Basket to him.
△ Note: all this while the firmament stood still from

Mi. Magnus es Domine & mirabilis opus.
& magna est sharon potestas tua cæli

Orate

△ Then he plukt out a bird like an ~~[illegible]~~ hawk, his body like gall and he had a litle Circle of fethers on his brest and in it, betwen

5 betwene feuere parallel lins, twelue equall squares, and on the top, on the myddle, one, equall like the other twelue, they.



△ Then he put up the Eyke co.
△ Then cam an other Basket.

Mi. Nuncius tuus est magnus in cælis

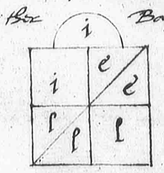
Orate.

△ He, and the Basket stood not opened, shut, and set aside, seemed all to be gon: and the Baskets remayning, still hanging on the borders of the Canapie. Then he cam agayn: and went away agayne. Then cam VRIEL and held the Basket: and his legges seemed to be seuen great tall pillers of Brass. as Michael did stand on before.

△ Michael stood on the left hand. VR. This is a Mysterie. He is here, and not here. Which was here before.

△ He opened the Basket and plukt out like a phenix [or pelican] of the bigness of a Swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own feathers, they. He put it up, and hung it by the other Basket

6



Ben

Then cam the last Basket. Uriel spake [illegible]. and [illegible]

VR. Dedit angelis potestatem in lumine Cæli.

Orate.

△ we prayed

7 △ Then cam Michael and took the Basket of Uriel and becam [illegible] on the great brasen [illegible] as before.

△ he take out of the basket a strange Sperke with many wings. This sperke had in his [illegible] a Tablet of this fashion

Mi. Et Comunxit illos DEVS in Vnum.

△ All the Baskets flew up: and so the Canapie Vanished away: and the [illegible] stood.

△. Now [illegible] sat down in his chayre

Uriel △. Michael [illegible] Uriel. it is thy part, to expound these Mysteries: Go to [illegible] name of our God.

△ Uriel [illegible] reuerence and sayde: What will you: Ô our fellows, and [illegible] to GOD. What will you

△ Perfect Knowledg and Vnderstanding, such as is necessary for vs.

VR. Looke vpon, and see of this canst not Understand it: We will depart for a litle space: and come to the againe.

△ So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

△ After a quarter of an hower, Michael and Uriel cam both againe.

Mi. Loke into the 7 angles next vnto the vppermost Circumference.

△ Uriel cam and stode before Michael.

Note this [illegible] Note. VR. Those 7 Letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every Letter and Crosse so formed: referred in Substance to the FATHER: in forme, to the SONNE: and Inwardly to be HOLI GHOSTE. Loke vppon it: it is one of the Name, which thou hast Before. euery Letter conteyning an Angel of brightnes: Comprehending the 7 inward powres of God; Knowen to none, but him self: a Sufficient BOND to tye all Creatures to life or death, or any thing els contayned in this World. It banisheth the Wicked, expelleth euyll Spirits: quickneth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE He is Seuen in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thou, (our GOD) for euer.

Vr. Thou must refer thy numbers Born conteyned, to the Vpper circle. For, From thence, all things in the inward parte, shalbe comprehended.

Look if thou vnderstand it

Δ I finde it to be GALETHOG.

Vr. Yt it is so. Δ. I thank God and you, I vnderstand note (allso) the numbers annexed.

Vr. As this darkenes is lightened, by the spirit of God, herein; So truste I lighten, yea so will the Lord lighten your imperfection, and glorifie your myndes to the sight of innumerable most holy and vnspeakable Mysteries.

Vr. To the next part. Δ Michael sat still, with his sword in his hand

Vr. The parte wherein thou hast Labored; conteyneth 7 Angels

7 Angels. Dost thou vnderstand it? Δ Not yet. Vr. Oh the for 7 many iudgmt from Lobshall powres! Oh the for all these secretes hidden from the wycked! glory be vnto him, which seeth for euer. Δ. Amen, Amen, Amen.

Vr Note. We cannot tary long.

Thou must set down these Letters onely, by 7s in a square paper thus.

Begyn at the first, and

Vr. Rede

rede downward.

ז	ר	ש	ר	ה	י	ג
ג	ז	כ	ג	ג	כ	ב
פ	ג	ע	פ	נ	ה	ר
ה	ד	מ	ה	י	ג	י
ק	ק	ג	כ	כ	כ	כ
י	י	כ	כ	ש	ש	ל
כ	כ	ל	ש	מ	ט	✠

Zadkiel, Cumael

Chael, Gabriel

Δ prayed be God.

mercifully God deale

Δ 48. letters and here: and one of them is crossed by the Crosse: so that make vp the 49. vt. Vr. Δ. 1582.

49 of the Crosse and Angels

72: Vertues multiplyed by 49 gives 3456

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose name thou shalt finde. Scarse yet revealed to the World.

Vriel and Michael ioinctly together pronounced this blessing vnto

Vr Mi. } We blesse you: your { soules, Harts, Bodyes, and all yr domyn.

Δ Michael with his Sword, and flame of fyre flourished over our heads. yet I will thy mark shede you, for your Comfort sake. What seest thou? Δ he spake to the Skryer. and he sawe an innumerable multitude of Angells in the Cyrcle or stody abowt vs. very bewtifull with wynges of fyre. Then he sayd,

innumerable multitudes of Angells.

LO, thus you shalbe shadowed from the Wycked. Keepe these Tables secret. He is secret that liueth for euer.

Man is frayle Fare well. The end

Δ of this Booke when we first were found for Communication therein consider

The Mountayns bokes. go for the bokes, els they will vanish. Δ He went that way Ed. Talbot, I hold go to fetch the bokes from Lancaster (or thereby) which were the Mr. Mountaygs bokes. which Mr Mort got safe: whereof mention is made before.

ended hor. 9. a meridie Tuesday the 20 March 1582

25

Wensday. 21. Martij, circa 2a a meridie

Note this Trumpeter.

Δ After apparrand Dray had, there cam in one before Michael (who sat in his seat) and Uriel stood on the table (as he vsually did). this seemed to be a Trumpeter: he was all in white, and his garments bespotted with blud his head nothing on his hed. his heare very long hanging behynde him on his Shoulders. The Trumpet seemed to be gold. The sound thereof was very playne.

Do not Command Not to ax of the apparrell of Michael.

Δ I axed of my Skryer, in what maner Uriel was serued, and Michael like-wise. Then Michael sayd, I warned the for axing of my apparell or maner

El Sanctus est Gloria Mihi, quod non Comprehendor ab impijs

Mi. Quid Vultis? Δ Fiatta Voluntas Dei, Sapiendam nobis magnificam. Eo

Mi. Sapientia mundi, nihil est, prebet autem materiam

Venias aeternas DOMINI, ab Vniuersi mundi partibus.

Venite, Venite, Te Iubet DEVS ADONAY

fac officium Phanael.

anael.

Δ This Phanael was the Trumpeter (abbr mentioned) who thrice sounded his Trumpet, Lustily, turning him selfe rownd about, to all the world.

Then, from 7 parties of the world, (being equally diuided about the Horizon,) cam 7 Companyes of Pillers all of fyre: cullour glittring. And euery Companye of pillers high and great and as thicke they were Pillers of fyre.

The Heauen, the Sonne, and Mone, and Starrs seemed to tremble.

Mi. Multiplye est Deus noster

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heaven and erth: Seuen knitteth mans soule and body together (3. in soule, and 4 in body)

In 7, thou shalt finde the Trinitie

In 7, thou shalt finde the Trinitie

In 7, thou shalt finde the Sonne, and the proportion of the Holy Ghoste. O God, O God, O god, thy Name (O God) be praysed euer, from thy 7 Throne, from thy 7 Trumpet and from thy 7 Angels. Δ Amen, Amen, Amen.

Throne, Trumpets, Angels

Mi: In 7, God wrought all things.

Mi. Note

Note. In 7, and by 7 must you work all thyng
O Seuen tymes Seuen, Vertue, Virtue and Maiestie
I Minister by thy licence. Thy expodynd by thy
Vertue (Δ Michael spake that, comming to Uriel.)
Δ Michael and Uriel both kneeled down, and the Pillers of Brie
and Brasen Cullour, came nere, rolling about them vnformedly
Mi. Sic est DEUS noster
Δ One of the pillers leaned downe toward the Skreyer, and had like
a pommet or mace hed, on the top of it. And Michael with
great reuerence take out of the top of it a thing like an S
Δ Then leaned down 6 Pillers more: and Michael, cryed lowd
Ymmo es DEUS noster, Deus Deus noster.
Δ Then orderly he opened all the pillers hids: and then the 7 ioyned
all togither, distinctly to be discerned
Mi. NOte. Δ There appeared a great S
A
I
E
M
E
S
Δ Then the lidey closed up, and the foure pillers first closed.
After that appeared two pillers more
Δ He made curtsy, and seemed to go from ward, and vanished away.
Museprop est.
Δ The Pillers all ioyned together at the tops, making (as it were) One
Mace or Pommell, and so stode up to heuen ward.
NOTE Δ There seamed two pillers more to come down from heuen
(like the other in forme) and take place there, where the
other 7, stode, which went away.
Note the interuption of the wicked pillers of Satan. Δ Michael with his Sword, cut them a sunder: and cryed out,
AWay you Workers of Iniquitie
Depart Malay cum malis.
Δ The pillers fell down, and the ground shuddred them vp.
Tanta est tua audacia Satan
Sed DEUS noster Vincit.
Δ The Pillers which before ascended, came down roundly: and out
of them a Voyce saying NON SUM
Non sum understood the rest of the foure mistery following.
Δ Then the 7 pillers went to right hand, bowed to Michael, And
out of them a Voyce sayd SUM
Δ Then one of the Pillers stode higher then his fellows, and Michael
opened all the top of them, and sayd
Orate. Δ We prayed.
Mi. Write the Name down in the Tables.
Δ Then he take of 3 of the lids of the Pillers, and sett them downe
and there appeared, B T Z, great letters in hollow places like
square cumfet boxes.
Mi. Ista sunt Secreta Secretorum
Inuocate

Inuocate Nomen eius, aut nihil agere possumus.
The Key of Prayer openeth all thyngs. Δ We prayed. 26
Δ Then the other 4 pillers, boldingly stroue 4 Letters they, K A S E, and
the number 30 with a prik vnder
Then the Pillers ioyned their heds together very close, and flesh vp into the
firmament with Thundr.
Sic Domine, Sic, Sic
Mi. Place those in the table. Δ I wrote. and he sayd, Bene hast
done rightly Laudate nomen Domini, qui fuit in ostentum.
Δ A Voyce cam out of the next Company of the 4 pillers (ioyning them
close to gither) saying Ipse.
Mi. Et Misericordia tua Deus magna est
Δ Michael kneeled when he sayd this
Δ Michael stroue out of 4 of their heds, of the pillers (and with all
sayd) NO, NOT the Angels of heauen (but 7) are private of these
things: Δ So there appeared, 4 Letters, H E I D.
Δ Then the other 3 pillers were opened and had E N E
on their tops
Dominus collocatur in numero suo.
Δ The 7 pillers mounted vp into the ayre, and it thundred at their going
Δ Then the 4 Companies of pillers stroue to Michael: out of them cam
a Voyce. Vide sicut IEO in medio illorum
Mi. Est tua potestas magna est Deus
Δ Then Michael pluckt of, fiue of the tops.
There appered D. then they ioyned all togither: then
appered E I M O
Mi. Hoc non est sine prace
Δ The other two opened, and there appeared 30 A.
Δ Then they closed up, and went away, with a great thunder
Δ Then cam 7 other pillers to Michael, and a Voyce out of them
saying: Serpens sum, et deuorani serpentem.
Mi. Et bonis et malis serpens es Domine
Δ Then they closed all up: and Michael sayd, Orate. Δ We prayed
Δ Then Michael take of, the heds of 4: then appeared first an I
then M E O
Then he opened the other 3. and C B E appeared.
Mi. Numerus istius, est multi cogitus.
Δ They ioyned their heds all togither, and ascended vp to heuen ward: and
great lightening after them.
Δ Then cam an other Septenarie of Pillers: and out of them a Voyce, saying
Iam sum penetrabilis
Mi. Et sit nobiscum, Ô Deus. Pray. Δ We prayed
Δ Then he opened 4 of their heds and appered in them I L A O
Δ They closed togither agayne
Δ Then one other was opened, and I appered
Δ Then 21 appered, and did shut vp agayn
Δ Then he smote fyre out of the Last pyller, and it thundred and
there seemed to come out of it innumerable Angels like Little Children
there is [illegible] in the world
Not spok. summon Mr. Angels

with Wings. and there appeared N., and suddenly did shut vp.

SIC SIC SIC Deus noster

△ Then they ioyned all togither, and sted vp.

Mi. Note doun in the table. △ I noted them doun.

△ Then cam the last 7 pillers, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

△ Then they clasped all in One.

Mi. Orate. △ We prayed.

△ Then the Heds opened and appered IHRLAA

△ Then the Seuents opened: Then sownd trees to leap vp, and hills, and the seas and waters to be troubled, and thrown vp

△ a Voyce cam out of the Pillers Consummatum est.

△ there appeared in that Piller 3.

△ they ioyned togither and sted vp to Heben Ward.

Mi. VNVS VNVS VNVS

Omnis caro timet vocem eius

Pray. △ We prayed.

△ Note: my Scryer Iray very Feryt, and his hed do in maner gyddy, and his eyes dasling, by reason of the sights seen so bright, and ferie, &c. Michael bad him be of good Comfort, and sayd he should do well.

Mi. Cease for a quarter of an Houre.

△ After we had stayed for a quarter of an Houre, We comming to the stone vpayne found him come all ready to the stone: and Uriel with him. Who, also, had syn by, all the while, during the Mystrie of the 7 pillers.

Mic. Set two stoles in the middst of the Floure. I will shut the doores of them in the Howse, that none shall heare vs. I will shew great Mystries.

Michael then, with a lowd Voyce sayd

Adeste Filiæ Bonitatis:
Ecce DEVS Vester adest.

Venite.

Filiæ Bonitatis, or Filiolæ Lucis: vide pagina sequente.

△ There cam in 7 yong Women apparelled all in Grene, having their heds rolled about attyred all with grene silk, with a Wreath behinde hanging doun to the goddond. Michael strake his sword ouer them, no fyre appearing. Then they Reuerted. And after, rose ayayn.

Mi. Scribe quæ Vides.

△ One of them stept out, with a little blue tablet in the forhed of her: and in it written Es

△ She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese

The fourth ——— Iana.

The fift ——— Akese

The sixth ——— Adobn

The seuenth stepped forth with ——— stimcul

They, altogither

△ they altogither, sayd Nos possumus in Cælis multa.

△ Then they went their way, suddenly disapering

Mi. Note this in your next place but one. △ I did so

Mi. Go to the next place. 5 Fray.

Fluola Lucy

Mi. Adeste Filiolæ Lucis

Michael one of them that are ioyned to the Bonitatis before, & Filiæ Lucis

△ they answered all, cam in ayayn, and answered, Adsumus Ô tu qui amice facrem DEI Stus

Mi. this was benefacte

△ they answered, all Factum est.

Mi. Valete.

Filiæ Lucis

All. Et dixit Dominus, Venite Filiæ Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.

△ Then cam in 7 yong men, all with bright Countenance, White apparelled, with White silk vppon their heds, pendant behinde as the Women had.
One of them had a redond purified peece or Ball of Gold in his hand
One other had a ball of siluer in his hand.
The third a ball of Copre
The fourth a ball of Tyne in his hand
The fifth had a ball of Yron
The sixth had a redond thing of Quick sylver, tossing it betweene his two hands
The last had a ball of Lead
They were all apparelled of one sort

Metalls

Mi. Quamdiu in Uno generantur tempore, tamen Unum sunt.

captus mutatis non

△ he that had the gold ball, had a redond tablet of gold on his brest. and on it written a great I ———

Filiæ Lucis

Then he with the sylver ball, cam the fourth, with a golden tablet on his brest Likewise, and on it written Ih ———

He with the Copper ball, had in his tablet Ish ———

He with the tyn ball, had in his tablet Dmal ———

He with the yern ball, had in his tablet Hecoa, and so went a syde ———

He with the Mercury ball, had written Beigia ———

The yong man with the Leaden ball, had Stimcul ———

Mi. Facite pro illis, cum tempus erit

△ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete

△ they made curtsy, and went their way, medrunting vp to heben.

Mi. Dixit Deus, Memor esto nois mei:
Vos autem in memoreis estis.
I speak to you. △ Herevpon, We prayed

Filiæ filiarum

Ma. Venite, Venite, Venite
Filiæ Filiarum Lucis Venite
Qui habebitis filiis Venite nunc et semper

Note these three Persons

Dixit

Dixit Deus, Creaui Angelos meos, qui destruent Filios terræ

Adsumus, Δ: sayd 7 little Children. Which cam in
They were couered with white silke sleeues, and with
Scite about their hed, and pendent downe behinde
very long

Mi. Vbi sunt Vos? Δ they answered In terris, cum sanctis
et in cælis, cum glorificatis.

Δ These spake not so plain, as the former did; but as though they had an impediment in their tung

Δ They had euery one, somwhat in their handes, but my Skryer could not vnderstand what things they were. Mi. Non adhuc cognoscetur Mysterium hoc.

Δ Each had foure square Tablets on their bosoms, as yf they were of white Iuory

Filia Filiarum

Δ The first shewed on her tablet a great S
The second ____ Ab
The third ____ Ath
The fourth ____ Ized
The fift ____ Ekteg
The sixth ____ Madimi
The seuenth ____ Esemeth

Mi. Quid vtis facietis?
Primus cum illis in omnibus operibus, ellevn. Δ they answered.

Mi. Valete. Δ they answered, Valeas et tu Magnus Dominus cum cæteris.
Δ and so they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Fily filiorum

Mi. Dixit Dominus, Vente ad Vocem meam

Adsumus, Δ: sayd 7 little Children. Which cam in

Their Attyre

Like boyes couered all with purple, with hanging sleeues
=es like preists or scholers gown sleeues. Their heds attyred all (after the former manner) with purple Silk.

Mi. Quid factum est inter filios hominum?
Male Viuant (sayd they) nec habemus Locum cum illis
tanta est illorum Iniustitia. Deus mundo scandalis.
Deus scandalizantibus, Deus illis quibus Nos non sumus.

Δ These had tablets (on their brests) three cornered, and seemed to be very pure greene and in them, Letters. The first had two letters in one: Rny, of E, I

E.

The first ____ E ____ Δ. he sayd — Nec nosce meo timet Mundus us
The Second ____ An ____ Nullus videbit faciem meam
The third ____ Aue ____ Non est virgo sup terra cui dica, [a word pointed to his tablet, Interem that Aue, my written]
The fourth ____ Liba ____ Tanta est infirmitas sanctitudinis Dei. Benefacientes decesserut ab illo.
The fift ____ Rocle ____ Opera manuum illorum sut Vana Nemo autem videbit me.

Rocle

The Sixth shewed his Tablet and said, Eccd ____ Hagonel ____ Qui adsuc Sancti sut, cum illis Vivo.

Hagonel.

Vide de hac Hagonel, lib. 4°

The Seuenth

The Seuenth had on his tablet — Ilemese — Hij imitauerat doctrina mea
In me Dis sita est Doctrina

Δ I thought my Skryer had mis-herd, this word Imitauerat, but Imitati sunt. And Michael smyled and stirred to Lawgh and sayd, Non curat numerum Lupus. and further he sayd: Nè minimam detrahet à Virtute, Virtutem

Mi. Estote cum illis. Estote (inquam cum istis) Estote (inquam) meum.
Valete.

Δ So they went, and King reuerence, and went vp to heuen

Dictum est hoc tempore.
Mi

Mi. Note this in thy Tables
Dost thou vnderstand it. Loke if thou canst

Speaks officium

Δ He sayd to Uriel, it is thy part, to interpretate these things

Ur. Omnis Intelligentia est a Domino.

Mi. Et cuy Nomen est Halleluyah.

Mi. Compose a table, diuided into 7 parts, Square.

S	A	A	I 21/8	M	E	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	A	L	O	I 21/8	V 21/8	N
I	H	R	L	A	A	21/8

Note this Table is made for the 49 first letters following

Ur. Those 7 names, which procede from the Left hand to the right, are the Names of GOD, not Known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them

7. Names of God.

Beatus est qui secreta
nomina Sua conseruat.

Ur. These Names, bring forth 7 Angels. The 7 Angels, and Gouerners in the heauens next vnto vs, which stand allwayes before the face of God.

Note the two orders of Angels, and Note which are named from both and of the Numbers letters of Sanctus

Sanctus Sanctus Sanctus
est. ille DEVS noster.

Ur. Euery letter of the Angels names, bringeth forth 7 daughters

NOTE Well this Rule of Arte

Euery daughter bringeth forth her daughter, which is 7. Euery daughter her daughter bringeth forth 7. Euery Some Some. Euery some in him self, is 7. Euery some hath

hath his Somes: and his Some is 7.
Let Vs prayse the God of power, which way ende
and shall Liue for euer.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini reuelat Secreta
In templo eius, Laudemus Omnes eius Et
Fullelujah.
See if thou canst now Vnderstand this table.
The Daughters proceed from the angle on the right hand, climbing
the middle: where their generation ceaseth.
The Sonnes from the left hand to the right to the middle.
So proceeding where their number endeth in one Centre.
The Reduce thou many of this Note Vnderstandest
Δ Then he stroke ouer vs head, with his sword, and the flame
of fire. ysswed
Note. Salt finde 8. Refer thyne eye to the right number, and there
Note of Numbers with prick & Letter aboue it. Because the prick is noted
Then proceed to the names of the daughters in the Table: and thou
shalt see that it is the first name of them: this shalt thou
Δ Lo, now I go into my first and greatest Circle for 8. I finde it
the
with I ouer it. I take this to be the first Daughter
Vr. you must in the square Table set E by the 8. and
Write them Compendiously in one Letter, thus Et
Nomen Domini Viuit in æternum.
Vr. Giue ouer, for Salt an houre, and then shalt be fully
instructed.
Δ I did so, and after Salt an houre comming to the Stone,
I was willed to make a new square table of 7. and
to write do and note, as it followeth.

S	A	A	I 2/8	E	M	E 8/8
B	T	Z	K	A	S	E 7/8
H	E	I	D	E	N	E
D	E	I	M	O	30	A
126	M	E	G	C	B	E
I	L	A	O	I 2/8	V	N
L	H	R	L	A	A	2/8

Vera est hæc tabula. Spiritus in Cœlis.
Deus noster
Dux noster
Hic est
Lux in æternum
Finis est
Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita. Vide tam.
The 30 by E, in the second place, in the Vpper right corner, causeth me in the consideration of the first Daughters, but for an other purpose.
Note these other points.
The 26

The 26 by I, serueth for an other purpose: but not for this Daughter.
The 21, is E, and 8 with the prick vnder it is I: which together
Et, or they compounded if it were one Letter, Eu
The Names in the great Seale must follow the Orthographie of this Table.
Virtus Vobiscum est.
Orate. Δ Let vs pray.
Δ Then there appeared SAA I 2/8 MEu. Here is an E, comprehended in L
Vr. Read now the table.
Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum
Vr. In the table are the names of 7 Angels. the first Zabathiel,
beginning from the left vppermost corner: taking the vtter letter first,
and then that on the right hand aboue: and then that vnder the first
and then the third from the first, in the vpper row: and then cornerwise
down toward the left hand: and then to the fourth letter fro the first
in the vpper row: where there is I with 2/8, which maketh el. So
hath he Zabathiel.
2. Vr. Go forward. Δ So, I finde next Zedekiel.
The true sound Vr. this I in the last syllable augmenteth the true sound of it.
3. Δ. Then next I finde Madimiel ___ Vr. it is so.
4. Δ. Then ___ Semeliel ___ Vr. it is true.
5. Δ. Then ___ Nogahel ___ Vr. it is so.
6 Δ. Then ___ Corabiel ___ Vr. it is so.
Δ. Then ___ Leuanael ___ Vr. it is so.
Δ This name Corabiel you may finde the Magicall Table of Adam in the Cabalistical Tree
Vr. Write these names in the Great Seal, next vnder the 7
names which thou wrotest last. Videlicet, Vnder Et, Au. Auc
distinctly in great Letters.
Vr. Make the E and L of Zabathiel, in one Letter compounded thus
ZABATHIEu. In this, so fashion your E and L. And
this name must be distributed in his Letters into 7 sides of that
innermost Heptagonum. For the other, I will teache you
to dispose them. You must make for IEL (in this name
onely) I with the 2/8 omitted. So haue you iust 7 places.
Vr. The next fiue names thou shalt dispose in the fiue Exteriour
angles of the Pentacle: euery angle conteyning one whole
name.
Vr. Set the first Letters of these 5 names, (in Capitall Letters) within
the fiue acute internall angles of the Pentacle: and the
rest of the name following Circularly from his Capitall Letter,
but in the 5 exteriour obtuse angles of the Pentacle.
Vr. Set Z, of Zedekiel within the angle which standeth vp
toward the beginning of the greatest Circle. And so procede
toward thy right hand.
Vr. In the middle now of thy Pentacle, make a Cross ✝
like a Crucifix and write the last of those 7 names Leuanael
thus,

Vriel. Vidit DEVS, opus suum esse bonum
et cessauit a Labore suo.
Factum est.

Δ Michael Arde Bp. and sayd
The eternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Inspeakable Dignitie of GOD the Holy Ghoste
bless you, preserue you, and multiply your
doings in his Honor and Glory.

Vriel. AMEN

Dr. These Angels are the angells of the 7 Circles of Heaven,
gouerning the Legyons of the 7 Circles

Note these
two orders
of Angels

Blessed be GOD in Vs, and by Vs,
Which stand continually before
the presence of GOD, for euer.

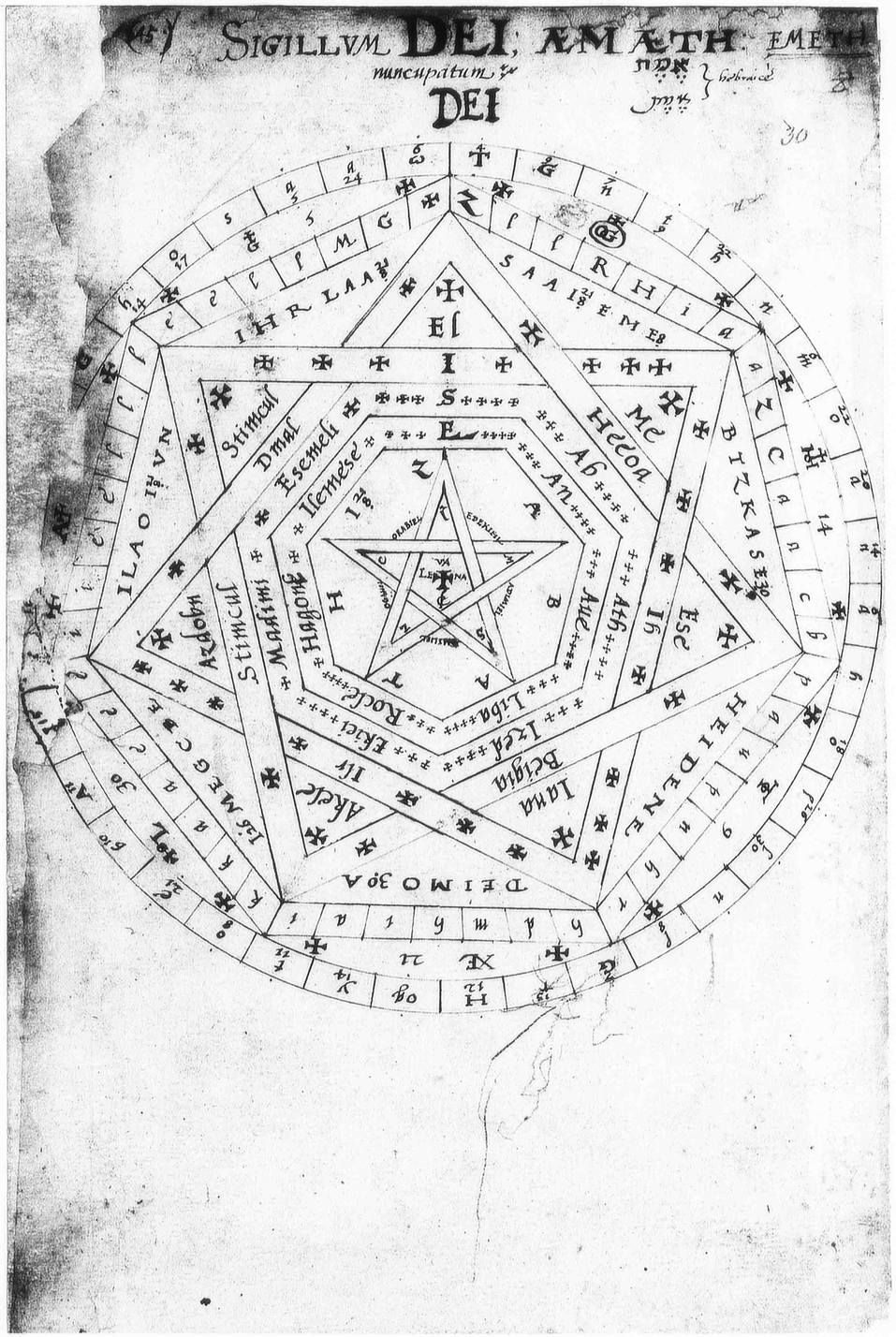
DIXI.

Δ Sir can we be so bold, as to require your help agayn.
Mic. What so euer you will. We are ready.

Farewell.

Δ Sit Nomen Domini benedictum, ex hac nunc,
et vsq in secula seculorum.
Amen.

Anno Dni 1582. Martij. 21. } At Mortlake by Ricsemond.



Mysteriorum liber tertius

Anno 1582.

Aprilis 28.

(46).

Anno 1582. Aprilis 28. a meridie hora 4 (47) 32

Et. oneth Michael appeared; and to distress my complaynts, and requests sayde

Mi. The lord shall consider the in this world, and in the world to come.

Et. All the chaire seemed on fyre

Mi. This is one Adam, in One person: I speak of you two

A. you meane the two to be joyned (as) and in reyonde breth, as yt did her one man

Mi. Mark. Understande!

Take heede of punishment for your last slakyng.

If you meete any slakyng on my behalf, truely it dyd and I, for lack of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

Et. A great Scill of gold with serpents lying on it appeared: he smyteth it with his sword; and it (fell) into a mighty great water, headlong.

Mi. Dost thou understand. A No verylie.

Et. He raised the hill eftsoons; ay thereof there had been more: and sayd

Mi. Lo, so it is of this worldly babble.

A I pray you how must the Lamine be hanged?

Mi. As concerning the Lamine, It must be hanged upon a some sharp.

The Ring upon it is made, I will hang it according to my pleasure

I meane by two cubites, your shall yarde.

Haste for thou hast many things to do.

Glory be to God, Peace unto his Creatures, Mercy to the wicked, Forgiveneg to the faithfull: He liveth. O he raygneth, O. Lord art mighty, PELE: thy name be blessed. A Amen.

Pele

Esc Venito Esc, A he cryed to with a loud voyce

Et. he is not covered, in a mighty covering of fyre, of a great bedth.

There stoode a thing before him I cannot tell what it is.

Laudate Dominum in celis.

A we prayed.

Et. His face remayneth covered with the fyre, but his body uncovered

Mi Adesdum Esc

Adesdum Jana.

Jana Dobis dedit demonstrationem in Tabulis Dris.

Et. There appeared of the figure (before, unperfect) two little Women One of them held up a Table which lightened terribly: so that all the stone Way covered: with a myst.

A voyce came out of the myst, and sayd,

Creatio. Ex his Creata sunt et hec sat nota vobis.

Et. The myst cleareth, and One of the Women held up a Table stony they written upon

Numeros Primus.

A The Table seemed square, and full of letters and numbers, and Crosses, in divers places, diversly fashioned

Remember, Esc and Jana, at the thirdth and fourth of the Septon Filij Bonitatis, fol. 66. 2°. The, are they in order these, El, Me, Esc, Jana, Akese, Ardoon, Semicul.

A fragon

A finger cam out of the mist, and wyped oute, the first shedo. viz.
the Cross, letters, and numbers
The Second way in like wise
The Third way a ♭ with the tayle vpward thus ♭
The 52 with the three great BBB, seme to be coutred with Gold
The two crosses ones he did not wipe out with his finger
The mist he blotted oute.
He blotted not oute the three ♭ ♭ ♭ with the 8 and 3.
The two barrs must go thro ♭ and not touch the ♭♭♭.
The [G / ♯] the square, & form it selfe, is all gold: [♭♭♭ / ♭♭♭] the bar.
and that he let stand.
Fire cam oute and burnt [B | 6A 1556]
The [1 B 2 3 / 123 / b 6] is all of a bright cullour, like the brightnes of the Sonne
and that way not put out
The places are very black, but where the letters and numbers do stand
ET I hard a Voyce saying Fiat Tenebrarum: Hallelujah.
EI there com forth a hand and pulleth the Letter Nomen into the cloude.

Mr. Prayse God: Be inwardly merry
The Darkenes is comprehended
God bless you: God bless you God bless you.
You must lacke of for an hower and a half: for you beare 6. elles.
Tables to write to myself.
Prayse God: be joyfull.

After Supper we reported to our schoolemaster.

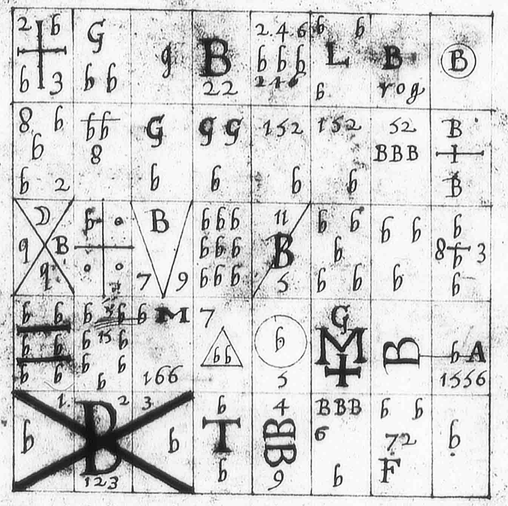
ET. I hard a Voyce but see nothing: he sayeth:
Initium bonum in nomine eius
et est. Hallelujah.
ET. Three quarters of the stone (on the right side) are dark, the other quarter, is cleire.

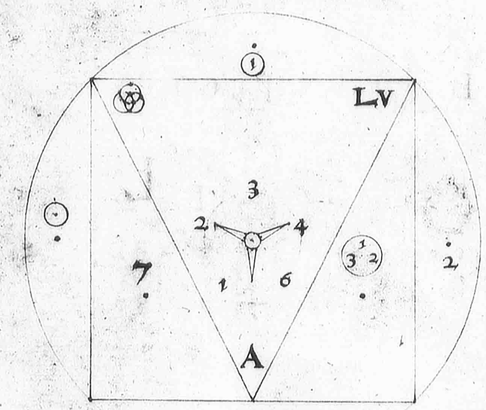
Filia filiarum ESt
Mr. Nemte filie filiarum EST
The rest wanteth ....

ET There come six young maydens, all in White apparell, alike:
Now they all be gone into the dark parte of the stone, except one
There cam a flame of fyre out of the dark, and in the flame Written
Verses on this manner

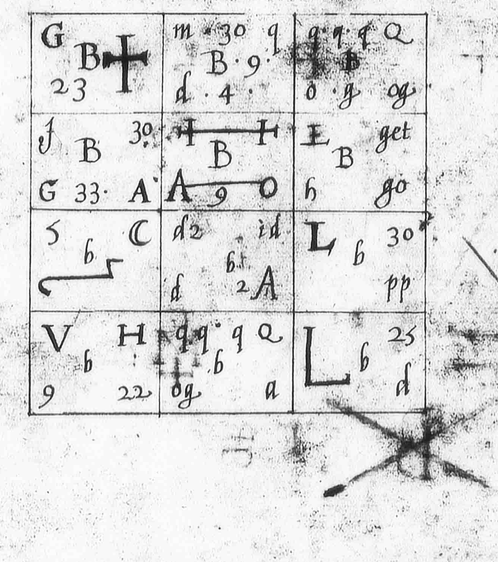
Lux
V nus nus nus
She that standeth without putteth her hand into the dark: and pulleth out
a ball of light: and threw it oute: and it waxed bigger and bigger: in
it Thundred.
ET. A Voyce sayd — Dies primus
another Voyce — Ubi est Tabula?
an answer — Est, Est, Est
She wyndeth and turneth her self about, beginning at her hed, and
Was Transformed into a Table, rownde.
ET. Three facys do shine and shake oute, and ouer returned into one be
agayne: and with it cam a merveylous swote sauour

The Table cullored
The Table Was of three cullours: White, redd, and a mixture of White
and redd





Of these seven tables, Characters, or Cateleons
Consider the words spoken in the fifth booke Ao 1583. Aprill 2d
How they are proper & every Key and ~~pause~~ prime in their order.
They are Instruments of Conciliation
Volumina 20.
vide my Grounds, if so found



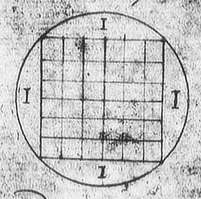
G B 23	m·30 q B·9· d·4·	q q q			
J B 30 G 33· A	B	E B	get		
5 b C	d2 id b. d 2A	L b 30 pp			
V b H 9 22	q q q b	L b 25 d			

2 bb 2	b b	5 3 7 bbb	b B G n	T 13 bbb	b 9
v·2 B	04 BB	B 14 a	bb.b P 3	b GO	bb C.V 3
8 e b	Q·0 b 7 b	9 9 5	9 9 b 3	9·9 B	L b 8
go 30 B	9·3 b b	9 9 bb	d b b A	7·2 b·B	BB 8 3

and red, changeably. A strong sounding cum Witball, as of clattering of bar or fall of waters, or such like
there cam a storme sodainly out of the dark, and settled it self in the myd of the Table. And the tyme which cam out with the woman did compas the Table about.
A Voyce sayd O honor, Laus et gloria, Tibi qui es, et eris. 34
The Table shewith wonderfull feature and glorey
Onely seuen pricks appeare in the table.
The three angles of the triangle opine, and in the lower point appeared a great A
And in the right vpper corner L.V. (ET. the Table trembled)
And in the other Corner appeared the circles of equall bignes, equally, or alike intersecting eche other by their Centers.
A Voyce — Tunus est, Tunus erit. In omni Angulo est
omnia comprehendit: Fuit, est et Jobis erit. Ieod
Finis est Origo (ET. Ô, Ô; mets a dolefull sound, he groneth
ET. the Woman sayth, Ful: sum, quod non sum.
A Voyce — Lux non erat et nunc est
ET. The Woman being turned, from the Shape of the Table, into Womans Shape again, went into the dark.
The One part of the darkenes diuerfied. In the dark Was a mist boyling turmoyling, tossing, and stur, a long tyme during.
A Voyce — For a tyme Nature can not abyde Base Stilnes.
ET. It gan become quiet, but dark still.
Prayer A Voyce — Pray and that vehemently, for these things are not reuealed without great prayer

ET. After a long tyme there cam a Woman: and flung up a ball like a glass: and a Voyce Way hard saying Fiat
The ball went into the darkenes, and drew with it a great white Globe holden transparent.
Then she had a Table about her neck, Square of 12 placy
The Woman turned to daunce and swying the Table:
Then cam a Sand out of the dark: and stroke her and the Table still, and became figures — She sayd Ecce signa Incomprehensibilitatis
Water. ET. The Woman is transformed into a Water, and flyeth vp into the Globe of Light: a Voyce Way hand ~~Est, Est, Est~~
ET. A Voyce. Est, Est, Est.
ET. One commeth —, (a Woman) out of the Dark very demurely, and Eue. soberly walking, carrying in her hand a little reund ball: and threw it into the dark. And it became a great Hyll of Earth. She taketh it in her hand agayne, and casteth it vp into the reund Globe and sayd Fiat
ET. She turned her back toward ET. and there appeared a Table deuided in 24 parts. It seemeth to be very Square.
A Voyce — Scribe. Veritas est.
ET. A Sword cam out of the Dark: and claue the Woman a sunder Man and the One half became man, and the other a Woman: and they Woman went and sat vppon the Ball of Clay or earth.

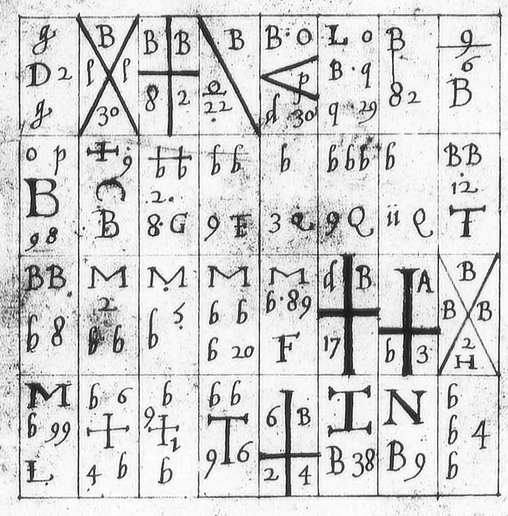
Et. Here ~~comith~~ the Dark part to quake
A Voyce — Venito Vdsedg
Et. There comith a woman oute of the Dark. &c. 7th.
Vita hijs ex mea manu.
Et. She deuyth a Table Square, full of holes, and many things creeping out of it. This Square is within a round.
A Voyce — O Lux Deus mi
Hamuth z Gethog.

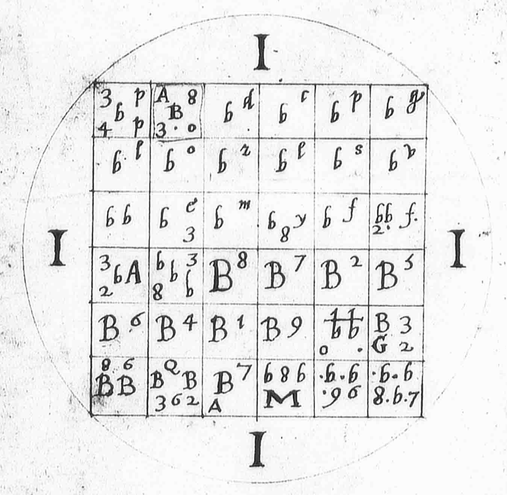


Et. Then stept out an olde Woman hauing a sword in her hand. She take the thing oute of the dark, (a brought thing) and cut it in twayn and the one parte she cut into two vnequall partes, and the olde half she cutteth into a thowsand or innumerable partes. Then she take all the peices vp into her skyrt. She hath a Table, and it hangith on her shoulder. She stept before the olde woman, whose head standeth in the dark. This Table is 4 square, she is very bodyfull.
Note this stepping before.
She sayd — Lumina sunt hæ Intelligentiæ tuæ
She sayd — Fere multi credendus est hic numerus
The story sonne and Mone ycaled.
This Woman taketh the little peces, and casteth them vp, and they become little Sparks of light. And of the things she cast, there were two great rownd things. And they were also cast vp to the Inside Transparent Globe. And she went away into the Dark: Which way made very much Light.

Then the other Woman (that had forestept) thrust oute her hand Who had the rownd containing the Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seemeth to be like a Witch. Into the bosse of her Table, she put the hand and that bosse, way in the Dark and oute of the bosse, she stirred to fatch that Clay. She sayd
Ad Vsum tuum Multiplicati sunt.
Et. She went into the Dark.

Et. A Voyce,





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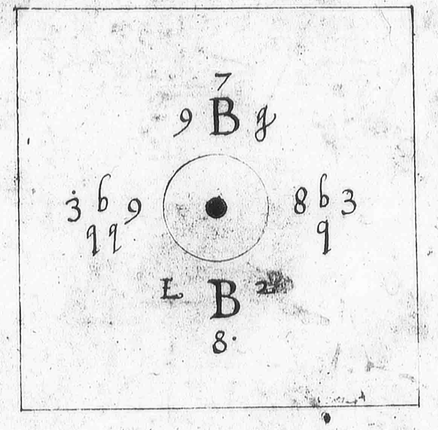


34 (55)

ET. A Voyce is heard saying

Omnia gaudent fmea

ET. There commeth oute a Woman out of the Dark. She plucketh a
Calleth the dark, and casteth it on the ground: and it turneth to Herbes, and plants
becomming like a garden. and they grow up very fast she saith

Opus est. 36

I I. She hath a fayre square Table before her.
I Con cam one, all in Black, and taketh the Darkness, and wrappeth it up
and casteth it into the myddle of the Earth-Globe, on which appeared
Trees and plants
ET. Then appeared Michael, his Cayre, and Table agayne. manifesting. What
all this While, were not seen.

Mi. Obumbrabit Vestigia ora Veritatis Luce
The Actor, The Actor, The Actor:
One Disposer; he which is one in all; and All in all:
Keep you from the Workerings of Deceyte: Create you
new Vessels: To whome I commyt you.

ET. He hold. His Sword doe vs, in mannor, out of the Stone.

Mi. Fare Well. Serue God. Be patient
Hale Vayne glorie. Luce. mighty. Amen.

A What speare shall I make for the yond square Table, the Wax, the
Seale, and the Chrystor? Mr. Astbadu ar mohoneil, so do.
A Gloria Pri. et Fi. et Spi. s.e.n. &c. Amen.

A Note, All the Tables before Dee by ET. both for Letter noted out
of the Stone. Standing & first Page all the Tables: and so the
by Tables following Were written by me as he repeted them orderly out of his Stone.

Aprilis 29: sonday: Noche hora 8 ¼.

ET. Two appeare. Michael and Uriel:
Mi. Et posuit illos in ministerium suu
Quid desideratis?
A Sapientiam et Scientiam nobis necessaria, et in Dei seruitio potentem
ad eius gloriam.
Mi. —Sapere, a Deo: Scire a creatura, et ex creaturis est.
Ur. —Domte filiæ
ET: Seuen Women appeare bewtifull and fayre
Mi. This work is of Wisdome a sayd Michael and Vriel by).
ET, (and to me (A), he pulleth oute his Sword and willeth me to Governe, to
Feat that he willeth me. and to follow his Wonsayde.
Mi. Wilt thou. A then Will me I do. ET. and a pull both
ET. I promise in the name of God the Father, God the Sonne and God
the holy ghost, to performe that you shall will me, so far as it
shall be in my power.
ET. Now they two seeme to confer together
Mi. Now you towche the World, and the domys Upon earth
Now we shew into you the Vpper World: The Governors that
work and rule Vnder God: By Wisome you may have
power

I am not sure of this Mr. for Vr. that stands for this

This promise

Vpper World.

where to mark such things, as shall be to god his glorie, prop
your Creatures, and the Knowledge of his Creatures
& ET. ho- What I do wish the to do, that do shall work before thee go
spake We proceede to One GOD, one Knowledge, one Operation.

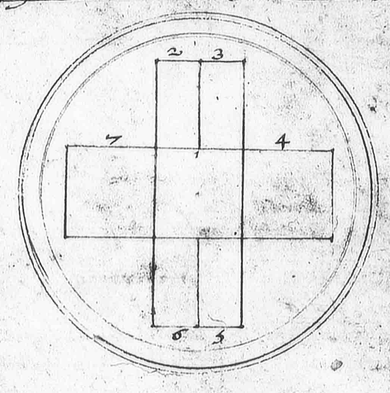
Filia Hermes filia

Behold these Tables: Herein lye their names that work
49 good under God upon earth: not of the Works, but of the Angels of
Angels light. The Whole Gouernment, doth consist in the hands of 49
Gouernors. in God his Powre, Strengths, Mercy, and Justice) whose
Names are here euident, excellent, and glorious

The first Knowledge Mark these Tables; Mark them. Record them to y
This is the first Knowledge. Here shall you
haue Wisdome Hallelujah.

Mighty and omnipotent art thou, O God, God, God,
God amongst thy Creatures: thou fillest all things
things with thy excellent foresight. Thy Glorie be
be amongst us for euer. Amen.

ET. All the 7 which here appeare ioyne their Tables in One
One, Which, before they held apart. And they be of this
Forme all to gether. The middelmost is a great Square
and on either side of it, One as big as it, ioyning close to it
And out it ioyned two, which both together are equall
to it: and Under it, Iust such other two, as may appe
in this Letters patten. Being they ioyned, a Circle
did compas and enclose them all: they: but nothing without the
Circle.



ET. one

~~(60)~~ (50)

(59). ~~(61)~~

38.

7

14E	49E	7F	25A	13I	47F	16O	5B	2B	3B								
46A	36N	44L	42N	18M	45O	6L	8B	9B	10B								
12O	41O	26I	43A	29L	39B	33S	15B	16B	17B								
48T	31O	2O	32B	9S	38A	8L	22B	23B	24B								
28S	16L	27A	10O	3O	34S 30	20E	29B	30B	31B								
40L	34N	37S	19P	4E	5O	22R	36B	37B	38B								
14R 24	1N	35O	23N	11E	21N	17A	43B	44B	45B	46B	47B	48B	49B	27N	49S	4G	36P	26P	47N	20M
														9A	10M	24C	22E	34O	11N	48F

24 3 Sarkey

14—lw PK R E

34 — 5

4

										40I	49C	19G	49N	45L	14G		
										28P	38M	2N	18N	44E	8O	30R	
										20B	24B	7D	15A	38M	32O	49M	29S	28L
										47B	48B	35D	37L	3N	13S	42I	12N	33I
										35B	34B	21I	17P	16M	46D	6ML	40N	21E
										42B	43B	27N	49S	4G	36P	26P	47N	20M
										47B	49B	9A	10M	24C	22E	34O	11N	48F

Farke I, of the Bedlyon

6

36E	42E	14L	27F	49D	13L	18M	5G										
12L	3A	26G	40O	41R	31L	49O	7G										
22O	29O	2G	7P	25R	1O	6P	9E										
6A	15E	34O	4M	33E	30E	20L	44A										
37E	9E	8O	10L	21O	23E	5D	45G										
17M	39A	35G	38L	8E	11L	33O	46G										
44O	45Z	18L	50O	46B	4A	48A	25G										

5

										41I	16O	48O	43A	17A	19O		
										19I	44N	13F	47G	39I	3I		
										2E	21A	4O	27A	42G	10E	38T	
										44A	45G	25A	20A	40P	15L	29P	
										45G	25D	22P	1G	30G	5A	46M	
										46G	9F	4E	24E	34F	33G	21F	
										25G	45I	26A	14O	39N	11O	28G	

This Circle about May brought and Nothing in it /

E.T. one stept forth, and sayde
Wilt Bodo Gaue Witt, and Wisdom?
Here, it is. (A pointing to the middle table)
Another sayd, the Exaltation and Gouernment of Princes, is in my hand. (A pointing to that on the L.A hand of the two vppermost)
The Edwnsayle and Nobilitie I predowle (pointing to the olr of the two vppermost: which is on the right hand)
The Gayne and trade of Merchandize is in my hand: Lo, here it is.
(he pointed to the great table on the right side of the myddle Table that I meane which is opposite to our right hand while we behold those 7 Tables.
The qualitie of the Earth, and Waters, is my knowledge.
I marke it and I kndw them: and here, it is: (A pointing to that on the right hand of the two Vppermost.
The motion of the Ayre, and those that moue in it, are all knowen to me. Lo here they are. (A pointing to the other Table below, on the L.A hand.
Signifie Wisdome: In fine is my Gouernment. I Way in the beginning, and Lead to the Ende (A pointing to the great table on the L.A hand of the Middle table.
Mr. Mark these Mysteries: For, this knowne, the State of the Whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for euer.
Giue diligent eye. Be Wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,
Begynne the Middle Table &c. △ I wrote out of the Stone the Whole 7 Tables (as you see them here with their numbers and letters) while E.T. did write them in the Stone, and orderly expresse them.
△ As concerning 39 V. 47 L. &c in the L.A Table, where are 7 places: and there but 6 numbers and letters, and yet euery place somwhat to haue a Letter, in the iudgment of E.T. his Scripte. Where is the Numbr and Letter wanting, and where must it be placed?
Mr. Non potest hoc videre. Sine ratione.
△ The Next day, as I Way taking on the Tables being finished, and reioyced all to gether in One Compleat figure: and E.T. came to me, and stode by me, and I by my Way on the first place where I Way forced to leaue empty, in the 7th and last. And behold the Side bourding and hopping in the ayre ouer the said place, and the next before it. And that Numbr I had placed the Sixth, Way to be put in the Seuenth Place: and that Numbr Way Nombring, Way to be set in the Sixth place being 30. N.
(Sic) I wrote not well; but I wrote not how well the first Numbr
two numbers and two letters coppled to them.
E.T. Euery of the 7 Tables, as they Were Written out of the Stone do serue afterward to burne all in fyre: and to stand in fyre.
E.T. After all the Tables Were Written, & set the last Table apart again and stode in their order.
E.T. Note moreouer. The First, had Bookes in his hand
Kalendr
Mobilis
Mercury — △ Aū — The Second, a Crown in his hand
Iouis — The Third, Robes
Venus — Aer — The Fourth, Horses
Luna — The Fifth, a Tunne
The Sixth, a Flame of fyre in his hand
Mr. Decode

Decette in nose eius, qui vos huc misit.

A boke — Et: Uriel opened a boke in his owne hand, and sayde

Vr. — The Fortayne of Wisdome is opened. Nature shall
endure: Earth with her secrets disclosed.
The Elements with their powres iudged
Loke, if thou canst (in the name of God) vnderstand
Table. △ No: Not yet.

Vr. Behelde, I teache. There are 49. Angels glorious and excellent
Earthly Actions appointed for the gouernment of all earthly actions: Which
do worke and dispose the will of the Creator: Limited from
the beginning in strength, power, and glorie.
Practise These shalbe Subiect vnto you, In the Name, and by
Inuocating vppon the Name of GOD, which doth lighten, dispose
and Comfort you.
By them shall you worke in the quieting of the Aier, in Lightning
learning of Wisdome: pacifying of the Mobilitie, iudgement made
the rest, aswell in the depth of Waters, Secrets of the Ayre
as in the Wells and entralls of the Earth.
Vr. Their Names are comprehended within these Tables. Lo, he teacheth
he teacheth. Lo he instructh, whose is holy, and most Sugest.
Take heede, that thou abuse not this Excellency, nor displeasse it with
This two wordes Damne. But stick firmly, absolutly, and perfectly, in the Lord
Sonne of God (for his honor) to gather
Be merry in him: Praise his name. Honor him in his Sanctis. Behold
him in Wisdome: And skew him in vnderstanding.
Glorie be to him; To the Lord, whose name persist, that dwelleth the earth
Earth Glorie be to him, for euer. △ Amen, Amen, Amen.
Vr Lo, I will briefly touche the: that you shall Know the Mysteries in him
him and by him, which is a Mysterie in all things.
The Letters are Astronomy vppon 7 equall numbers. The Number before
Gesour him is Signifying, teaching and instructing (as the first Table.
Vide ipam Tabulam sequentem Tabule to the last), Which are the Letters that shalbe ioyned to gether
beginning all, with B, according to the disposition of the number
Collectis pa- Untill the 49 generall names be knowne. The first 29 are more
gina sequente excellent then the rest. Euery Name doth consist vppon the qualitie
The first 29 = lity of the place: Euerie place with addition bringeth forth his name,
Names Which are 49. — I haue sayde. — GON
△ I pray you to tell me the first Name. Vr. The first Name is BALIGON
* he must to Et. Mi. I haue to say to the, and so haue I done:
△ Nowbe spake to Et, of the matter he sent him to, at the beginning of
of the last Iustification: and he told me afterward what Michael had willed
willed and charged him vnto. Whereat he seemed very sore disquieted: and sayd to him
to him Et: He said that I must betake my self to the World, and forsake the
World. That is that I should marry: Which thing to do, I haue no na-
E.T must marry. turall Inclination: neyther with a safe Conscience may I do it, contrary
vnto my vow and profession. Wherefore I think and hope, there
is some other meaning in their wordes.
Mi. Thou must of force keepe it:
Thou knowest our minde.
△ Deo opt. Max. ons honor laus et gloria
in secula seculorum. Amen.

End of hora nostra ½ circiter.

Tabula Collecta: 49 Angelorū Bonorū, Nota continens. Fpdr △

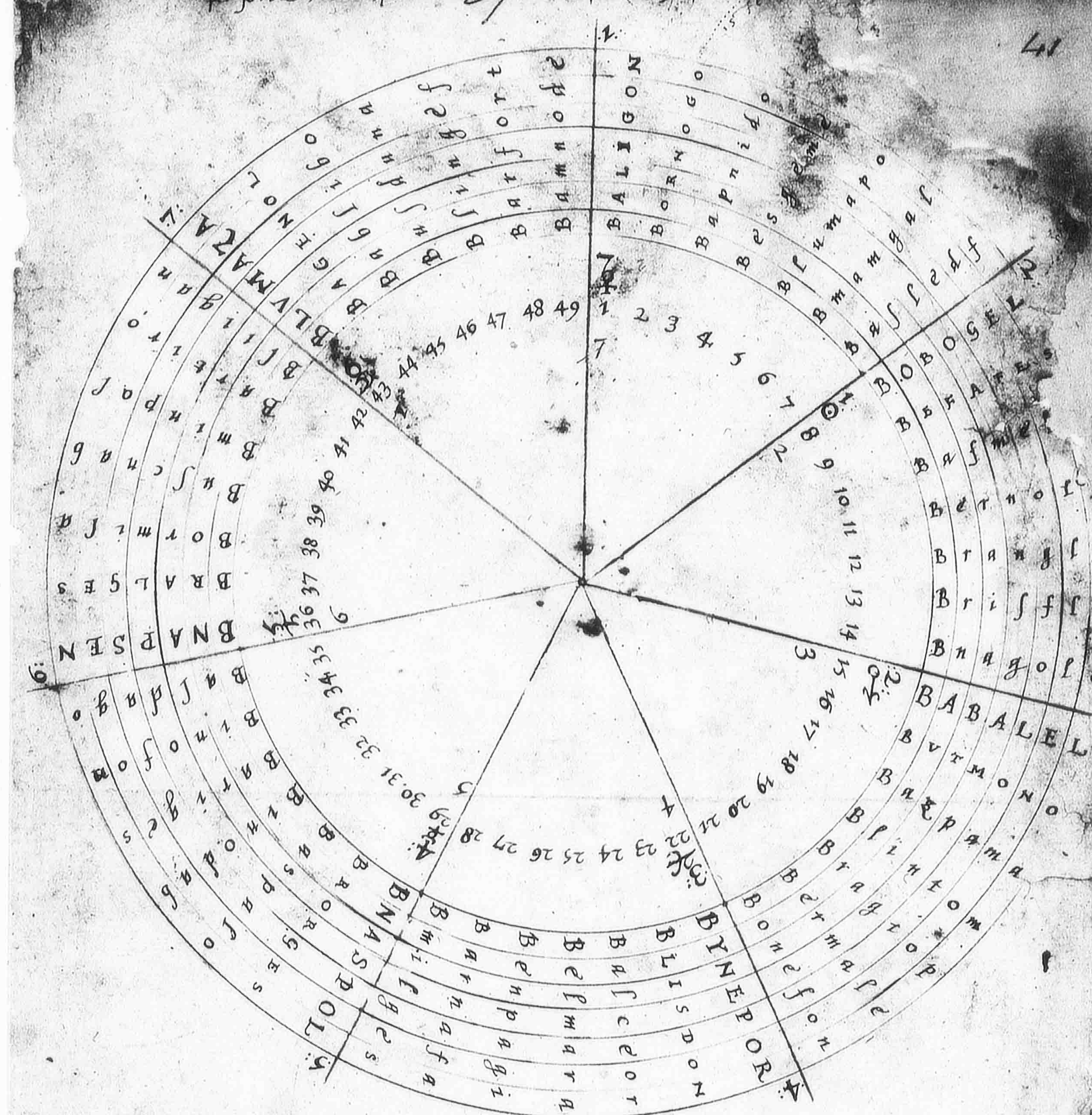
40

1	BALIGON
2	Bornogo
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Baslelf
8	BOBOGEL
9	Befafes
10	Basmelo
11	Bernofe
12	Brangio
13	Briffli
14	Bnagole
15	BABALEL
16	Bvemono
17	Barpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	Blisdon
24	Balcor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	Brorges
31	Baspalo
32	Binodab
33	Bariges
34	Binofoin
35	Balstago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

~~(66)~~ ~~(60)~~ (64)

Angelorum bonorum 49, per Jo. Dee, sic disposita: 39

41



Fryday. May 4. hor. 2½ a mane.

A E.T. would not willingly medle with the former Creatures, lest they should discredit him, because they willed him to marry. Neyther would he put of his hat in any prayer to god, for the Actors with them. Where-upon I went into my Oratorie, and called unto God, for his daunce &c.

E.T. & his wife marry. for the Understanding of his Lawes and Vertues, and for his glories &c. hath established in and amongst his Creatures, for the benefit of mankinde, in his Service, and for his glories &c.

And comming to the Stone E.T. saw three, as one, whereto he was instructed to be Michael and Uriel.

E.T. Michael and Uriel, both Kneled holding up their hands: and Michael seemed to sweat water abundantly, somewhat reddish or bladdy.

There cam 7 Bundells downe, like faggots from heaven Uward. And Michael taketh them Kneeling. And Uriel taketh a thing like a superaltare and layeth it upon the Table. and with a thing like a Censer doth make perfume at the three corners of the Table. the smoke ascending up: and the Censer, at the last, being set on the Table it seemed to fall through the Table.

Uriel has a censer & perfumes &c. URIEL seemth to be all in a White long robe tucked up: his garment full of plights and seemed now to have Wynges (Which, hitherto, from the beginning of these kinde of Actions he did not) and on his head a bewtifull Crown, with a White Cross over the Crown.

Uriel taketh the 7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man E.T. there commeth a man, as though he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme three.

From Under the Table commeth a great smoke, and the place seemth to shake

Uriel lieth now prostrate on his face: and Michael continually prayed Sweating

The Glorious man seemed to open the Coverings of the 7 bundells (being of divers coulored Silk) and there it appeared, that these Bundells seemed to have in them, of all Creatures some, in most glorious Shew.

All creatures.

The glorious man seemed to stand Uppon a little hill of flaming fyre

He taketh of, of one of the Bundells a thing like a little Byrd; and it hoovereth affore him as though it had life: and then it rested Uppon the thing like a superaltare

A description of the glorious man. His glorious man seemeth to be open before, and his breast seemed Red spotted with blud. He hath a beard forked of brownish coulour. His heare of his Head, long, hanging downe to his Holders: but his face for beutifull glistring, cannot be discerned. His heares do shake, as though the Wynde carryed them.

This man blesseth the Byrd, making a Cross over it: and so he did three tymes.

He looketh up to heaven

Now the Byrd, Which, before, seamed to be but as Byrd as a Sparrow, seemeth to be of great as a Swanne. Very beutifull: but of many coulours.

Many coulors in all his garments & are shined in so strange a sort by the Byrd

Now looketh Michael up, and Holdeth up his hands to heaven, and sayeth SIC, SIC, SIC, Deus noster.

Uriel (sayth) - Multiplicabit omnia, benedictione sua.

The former Bewtifull man, taketh this Fowle, setteth it on the bundell, and on the place, from whence it was taken. And, now, the place

Where

Where this byrd stode before, seamed allso, to be proportionally) no
big, as the byrd, they enlarged).
This man taketh an other byrd, and putteth the wyng of it, to
the wyng of the first, as though he yoked them
many wyngs of Angells
This second byrd at this his first taking, way'd by it all the
Way become, increased, as it seemed) and it was allso a very hevie
E.T: All is suddenly dark, and nothing to be seen, neither Quyre,
any thing els.
E.T: a voyce like unto hir, like Michael his voyce, saying:
It WAS a byrd, and IS a byrd, absent there is nothing
but quantitie
E.T. stood still to hear Michael his voyce.
A voyce. Beleve. The world is of Necessitie: His Necessitie
is governed by Supernaturall Wisdome.
Necessitie. Necessarily you fall: and of Necessitie shall rise up
Follow me, Love me: embrace me: behold I AM.
E.T: Now all the darkney vanished, the man is gon. Dariel stoode at
the Table. and Michael stoode now in his Quyre. and sayd
M1. This doth GOD Work for your Understanding
Wayne to strive. It is in Wayne to Stryve: All Government is on his heads
What will you els, What will you els?
Δ Progressum et profectum in Virtute et Veritate ad Dei honore et gloriam.
M1. What hath answered all our Cavillations
Δ What hath answered all our Cavillations?
M1 Now hast thou
One thing you shall see more, as a persuasion to the Infirmitie.
E.T: The two byrds, which were there before, and gone out of sight, now
are seene ayayn: But none of the humbly appere
They seeme to grow to a huge bygness, as byg, as mid lon[illegible]
byg: and they seeme to sober up in the ayre, and to fly up toward
The heads black the sky and Jorrs Heaven, and with their wyngs their wyngs to black the sky: And one
of them with his bill seemeth to take stores into it. and the other to
to take them from the same byrd, and to place them ayayn in the Skye.
And thus they did very often: and in diuers places of the Heaven
with great celerite
After this they seemed to fly over Cities, and townes, and to break the
cloudes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them clene:
cloude. And in the streets, as these two Byrds flew, seemed diuers braue
Knights, like Bishops, and Princes and Kings, to pass: and by the
wyngs of these birds, they were striken down. But simple
Seely ones, like beggers, Lame and Salt, Children, and old aged
men, and women, seemed to pass quietly, untouched and
Unoverthrown of these two Byrds
And then they seemed to come to a place, where they lifted up, with
their wyngs the ends of their Wyngs, where carefully of dead
men (out of the ground) with crownes on their heads: whereof
one seemed to be a Childe

First

First Rose 4, second Leame, and dead: Then they seemed quick
and in good likinge: And they being rayse up pointed each to
other, and went into 4 sundry Wayes, East, West, North and
South 43
Now these two Sholes having their wynges joyned together, light vppo
a great hill: and there the first Foule gryped the earth mightily
and there appeared diuerse Metalls, and the Foule spurned them away,
still,
then appeared an old mans head, Heare and all, on. Very much
wythered. They tossed it betweene them, with their feete.
And they brake it. And in the Sed appeared (in steede of the
brayne) a Stone rownd of the bigney of a Tennis ball
of 4, Colours, White, blark, red, and greene
One of them (he that brake the Skull) putteth that rownd Stone
to the others mouth or byll.
The other eateth or nybbleth on it; and so doth the other allso
Now these two byrds are turned into men: And each of
them have two (rownd) like paper crownes, wide and
bright, but seeme not to be Syluer. Their feete are gold.
and so like wise their hands, face, tunge, eyes, and euery like peece
All gold
One of these two men, ar 26 crownes of Gold, on their
26 crownes. right Sholders, euery of them greater then other
They have, by their sides, Sachells, like palmers bags, full of gold.
and they take it oute, and seemed to show it, as corne; going
or stepping forward, like Seedmen.
E.T. Then sayd Michael, This is the ende.
E.T. The two men be vanished away.
M1. Learne the Mysterie hereof.
Δ Teache Vs (O ye Spirituall Creatures.) then sayd Michael,
M1 Love and Belts giue into the riche:
Open strong locks:
Be Merciall. to the Wicked:
Pluck vp the poore:
Read vnto the Ignorant:
I have satisfyed the: Understand:
Read them ouer: God shall giue the some light in them. I have
satisfyed the: Both, How you shalbe joyned,
By Whome,
To What intent, and purpose:
What you are,
What you were,
What you shalbe, (Soli Deo Gloria in Deo.
Lok vp this Mysterie:
* to ET * Forgot not our Covenante:

O God

O GOD, thou openest all things: Secret are thy Mysteries
and holy is thy name, for ever.
The Vertue of his presence, here left, be
amongst you.
℣. Amen.
℣ What am I to do, with the Wax, the Table, the ring or
the Lamine? &c.
Mi. When the things be ready, then thou shalt know, how to use it.
℣ How shall I do for the graving of the ring; May not any
man do it, though I. T. graue it not?
Mi. Cause them to be made by direction by any amongst
℣ What say you of concerning the Chamber for our practise
May my servants the Chamber, serue, if the bed be taken a
downe. Mi At the next Call for the Gamber, you shall know what to do
to doe. ℣. Benedicte Deus in domo tua:
et Sanctum in omnibus operibus tuis.
Amen. ended Sor 4 2

Post reconciliationem K. Eckhamum:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus.

Carmara, otherwise Ballio.

Reynat pokestaf had in fiftie Yeares Operis

Note. My name is Carmara.

seemed old/ to

Adsac duo et tempus non est.

Carmara. and lifted up his hand and adorned his body: and the other

Earth

Barees

Kings.

Noblemen.

Philosophers.

Come ô ye people of the earth

Mundi tenebras.

Waxed bright

waxed bright: and they which attended on that bake (LUCEM).

Pri.quar Neyther by these fedr springes the Campy of the whole feild

△ I demaunded of him, what his name was: and he answered

I am Primus et Quartus Hagonel

△ This Pri.Quar, holding his staff ⊙ to the Multitudes and they....

rt; and of them some started, some stood, and some fell.

1. Kings △ Then he said I The first and last Kings of the earth: which shall the

princes of the first 8, take place, are, and shall be.

In this thou mayst learn science. Note a mysterie.

Take a place, as my self, Ende with place.

△ Then he stood down a great many of them before him.

Carmara Sir, Ministr: sorte Primus Hagonel. Here is his name, (pointing to the △ Carmara) I am by office

part of the Globe) Notwithstanding I am by Ministerie

Here are kings fold and viniſt, whose power I

and destroyed, So shalt thou.

Weapons wher with to destroy Thou hast the weapony. The Secret is not great.

Thou knowst not what the Weapony are.

△ Pri.quar said Write, and I will tell the. △ The thirty of each

do did sit down. While Pri.quar did thy speake.

I am the first of the fourth Hagonel.

△ I had thought that you had said before, you had been the first and the fourth

of Hagonel.

Pri.quar I am HAGONEL, and godson to HAGONEL. How is Hago

nel the first, Hagonel the second, and Hagonel the third. I am the

Note that first, and Last, by cause of Balzon als Carmara Primus Quartus. first sonn of Hagonel the first, governs the three. Therfore I am the first and last of the

Fowre △ In the name sparr of the fower multitudes some Fowre

Fowre Trades, of some they and they drawn a very of some their legs broken.

find them, pointing to the (△ Carmara) he saith.

Practise, the Spirituall way Liers Witches Enchanters ∴ In his name, with my name, by my Caracter and the

rest of my Ministry, are these things brought to pass.

These that lye here, are Lyers, Witches, Enchanters, Deceivers, Blasphe

mers: and finally all they that use NATURE, with abuse and

dishonor him which raigneth for Ever.

2. Governers The second assembly are the Governors of the Earth, whose glory it

they be good, the Weapony which we have to fight the, will augment: and

Consequently, if they be evill, pervert

3. The third assembly are those which taste of Gods mystery, and drink of the

wyne of Nature, whose mynde are divided, some with cyther eye

looking toward heaven, the rest to the center of the Earth. Ubi no

Gloria, nec homitas nec bonum est. It is true that I say it is true that I say

Note. Practise. (for thy understanding) by the Seven of the Seven, which were the

66.2 Somes of Sempiternite, whose names thou hast written and recorded

to Gods glory △ Then he held up his hands, and seemed to speak

but was not heard of (△) as he told me. and the upper Pri.quar.

said Neyther shalt thou hear, for it is Vox hominibus non digna

Illi autem cum filijs suij laudaverunt Deum. Benedictus est

qui filius est Vmcij et Gloria mundi.

The blank cloth of silence and of erring. △ K. said Like a blank cloth come in and cover all the serpent of the

Note: how he goeth with three, and Carmara (my King) hath also a triple-keying.

In the first Case were the Officers of the two Kings Bleumaza & Bobogel recited, as appeareth by the Note at the bottome of this 2 page: Pragmatia 1623. First Booke. A Dr Bowood Originally invitatively because I find a Blanck where Bleumaza is placed.

Thus Character seemeth to stand for Carmara, as appeareth in Sandall placed in fol. 2. a. & b. & many other.

At appo by a note of Dr A: (De Heptarchia &c. Cap. 1.) That Michaell & Uriel were ordained at the beginning of this revealed Mistries & gave authority to Carmara to order the whole Heptarchicall Reputacon. Which their authority was ruled in the first Booke Case of the 4th Booke (through Dr A: called the 2d Booke in the Note) 1st Chap: 2. at the beginning. By a ingenuall note at the beginning of the first Chapter, it should seeme, the Dr meaneth By the first Booke this Action only of the 16th of Nov: 1582. & By the 2d Booke the Actions of the 17th 18th 19 of Nov: 1582. But this original Note of 19 should be 20 of Nov. for so it appeareth by this Actions calculd. The 21 of Nov: viz: the action of the Day to call the Appendix of the 2d Chapter.

46

This is the writing of Thos Ashmole.
FHS.

[illegible] appeared in the Aire. [illegible] Day Good Angell
saying. Look for us no more at this tyme: This shalbe a tyme
token, (from this tyme forth) to leave. [illegible]
Day et Honor sit Deo Immortali et Coelesti mar et semp Ame

Die 9. A meridie: hora 5. Nouemb. 19

1. He with the triple Crown on his head, in the long purple robe, had no more
but part of the rod in his hand, which was clere red: the other two parts being
vanished away. He spoke his rod, and the Globe under him did quake. Then he
sayde Ille enim est Deus. Deinde. All the 7 did bow at his speache
He holdeth up the Flag, with the picture of a woman with paynted on it, with
the other [illegible] side of the Flag, Now the Armye of England. He flourished
with the Flag very much, and went as if he had
marcht, in warlike manner upon the upper and vtmost parte of the globe.
He pointed vpp the Flag and sayde There is two to come, there
is no more. All the people in the Globe seamed to be glad and reioyce.
2. He stroke down the Flag, and sayd, Come, Come, Come; And
the 7 came all before him. They held vp all together, Heptagonum Stellare, seeming to be Copper.
1. The first Holder, sayd, Ille nosti. and
so pulled his hand of from the Heptagonum.
2. The Second of the 7. taketh his hand of and
and dauncinge and sayd I am he
Which have power to alter the
Incorruption of NATURE. With my Scale, I make
and it is accounted perfect. I presyde in Metalls: in the
knowledge of them. I have byn in Power with many,
but Actually with few. I am of the first of the twelue
the Second of the Seuen. Wilt thou know my name.
A full gloddy. I am BORNOGO: this is my Scale.
this discryft This is my true Caracter. What
this discryft in me, Psalm: fulfilled. Glory to God. & the
Kneeled down, and held vp his hands towards the Heptagonum.
3. The next (or third) sayd, I am Prince of the Seas: My power
is vpon the Waters. I drowned Pharao: and have destroyed the
Wicked. I gaue Lawe vnto the Seas: and by me the Flouds were made
My name was known to Moyses. I lived in Israel. Beheld
the tyme of Gods visitation. I have measured, and it is 8. That
is a mysterie. God be mercifull to his people. Behold, Behold

Metalls.
One of the first of the Twelue.
Prince Bornogo
The Seas.
8 Gods visitation.

Hagonel
Forke, Hagonel, Hagonel, of before B Hagonel

Borngo

Add a y: my boy
Add this hour: 2 yeares marked, 1590. NOVE. 16 [illegible] 8, or 88, I know not yet. Lo, Behold

Lo behold, my mighty power consisteth in this. Lern wisdome by my
(Be ordered) Kings wisdom for thy erudition, what I enstruct the from God. Be
George truely. Edward yet dead: thou shalt be reuiued. But
this God trueth. The kingdomy that God giueth me, I will bestow upon the by
O, how mighty is our God, which walked on the waters; which scaled me
his name. Whose Glory is without ende. Thou hast written me, but yet
not Read me. Use me in the name of God. I shall at thy time appointed
I will manifest the works of the sea, and the miracles of the deepe. I
(Be seen) known. I was Glorified in God. I skurged the world. Oh os os, how they
repent. Misery is their ende, and Calamitie their meat. Behold my name is
Prince for euer: behold it. And he opened his bosom and seemed Leane and
Befatey ashamed to have nothing under his robes. He had a golden gyrdle: and on it written
(his feathers) Then he sayd. Blessed be thou O God, God, God, for euer. I saw
(vnder his robe). And he took his hand off from the Heptagonum.
And the black Cloth was drawn: which is ment appointed to be
taken from them, that we must leade of for that instant
And. Deo soli, eis honor, et Gloria. Amen

Friday. After dinner at night cir. before 8.

And on the left side of the Chayre I appeared yet three
holding up the Heptagonum. and one and the other side. He sat with his
his face from E K. Edward me. I beside me and my face Edward. E K be
sat at the same table North be face North Edward.

The fourth (holding down) cryed. Earth, Earth, Earth.
E K. he speaketh. Hollow, so that I understand nothing. And Ben Be
(answered) They are the Wonders of my Creation, which you are not
In earth. not worthy to Understand. My Throne is in Earth: and I keepe the bookes
The dead mens bodyes. of the Dead. Their numbers are in my bookes. I gaue the Key of Dis-
solution. Behold Behold, All things, yea All things, haue their
(their) worke manship with me. For I am the ende of Working. E K
The light of the fall he downe prostrate, and speaketh, I know not what he sat. And
the Lamps than he sayd I haue the Light of his anger, and I will destroy it. O,
The bottom of key pit O, Behold, It is a light Left within the bottomly pit. If y the ende
and the Last. O blessed shall thy name be, Blessed shall thy name
be for euer. Behold this is my seale. Behold, the bookes
Bowells of the earth are at my opening. And I returned
-ted him to help me with some portion of treasure hid, to pay my debts with
Treasure hid withall and to buy things necessarie &c. the answered O
required. thou shalt be satisfied with Wealth of this World. Behold Behold
Behold Lo Behold, Vehemently I say Behold I haue hoarded up
Antichrist Treasure, for the Some of perdition, the first Instrument
of his destruction. But, Lo these Caverns And he
(Ordered) ordered to E K the Closets of the earth, and bad play there
(themselves) and afterward sayd. Mark this, All Spirits, inhabiting within
the earth, where their habitation is, of fire, not of Will except
except the middest of my Self, which I know not, are subiect to the
(How can the) power here of. And pointing to his seale. With this you
(Earth be) shall

(Rabbins) shall govern, with this you call vnto. With this in his name. Who
(ever saith) you shall discover her entrayles. How say you now.
(Be) Can you do it. Are not your Majestey acquainted with me. It
greeues me to reporte the Story of the Wicked. Prayse him Butmono
Prayse him Butmono, prayse him. And as I shall your name I pray you
(Prince) he answered me, and sayd. Thou sayst true. In token of God
Butmono) his Power and Glory, Write down BLISDON. 48
(Blisdon) E K. he taketh his hand off from the Heptagon.

6. The SIXTH pulleth open his Clothes and red apparell, and there
Yllwith mighty fyre out of his body. [And Note, the
(Short Cut) Coat of the first of these seaven is Darker then any of his fellowes coat,
(the first) are.] the light of the fyre is very dusky, grisly, terrible, and
skarsly of mans eye can be beholden. At length he plucked his
Coate together, and sayd to E K. O I wold speak the, but flesh and
blud cannot see. Write Shortly, it is ended. Nunc Januam
Mortis. And then sayd he to me in an errest maze, O, Muse not, My
Words are dark, but with those that see, light endues. Et per
cuncta Gloria Dei, Improrum pariete. Dixi. And so
(Prince Bo-) Prince Borges. mentioned Loyly rayed fyre, this worde BRORGES did appear,
tossed to and fro in the furious flamy threat, so abundantly streaming
out, as if all the world had byn on fyre. So that E K, could
not endure without great annoyance to his eye sight) to behold the same.
and finally he sayd Mysteria omnis desinis imprimite. and so the
fyre vanished away.

E K

7.

Prince Brasges. pat: Blutmazu his Ring. Se seale.

Eyebue Wauering or suspition.

All Mysteries shalbe knowen to vs.

Secreta Dei, non fit hominibus reuelanda.

Note Hyghest and Lowest to be Vnderstood by wayes in Tabula collecta.

Hanc partem primæ Vocal Ho vmin L.bicum : in quinta pagina sequente, ad suos quadrates, ad suos Notam

E K. The Stone semeth all Bloo. and only One now
the Heptagonon all the rest being set downe: who stood vp
to extend their hands one toward an other, as they had they played, vnto being
with their Wood. Now the last putteth his hand to the Heptagonon
and turned his face to E K. hauing his face all the while before
turned toward △, he said The Creatures liuing in my
△ forte, in Aere.
Dominion, are subiect to my power. Behold I am BRALGES
The powers vnder my Subiection, are inuisible. La what...
are. E K. All the world seemed to be in brightnes or w...
fire: and there appeard diuers little things like little smokes...
without any forme he said. This is the Scale of my po=
uttermost. Behold I am come, I will teache the names
Without Numbers. The Creatures subiect vnto me shalbe known
vnto you. Beware of Wauering Blot out Suspition of vs
for we are Gods Creatures, that haue reigned, do reigne & shall
raigne for euer. All our Mysteries shalbe knowen vnto you.
E K. All the 7 vanished away. only Ho remayning
who said (being stood vp, and leaning vpon his Chayre, and turned
to E K. Behold, these things, and their mysteries shalbe
knowen vnto you, reseruing the Secrets of Son
Infirs raynets for euer. E K the boye of a mul
blinde, and dumbe singing, Whose name is Great for
euer. Ho Open your eyes, and you shall see from the
Highest to the Lowest. The Peace of God be vpon you.
△ Amen. E K. The black Cloth lay downe vpon
all the things contayned in the stone: where vpon the Eben
of Ceasing for that time.

△ Sandy

△ BEMAHATA Bitx est sup Regis Tarpax
et illius sunt spiritus omnes
principes, et ille in Mensa. At Egeo

1 Bornogo 2 Befates 3 Butmono 4 Bilzabon 5 Brorges 6 Brages 7

At this time I was commanded by Dmy Dee to write

Wednesday Dec. 1. Noued: A terrible hard weather

△ The Cloth remayned vndon, a prety while after we had done our prayers to God,
and so was all the things in the stone kept from sight.

△ The Man with the Ordine, (the Only) appeared first, and the trasparent Globe
(carnary at Baligan) with the people of the world in it, as before. The Diaphanitie or (as I wer) the Skell
of the faired Globe, was very glistring bright. The man stoked his hand toward me
and the Back of the Chayre was toward E K. On this Globe appeared a trace
like a Rome, of three things ioyned to gither, or rather a very narrow path: which began
at the Center of the Conuex superficies of this globe and went vpward to the Zodiak point ore
as it wer the Zenith prick of it. And fro the Lower part of the same to the place where
the Chayre stode it ioyned broder, and more broder, then from the Chayre vp to the Zodiak
or top prik: for that part (which semed to be about the eight part of the whole
Glob appere very smalle, and Vnderwrote, or Vnoccupied.

△ The turning his face toward E K, spake thus. I haue declared things
(past present to com:) past and present. And now I speak of things to come. The
Throne shalbe manifest. Nam ipse venit et judicabibis est.
Gloria Gloria Gloria Creatori mo
(Throne of this worke) Two partes are yet to come, the rest are finished allready. △ He holded the
redond Table with letters and numbers which maister Kelly sent me: and then
(Table) he took it away again. then he said:
(short cut.) Venite gradatim repetamus opera Dei.
△ The first of the 7. which had yesterday appeared, did not appere like the Sort
rods, as he did before. Then the said somthing, being turned to E K.
Hæc sunt documenta tua quæ nondum intelligis
△ Then he mouth with the short rode, the formes of the 7 (yesterday appeared) lept
Vnus est Deus, et Vnum est opus vnum
△ Then com very many vpon the Globe his contry superficies and they sang,
Parate summo seruire Deo mostro. Vide lib. 3.
△ Eche of these had something in their handes. some had Crosses some garlands &c
The number of them was 42. and stode in this order.
and sayd embracing (as it wer) the Whole
number of this Company.
Et nomen meum, numerus est totus
Nec est numen in numero nostro
Moyses. nos nominauit
Potestas istorum, quam istarum, quamvis non vna, tamen in vno sunt.
△ I sayd that I thought there wanted at the beginning of this Nature, this word Tem.
he and he said, I might be vnderstode by his pointing to them there standing, and sayd
further in respect of this my Idol: Quatenus est Dei Vanitas nostra.
Numeri Tu nosti mysteria hæc esse in Deo, in Mundo, et in minori mundo.
In Deo, idest, Nobiscum. In Mundo, quantum apud vos: In
minori Mundo, quantum in vobis.
(Combinatur animus tuus Cogitatione)
Natura Doceberis apud Deos, vbi maxime de NATVRA, quæ non
Nobiscum, sed nobiscum (ab, ab, ab,) et in tua potestate est.
Videbis Deum. Vidisti opera mea, Opera (mihi) mirum quam:
Dei potestas Diuito Dei mouthimur. A Deo venit. Homo et cum hominibus
fuit. est enim cum illis. Illius nanq potestas, vim, virtutem, et esse dat,
non nobis solummodo, sed operibus mis
Inhumata tibi anima tua, quid queris. △ I vnderstand you well. he nothing
Ab humo, homine; Ab homine dictum est. I prayed the, what that signifyed.
△ Wisdom, and Merite; I vnderstand: then, he answered,
Ho Thou shalt. △ there com in a smyling fellow: and they plucked

△ Note this to be a REPETITION of the Heptagonon

pricked him, and blessed him: the crowd he would tell Rodrigo: and they answered, that there was none for him to tell. and he leaped from them, & left him [illegible], & with all his clothes torn off: and he ran to creep in at the gate and (as it were) to get behind the Dauphines Globe.

Note this reckoning by Six and Six

And those of 2 had all of them pomgrads in their hands: as of the Dolo Cadency, or of Cadency, or roby &c: Six of them found more throughout their rest and their Cadency longer: and had [illegible] Cadency in their hands. All the rest seemed to have Bells and Pearl Cadency in their hands. The second sort had three Cadency in their hands. All the rest seemed to have Bells of gold: which they tost from one to another: but at the catching they seemed empty wyndy balls: for they gripe them, closing their hand, close as if they were not solid, but empty, like a bladder.

Names

Short coat.

The first six sayde. Our names cannot be expressed: neyther can the names of those that follow.

The first six made curtsy to the man with the short robe: the second six made curtsy to the first, and the third to the second: and they all, and the short robed man, made curtsy to Ho.

Ho. Our workmanship is all one. And the short robed man

The division of the Daye

The whole day is divided into 6 parts: Every part occupyeth a part of them here coming to the 42 standing there. Therefore 7 of them shall work with Kings. Ho. knowest my meaning, finally. What some of them shall do in their estate; Cast thyne eye Unto the first place. In all good causes they shall work by six in general.

Practise Kings.

The rest are for Deprivation. I meane the next sort. The residue all do serve to the orders and purposes appertayning to the Kings. But because those shall not be ignorant, what they are, in name, they shall look for the 42 in their Tables

The first 6 The second 6 The Third Six

Then they, speedily cache of them upon the place of their standing, made a square table: and every table had but one Letter. The first of the first six did go alone, and in his table appeared an O. or and so of the second six, orderly as they appeared in their tables. But the Third Six, they coloured double their letters, and were loath to shew them: but at length, did. &c. and at the last of every rode, they all came together. &c.

E	
O F S N G L E .	4
A V Z N I L N	4
Y L L M A H S	4
N R S O G O O	4
N R R C P R N	4
L A B D G R E	4

Ho. Remember, (he) they spoke, when they were secondly disposed into the. They spoke first in six rodes, and except they were turned into 7. I speak of the greate number and not of the less: for speaking of the greater, I have comprehended the lesse.

In texto el. 2ª sunt ista fol. 10.

A They went ever a day toward the third rode word of Lamenting: being commanded by the Short robed man. All perched in fire, falling into the Globe.

The fifth rode did work in the Globe, every one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

E.K. He remayneth only the man with the rodes in Ho. he made sport with his hands, beckning toward E.K. and sayd, I have told the, that their work manship, is to girdle their names are upon these tables.

The first letter, is the second letter, of the first name of the Table

A thus can Babage be accordinge of first name of God

Note the like phrase fol. 2. of the former Table

In the former Table thou shalt finde B. 1 B. 2. B. 3 B. 4. &c and so to B 49.

Note.

Those Bees begynne the names of all the pictures that same governed

[illegible] a word in the more hand within the Circle.

do gouern, [illegible] pictures

The [illegible] hath his circle and members geometrically placed about it: which thou shalt finde in the former Table.

The Letter standeth in the myddest of every Square, of every Circle: which some be moved upside down: which onely signifyeth that they are Spirits of Destruction, Wrath and Indignation in gods Iudgment.

Note one two members: that, on the right hand, over the Letter, is the number pertayning to that Letter.

Omnis Tabula

O in the Circumference is the ninth Letter

Gather the former tables together, which thou hast made before, conteyning 49, depending onely on B. Then thou shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Note who sayth this

Reade my mystroy of concerning those tables, and thou shalt finde the truth of them. I have sayd.

Mighty is thy name, O ~~Lord~~ God of Hosts:

Blessed is thy name, O Lord, for ever.

Note the like phrase fol. 2. of the former Table and the Last Speech of Ho. may be read in the notes of them before.

Amen.

After 7 of the clok at night. the 5th.

Ho. Lo, here I byd them do, and they do. I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I delight for those tables: For they are for him, which made and created all things. I am from him in picture and message, under whome I here rule and shall do [illegible] of all things be: O, Great and Wonderfull is his liberall mercy. The mercy of him, whome we praise and laude and sing unto, with Joy for ever.

Babylons rule and gouernment The ende of all things

Behold thou despysest, and art ~~yet~~ with desire. I am the dispossessed things not the composer of Gods mysteries. Thou desirest to be comforted and strengthened in thy labors. I my self minister unto the Strength of God.

Desire his answer being

What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him which I with for ever.

The Mystery hath God lastly, and of his great mercyes, granted unto me I have long desired thy desiring mynde.

God graunts.

Now shalt be gladded, yea filled, yea thou shalt swell and be puffed up with the perfect Knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall encrease the Barns Wrath. yet was the first, and is the greatest Commandement.

understandes it thus to be: that he should be my companyon and made me [illegible] my being.

Raging in him, and live by him which raygneth and liveth for ever.

I pray you make some of these last instructions, newe playes, and suddayne.

That Raphael when he called the Prologe declined by Amuel. when Saul stayed. &c

Δ [illegible] he shewed [illegible] -stly. Behold I teache the dignity [illegible]
-cipall is God [illegible] so great secrets to flesh and bloud.
Thow hast 42 letters [illegible] Thy Tables last, conteyn so many: Every letter
is ~~a name~~ the name particular by him self of the generall as [illegible]
and doyng of these 42, which appeared with theyr workmanship. The first 7 were
theyr Prince: and he governeth onely the estate condition and beyng of
[illegible] by God unto Kings of the erth. The 7 next him, are those that are
Messengers of God his good gifts to those that beleve him, and faithfully serve him: whereby [illegible]
and rayne now frutefull in his sight.

(margin: The Prince. / Kings of the erth / The Prince and his first 7.)

Regnat Regnat, Regnat o regnat Iniquitas super faciem totius terrae
Cor hominis impletum est malitia, et nequicijs.
Incipit, incipit enim nova illorum potestas, illis non sine re dedita, ne desideria [illegible]
Vide quaeso. Δ He pointed down to the people in the Globe, all being
sore and diseased of some sore, Ulcer, botch, &c.

(margin: Is formm Nova potestas incipit)

Δ Ho. All the residue of the Angels (for so they are in dede) are ministers of God his
wrath and indignation uppon the faythles. Whose mysterie is most lam[illegible]
7 onely have 7 letters comprehending the dignitie of theyr vocation. The rest
are particular, not onely in powr, but allso in theyr vocation. Like [illegible]
they spring and grow from one branche.
Those words which thow sawest in the last Table, some of them unhable to be
pronownced, are notwithstanding the names of those 7 which held the fayr
and beutifull Crowns. Which names as I sayd before do comprehend not
onely the powre, but allso the Beyng of the rest. Δ There were but 6. holding beutifull crownes
The whole composition is the truth of the words. I will ones more teach.
There were 42 that appeared, besides him, which was theyr prince.
The first 7, are called by these names, that thow sawest, as OFS &c
Δ and so of AVZNILN &c. Δ each of 7 letters. Ho. Thow hast sayde...
There are but 6. names, that are in Subiection. I teache breefly
Dost thow not remember the Circle and the prick in the myddest: which was on
the right hand of him, that was theyr Prince?
That only representeth 7 in number. Which being added unto the rest
maketh 49. Read the letters. Δ I red the first 7 OF &c. and he willed me
to strike them out.

(margin: Angels, ministers of Gods wrath. / Consider the reckoning here by 7 but before he had a reckoning by 6. / The Powre and Being of the rest. / NOTE / The Prince Now by 7 / Six names in subiection / ⊙ on the right hand)

Ho. That is the name of those of the first: of the 7, which held the Crowns
in theyr hands.
The second line, of the six lines, the name of the second, and so to the ende of the table.
42, letters: 42 names: 42 persons.
The first where his fote stode, is both his Name and Character.
And so of the second, third &c.
Notwithstanding, Generally those are the names, the first 7, the
One presupposed, the rest being Six in order.
This is the truth, and the some of the Tables. yt is easy to be understode
and perfect.

(margin: Note / Note, Name and Character)

When thow wilt work for any thing apperteyning unto the estate
of a good King: Thow must first call uppon him which is theyr
prince. Secondly the ministers of his powre ar six. whose
names conteyne 7 letters apece: as thy Tables do manifest. by
whome in generally, or by any one of them, in particularitie, thow shalt
work for any Intent or purpose.
As concerning the letters particularly, they do concern the Names of 42:
which

(margin: Praxis. Call. Prince 1. Ministers. 6. / 42)

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(57) 48 (45)

(margin: Destruction or hurt)

with 42, in generally, or one of them do and can work the destruction
hindrance or annoyance of the estate, Condition or degree, as well for body
as government, of any Wicked or yll Living Prince. 51

In outward sense, my words are true. I speak now of the use of
one of the first, that I spake of, or manifested yesterday [Δ. Kings]
Sayd I not, and shewed I not, which had the government of Princes?
For, as it is a Mystery to a farder matter, so is it a purpose to a present
use. Yf it rule worldly princes, how much more shall it work
with the Princes of Creation?
Thow desyrest use, I teache use, and yet the Art is to the farder
understanding of all Sciences, that are past, present or ~~to come~~
yet to come.
Frute hath a farder vertue than onely in the eating: Gold his furder condition, property, and qualitie, then in melting, or common use.
Kings there are in Nature, with Nature, and above Nature.
Thow art Dignified.

(margin: Note / Divers / Dignification)

Δ Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, What shall I do?

Ho. First Cast thyne ey unto the Generall prince, Governor or Angel
that is principall in this world. [Δ [illegible]] [Δ First note Annael whom I began?]
Secondly Consider the Circumstances of thy Instruction
Thirdly place my name, whome thow hast allready. Δ Hagonel
Fowerthly, Δ the name of him, which was shewed the yesterday, whose garments
were short, and of purple.
Fifthly, his powre, Δ Character with, the rest of his six perfect Ministers of 7 letters a pece
with those thow shalt work to a good ende. All the rest thow ~~mayst~~
mayst use to Gods Glorie. For every of them shall minister to
thy necessities.

(margin: Δ What is yet / Practise / Δ Ergo it should seme to be his office to deale with Kings: both good and wicked [illegible] of all [illegible])

Moreover, when thow workest. Thy fete must be placed uppon those tables
which thow sawest written last. comprehending 42 letters, and names.
But with this consideration, that the first Character, which is
the first of the 7, in thy former boke, be placed uppon the top of the
Table, which thow ~~wast commanded~~ wast, and art, and shalbe
commanded to have, and use.
Last of all, the Ring, which was appointed the: with the
Lamine comprehending the forme of thy owne name: which
is to be made in perfect gold, as is afore sayd.

(margin: The placing of my fete in practise / Note former boke / The Table of practise of a yard square Libro 1. / The Ring / The Lamine / The stone [illegible] not yet brought)

Even as God is iust, his iudgments true, his mercies unspeakable
So are we the true messagers of God: and our words are
true in his mercy for ever.
Glory, ô Glory, be to the, ô most high God.

(margin: Truth)

Mic. EK. Now commeth Michael and holdeth his hand out of the stone
and sayth GOD BLESS YOU.

Ho. As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demande, as concerning thy doings
to a good [illegible]

I shall not practise these Tables in vayne

to a good intent and purpose: and for the prayse and advancem[ent]: of Gods
Dei Mun- dria magna- tur a concep- Glorie, with Philip the Spanish King: I answer, whatsoe- uer thou shalt speak, do or work, shalbe profitable accepted,
And the ende of it shalbe good.
Moreouer where thou vrgest the absence of thy frende, as an excuse
for thy sinne. No excuse can preuayle: Neyther can it thus shew
the fruite of a iust mynde, but of a fayntie stomacke. To this excuse.
God hath reformed him, and wilbe merciefull vnto you both.
= Thy Charge in Words of sorcery, are not so great, that God cannot
Minister help to their necessitie. Thou shalt be comforted But
Respice ista Tria Respect the World to come; Whereunto thou art provided.
and for what ende: and that, in what tyme.
Serue God truely: Serue him iustly.
Great Care is to be had with those that meddle with Princes (affaires
Much more Consideration, with whome thou shalt medle or vse
any practise. But God hath shadowed the for distrust
= tion. the prosperuth his faithfull, and shadoweth the iust with a shi
shield of honor.
Secresy NONE shall enter into the Kowledge of these my secrets with th
but this Worker
Dee, Thy estate with the Prince, now raygning, shall shortly be amended
Her fauor encreased, with the good will of diuers, that are
vnto, deceyuers
God grant. Thy hand, shall shortly be their help: and thou shalt do wonder
full and many benefits (to the augmenting of gods Glorie) for
the Country.
Finally, God doth enriche thee with Knowledge: and of thy self
Worthily vomits hath giuen the vnderstanding of these Worthy Vomits. He is
Good Angels Merciefull: and wil his good Creatures, neyther haue,
do, nor will forget thee. God doth blesse you both: Who
Mercy, Goodnes, and Grace, & prouidence and bitter oppo
you I haue sayd:
Δ Laus, honor, Gloria, Virtus et Imperium,
Deo Opt. Max.
Amen.
If you will, stay one half houre, I will say farder vnto you.
Δ We will: by gods leaue.

Δ After that Calf houre passed, (being 10½ North t') he sayd
If Veni to BOBOGEL Rex et primceps Nobilitatis
Noble men Veni to cū ministris: Veni to (inquam) Veni to cum
Satellitibus tuis numitus.
Δ I fell: and by a great sounding noyse, thunning flaming in
mine eares, I perceyue the presence of some Spirituall creature about me
E.K. And I here the Summons.
Note If Behold, Before this Work be finished, (I meane the Man-
festation of these Mysteries) thou shalt be troubled, with the Contrarie Powers
and be

beyond my accustomed manner. But take heede, they prouoke the not to
Word ayaynst our commandements. Both thy eye and hand shall be ma-
-nifest Witnesse of it: Well, this is true.
E.K. They that nowe come in are holy fellowes, all trymmed after the manner of Noble
BOBOGEL men a dayes: With gylt rapiers, curled heare: and they braggest vp and down.
BOBOGEL standeth in a black Velure coat; and his hose close, rowned hose of Vel-
uet vpper stocks: ouer layd with gold lace: he hath a Velure hat cap, with a blak
feather in it: With a Cape on one of his shulders. his purse hanging at his worke
and so put vnder his gyrdell. his beard long: he sod pantofly and pynsey.
Of these in company, are 42. 7 of them are apparayled like BOBOGEL:
Sadely and gradely: All the rest are ruffy like. Some are like to be men and women:
For, in the foreparte they semed women, and in the backpart, men, by their apparyle.
and these were the last 7: They dansed, leapt and kissed
E.K. The stone is brighter, where the sages and graue 7 do stand. and where the other do stand
circle. the stone is more dark.
E.K. Now they come to a circle, the Sage, and the rest, but the sage, stand all to gether
Δ The first of the Sage, lyft vp his hand aloft, and sayde:
Facamus Secundū Voluntatē Dei: Ille Deus in Est Here nobilis
& Eternus. he plucked vp his right fote, and vnder it appeared
an L.
1. Then the Second moued his fote and — L E — appeared.
Vnder the third, like wise
er.

Then the Last, B. and immediately they grew all to gether in a flame of fyre
and so sonke down into the former Globe
Of the rest the first plucked vp his fote
and there appeared an L. &c

L N A N A E B

2. At the last they fell down like
drops of metall.

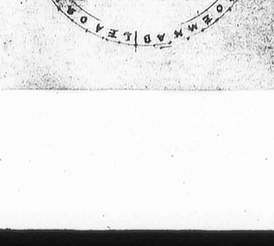
3. They skipped out softer in a company — R O E M N A B
They clasp together, and fall down
in a thick smoke.

4. — L E A O R I B
They royne together and vanish
like drops of water.

5. — N E I C I A B
They fall down like a storme
of Sagle.

Δ This I supposed they after
my first dictata perceiued
of my own fantasie.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



6.

(Non)

AOIDIAB

The last Banished day.

Δ Then he said Well. I will show the more of these things at the next time me.
God be with you: God bless you both.
Δ When shall that next time be? Amen.
Δ A voice spake, On monday.
Deo soli omnis Honor et Gloria. Amen.

Monday: Novembris 19. Crater i Hora a mitt. eridie.

Δ Long after our coming to the Stone Cabell Salt a quarter of an hower
the Cloth of State was drawn: and nothing appeared: but Ek had eard
as afar off very pleasant Musick the while
He [he] seamed to take up the cloth and with his hands. After that Cabell 4 or
.c. minutes, Nothing altered or seen, other then the standing furniture, vsually
at last appearing there.
Ek. Now come in 7 men with Musicall instruments: and before them came one
BOBOGEL Rex, or with a velvet Coate, and a Hat Cap, with a sword by his side, and a Cloke or
Cape hanging on one shulder: and a black feather in his hat. &c.
After these came 12. more; observing & the very same order the first 7. Their
Melody sounded very swetely and pleasantly all the while for the beginning
The forme of their Musicall instrumt
These Musicions do play one with an other, orderly.
they bobbed one an other, and then played again.
The 12 which seemed a sort of, came nearer and nearer, and
A round Table. framed to bring a round thing, like a table in their hands,
Vse of papers sweet taken The 7 Papers vanished away: and the man with the Cape hanging on
one of his shulders (somewhat like a Noble man) remayned.
Then after they came at hand, the 12 with the round table
These seamed to be of two sorts. Of which, the Last 7: on the fore part
Women like to behold seamed rather women, with fondangaly very much pudding out.
but their face had no peculiar attyre of women.
The Circle The 12 held the circle (or round Table) up, over their head, that those.
Then they layd the Circle down, and stood round about it.
Ek. Tam mali, quam boni, laudant te,
Deus, Deus, Deus nos Iex.
Δ The letters appeared to Ek, and he did mark them, and I began to write.

LEENARB

Ek. Hold Writer in vayne. For sayd Ierolin them already.
Δ It is true: I saw them make last before one laid down.
Ek. Take the eight name in the Tabley [of 49, collected] Δ eight that of Bobogel
Take great Circle
Take to his Charakter in [the Heptagone,] the Table with Angles.
Charac-ter Take to his Charakter the second name in the Table next Angle.
Δ That I finde to be Bornogo.
Bob. Ek. He with the cape on his one shulder, sayth, Nomen meum est Bobogel.
And he that is my subiect, is governor of the second Angle of the 7.

Bobogel — R
Bornogo — Princeps

Δ in Heptagono

Bob: I am the Prince, Chief [Ek. he pulleth down on his knees and speaketh
wonderfull words I understand not]
& Power of Wisdome and Science.
Wisdom & Science: true Nobility. I weare his apparayle, for that in deed, being a Prince I am a Governor
to c, under Deyme. All Dignitie and Government that is not conveyed
by me, and my subiects, is frustrate, Horrid, and Scarce without
firm ground
Pipers. I have Syllables (words, being papers) the sign more praising, with
knacy sound, and not vsuall instruments. With which all things seame to stand
that, which None but I my self, with my subiects, (yea not all of them,
but the wisest) can performe
Philosophie But I am true Philosophie. I am true Understanding. Of
my descendmy from him which raygneth, as euen incomprehensible
of the Angells. Neyther do I kno; my self: But what I
know I know, and what I measure, I am.
Ordinationem Infinita potestatis eleuate
he sayd.
Ek. Now come three out of the 12, and layd their fingers vpon the
LEE three first letters. and
The first sayd. O Vnitas in Natura et in Deo
The second sayd. O Æqualitas Dei et Naturæ. Deus in Deo
Natura a Deo et se.
The third sayd. Concentus eius, est sine numero: Tamen
nobiscum est in Dno, Fons et Caput Naturæ
Ek. They were then going to gather and become, all one Man, most beau-
tifull to behold. Into his bed and to the breast, seamed to be moved to seldom.
His breast and mouth to work, in the ayre: His sight seamed to stand on
the earth. Fire came like a fire, out of the Cordon of his bed, and
to enter into the bodies, hard by it: His great high and fayre many
Iewels Veritas quæsita, ma est.
Vegetable Mineral. Ek. His apparayle is diuided, into two halfes: for the Cordon of his bed to
his face. The one half seamed to be most pure shining Herbs:
The other half seamed to be of diuers mettalls: and his right side seamed
to be Iron. he sayd (with an Apostrophe) they
Ek. Beatus est qui Lumen capitis mei &c.
he sayd twice
Ek. the rest, all, quake. Omni in Capite, Omni in pectore, Omni in pedibus
Ek. then stept unto 9, al one.
Ek. then the great man returned, or lay as dead to his former place of late of three
particular men ayrye: and they three seamed to the gentleman
with the Cape on his shulder. = BOBOGEL. who sayde
Dee. Dee, Dee, Dee, at lengths, but not to late.
Ek. in the place of the former first three, appeared LEE
Ek. of the 9, which stept out, they of the first Traverse
NAR sayd, each they orderly 1 Volumny
2 Possumus
3 Quid non
Adam The Trinitie sayd, Faciamus, quæ fecerat, nam ne tres, sumus Adam, secretake.
Ek. They became one man, as the other before, but a Slender one and a weak one
in respect to such as the first: onely laboring or striving with it self to stand up
right, but fell to bended, bowed, and inclined downward, as though all had
fall for fashion of God. The Body of this compound man, seamed to be
of Gold.

Of Gold glittering. When they returned to the distant Corpse they found
and to be sorry, and Lament. And Bobogel did put them so to it, all
with his Words, Scabbard and all, as it stood by his side.

Their Names were NAR

3 BLN Ek Then came the Ternaries — B.L.N, and ordered they sayd the

1 Ab illo
2 Per illum
3 Cum illo

Bob. Qui caret his study, [Ek. he disputes to the first three Lines
to him. and well all, seeing me mused at the Apocrypha, to
No No this Shall not down! pointing to me.]
In ecclesia Dei, laborabit in Damnis.

Ek. This Ternarie of men became to have one onely Head, and three
and that one Head was in good proportion

Ek. The Side of the Diaphanous Globe opened, and they transformed their
point with it, toward the multitude: and the people had their breaths stayed
and cried to weepe: and to wipe their breasts, and when they wiped the place
Pelmelonced became fayre.

4 Ek. The Ternarie did come to stand upon a triangular Stone, and to turne
(as a horsemill doth, about one axeltree) orderly against, and by the hole
of the Globe so opened. and every of the three bodyes, in their turning, as they
came against the open place of the Globe, they extended, and stretched out their
hands toward the people: The first seemed to hold a reed ball in his hand
1. very little, but very fayre white.
2 The second body, his hand had in it, a little sword flaming full fyre.
3. The third had a thing like a Salt band of Leather, of many cullours, hyred
one of his armes came to be against the opened hole, he seemed to cast it
and the people, and the people did seeme to be drawen to him Ward, by the
casting of it toward them.
These three bodyes, though they turned curiously, yet did the same
or Colleauance of that One Compound Head, stedfastly and immoveably
regard, or looke into the Globe at the foresaid Holes thereof.

5 Ho A Wonder to behold the heaven, much more this

Ek. Now the Ternaries separated it self, and the hole or Clift in the Globe
did shut to. These three did sit down by Bobogel.

6 Ho — Sunt semper, et Coby illorum est Mors.

A Note. The first Ternarie, they turned to stand Leaning to Bobogel
The third Ternarie was set orderly and Crafftily close by
Bobogel his feete, one of these between two of the first, four.
So that orderly one of the first, and one of the third ternarie.
one of the first and one of the third; one of the first and one
of the third.

4 ANA. Ek. Then came the Ternarie ANA
They sayd, orderly they. 1. Ab illo, Sed
2 Cum illo Sed, looking on his own belly.

A Then I demanded of their Apparayle: and Ek said that
these were braver than the former
Ternary. Bobogel sayd, Allegui a dignitate, Castri tecta quia non
Sunt Digni. this he sayd, pointing to their appa
rayle.
Then the third sayd. 3. Per illum, Per illu, Per illu
with a frolicke debonaire thrusting forth his hand.

Ek. They royned to retire into one Head and three bodyes.
the Hole of the Globe opened very wyde wide

This one

These one Compound Head had many Eyes, many noses, many mouthes
as though it were a Chaos of faces, in one head, but three
bodyes. One of their bodyes had in his hand a little Ball, like the
other before, but very white, but with twinkling brightness in it.
The other two bodyes, their hands were emptie. 54

Ek. They turn in order against the Hole of the Globe. But the People
removed them not: but at the comming of the Head with the Ball, against
the hole, the people looked a little up at it.

Bob. sayd. Et quid curabant in ordine? they
Ek. These being dissolved into their former State, go and sit with Coby
Stand) by them that sat after of from BOBOGEL. Their apparell
seemed to be simple: their gait apparently way gone.

A. How I stood a stayre drove in my Iourney of the first Noby: which I have
amended in the worthy of this: But while that devout did trubble me, the
Spirituall Creature sayd these words, Bob The Point is in Ek his
remembrance, and not in his will. Note this,
LEE or the Three that stand with me
NAR are the Three that reiect
BLN are the Three whose are enterlocked with me
ANA are the three that are receiued.

Bob. sayd Omney naturam ad, Sed, Non in illo.

A These remayned to themy Three
Ek. The 30 remayning, com all Way, and sate between Bobogel
and the receiued Company. and so that Company com onely
Were by their sitting that they were distinct: and so they say:
7 to the circle again. Every of these 7, sett their foote, & so
upon a Letter of the Circle, Which letters are these,

A AOIDIAB

A They say and confess to sit between the parted and received: and therefore
Ek. They say, In Vse, we are perfect; Misused, we are Monsters.
Summy Septem Iamice Naturæ, et Iurgium qui nobis Deum.

Ek. These 7, come to Vanish into Vapour, or White smoke, and to fall into
the Globe. And the six resteld, turn into a black smoke. and the rest
of the 30 joined also converted into black smoke, and to fall into the Globe.

6, 7. Bob. sayd In sexto et Septimo sunt omnia.
Ek The six that were next him, seemed to cling Hand and Cheek to Bobogel
(Bob. Behold.) Ek They be royned all into One body, and became like
the former, into the forme of a Bottle or Globe: and so ended up the or rolled
up the small narrow race, or Line Vniforme, which remayned in the Aire from the
Heyre, toward the top of the Diaphanous Globe, as before I declared.
So that this Princely & Noble man, and his six adherents, in this manner
went out of sight.

Bornogo Ek. Formator horum, Secunda est in Heptagono.
they are divided into the day, as the other Iver, before: But marke
Monday the other are chiefly upon that day which you call Monday, so
Sonday: are these to be Vsed onely on the Sabaoth day.

Note forever, two Their Vse is onely this (observing their former order) With the
& circle upon the ground. Circle upon the ground. The first Six, with their King
and the scheme of their Power. takes place in the Whole body of the
Practise day: The other Iterny of Iymmy Six, are duided into the partes of the
by 6. day as before.
Names and Characters the Letters onely Where they stode, are their names and Characters.
What doth the heaven behold or the earth conteyne, that is

Note the Circle upon the ground. Vide antè Tablet: Ego hoc scribo sicut in the ground

Wisdome. is not (or may be) Subdued, formed and made by thee
What Lermny, grounded vppon Wysdome, with the Excellencies
of Nature, cannot thy mans fyt!
One in heuen thy Knows
One and all in Man, they Knows.
One and all in erth, they Knows.
Measure heuen by a parte, (my meaning is, by thyne sel)
Set God be Glorifyed: His name prayfed
His Creation well taken: and his creatures, well vsed.

A This booke is sometymes called Liber Creationis Enochi Tribus constans

A I ceased for some playne instruction, as concerning the vse of this...
and he answered.
He Behold: Are thy eyes so blynde? Dost thou see and will not see.
Thy mynde tellets the. Thy Vnderstanding [illegible] and
and thy Judgment doth establish it: That as thou [illegible]
Body in three places, and of three Complexions: Thou [illegible]

A Threfold vse of this Doctrine
So shall this Work haue relation to tyme present &
present vse, to Mysteries far exceeding it. And finally to
a purpose and intent, Wherby the Maiestie, and Name of God
shall and may, and of force must appeare, with the Apparitions
of his Wonders, and merualy, yet vnheard of.
Dixi.

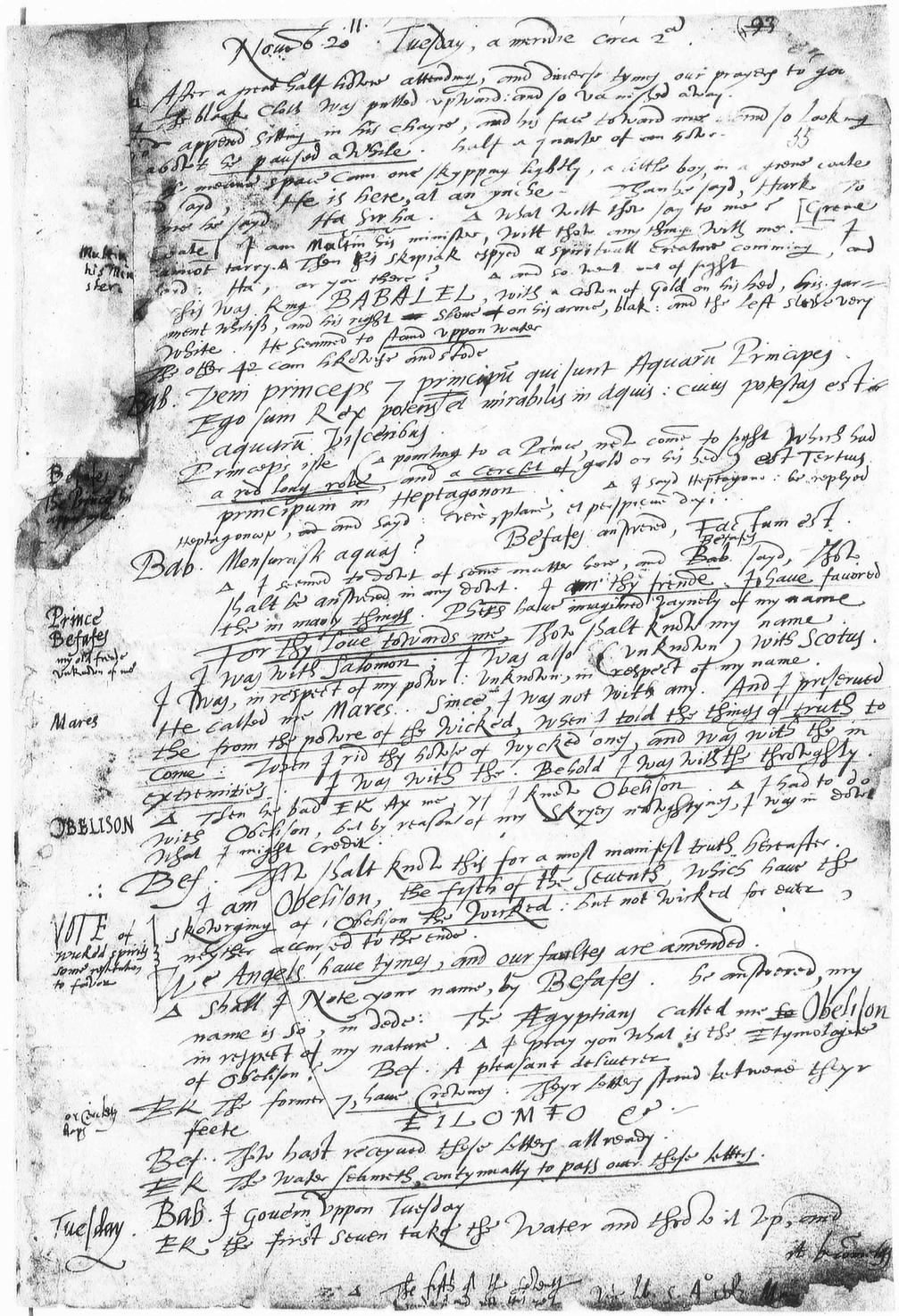
A Then immediately after his hyer ascension as followeth.

He Veni to, Veni (inquam) adesto Veni Rex.
Rex Aquarū O Rex, Rex, Rex Aquarum, Veni to, Veni to inquam
Magna est tua, maior autem mea potestas.
Deus m, restat, regnat, et est, Quod, et sicuti fuit
EK. Then came one and say
Paradisum nomen dat Creatoris mei, nomen no mei laudis
Nomen (inquam) Domini mei. et Victoriæ
Obscura sunt hæc ait obscuris: Vera et manifesta Dicens
et perfectis.
Ecce adsunt. EK. he first said this; as the Wings [illegible]

Note this Kings apparaile, and state.
ouere a King, with a Crown on his hed: His apparayle was a long
vesture reaching: But his left arme. Was very white, and his right
arme, Clark.
EK Here came after this King a Company of 12: and [illegible]
one of them had a Letter in his forhed, and they were 7 in a rank
and six, downward.
The King had Written in his forhed
BABALEL
The first 7, (beginning from EK his left hand
toward his right) had these Letters, and
the Second, 7 had these Letters of
like appeare.

EILOMFO
NEOTPTA
SAGACIY
ONEDPON
NAOONMAN
ETEVLGL

Ho At the next tyme, more.
A Oē quod vivit laudet Deū
mum et trinū, in oē æuum
EK. The Clos drawes. Amen.



Nouēb 20 Tuesday, a meridie circa 2ª. 93
After a great Salt Water attending, and diuerse hymns our prayers to God
A Black Cloth was pulled vpward: and so Vanished away.
And there appeared sitting in his chayre, and his face toward me: and so I took my
Rod & paused a While. half a quarter of an hour. 55
And there came one skipping lightly, a little boy as a ground Snake
[illegible] meaning space Came one skipping lightly, a little boy as a ground snake
[illegible] said, He is here, at an vnset. Then he said, Hark to
[illegible] said. Ha Sir ha. A What hath the say to me? [illegible] Grene
Mahim his Ministers
Snake, I am Mahim his minister, Hath he any thing with me. I
cannot tarry. A Then his Skipjack espyed a Spirituall Creature comming, and
said. Ha, or you there. A and so went out of sight
This Way. Ring BABALEL, with a Crown of Gold on his hed, his garment Watch, and his right [illegible] on his arme, black: and the left Sleeue very White. He Seemed to stand vppon Water
Bab. Dem princeps 7 principū qui sunt Aquarii Principes.
Ego sum Rex potentiæ et mirabilis in aquis: cuius potestas est
aquatica Discribus
Principis The a pointing to a Prince, and came to [illegible] which had
a red long robe, and a Circle of gold on his hed 3 est Tertius
principum in Heptagonon A 4 sayd Heptagons: he replyed
Heptagonus, and and said Vere, plane, et perspicue dixi.
Bab. Mensurisk aquas? Befafes answered, Est tum est.
A I seemed to doubt of some matter how, and Bab. Say, How
Salt he answered in my doubt. I am thy friende, I have favored
the in many things. Befafes haue inquired Paynely of my name
Prince Befafes my old friende Vnderstanding of me
for thy loue towards me How Salt Knows my name.
I Way with Salomon: I Way also (vnknown) with Scotus.
I Way, in respect of my power: Vnknown, in respect of my name.
Mares He called me Mares. Since I Way not With any. And I preserued
the from the power of the Wicked, When I told the things of truth to
Come: Then I rid thy hands of Wycked ones, and Way with the in
extremities. I Way With the. Behold I Way With the Prophesy.
OBELISON A Then he had EK Ay me. Yf I knew Obelison. A I had to do
With Obelison, but by reason of my Scrypt and Prophesy, I Way in doubt
What I might credit.
Bef. You Salt know this for a most manifest truth hereafter.
I am Obelison, the fyfth of the Seuents Which haue the
VOTE of wicked spirits some reputation to follow
gouernment of Creation to the ende.
Neither accused to the ende.
We Angels haue tymes, and our faultes are amended.
A Shall I Note your name, by Befafes. he answered, my
name is so, in deede: The Egyptians called me Obelison
in respect of my nature. A I pray you What is the Etymologie
of Obelison? Bef. A pleasant discourse.
Or Circle Arg EK The former 7, haue Creditors: Their Letters stood Eastward their
feete EILOMFO &c.
Bef. You haue receyued these Letters allready.
EK The Wafe Seales must Customarily to pass ouer these Letters.
Tuesday Bab. I gouern vppon Tuesday
EK the first Seuen take the Water and shed it vp, and

it beamnoth abyde

2 The second throwith it vp, and it beamnoth hayle and snow

Their office. One of the first 7. sayde, Behold Behold Behold:
All the motion of the Waters, and Saltnes thereof is aqui-
sured by vs: We giue good success in battayle, reduce
all manner of Vessells that floote vppon the Sea: our
* is great. Muse not For Whom the Sea are troubled,
Δ the Quickenes or vprore of man, our Authorite, giueth vs
from him that is most Victorious. Fishes and Monsters
of the sea, yea all that Earth therin, are well Laden
Behold We are (generally) the Distributers of Gods
entre vppon the Waters that cloth the earth.
EK Then stept forth all the rest.

The Third 7. The Third season sayd. Some of Vs conduct the Waters thro
3. earthe. Other of Vs do beautify Nature in her Composi
The rest of Vs ar distributers and Deliuerers of the Creature
Threasors in the seas. and the vnknown Substancy of the Seas
Bub. Prayse be to God who hath created Vs, from the beggynning
with Glory. His Glory be augmented.
EK. Now the 42 diue into the Water and so vanish away: and
Betafes, and Babalel also were suddaynly gon.

2 Ho. standing vp sayd, Lo, Thus thou seest the glory of Gods crea-
tures: Whome thou mayst vse, With the Consideration of the
Practise day, their King, their Prince, and his Character.
The King and prince gouern for the whole daye: The rest according
King and Prince of the Seas. to the Six parte of the day
Vse. Vse them, to the glory, prayse, and honor of him, which created
them to the Laude and prayse of his Maiestie.
A Day; A day is 24 houres. Δ But When doth that Day begyn?
2 Ho. Thou shalt be taught the rest.

Ho. proceded, and sayd { Vitam detur Deus omnibus Creaturis
Venite. Veni Sancte, Veni Vita mortalium
(inquam) Vento. Adsedam. Regnat Deus
Egnis O. Venite. Nam vnus ille Regnat, et est
Vita Viuentium
EK. Now there commeth a King, and hath a Prince next him
and after them 42, like ghostes, or smokes, With
all prime; hauing euery of them a litle glittring spark of
fire in the myddest of them.
The first 7, are red as blud
The Second 7, not so red } The sparks of these two greater then of the rest.
The third 7 like vnto smoke

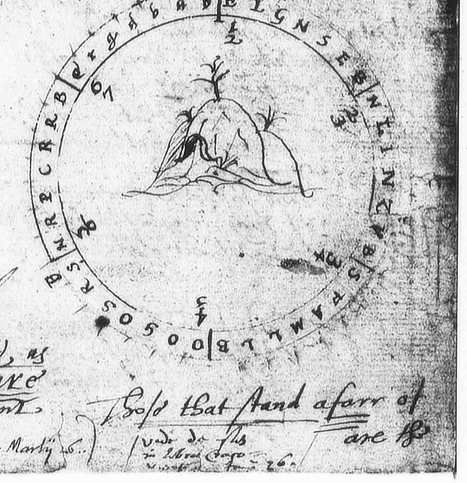
The first 7 Care of diuerse cullours: All had fiue sparks in their
The Second 7 myddle.
The third 7
Euery spark had a letter in it. 56

Dere Daddy (sayd this King that was Lame)	B B A R N F L
I pray you to tell me the names	B B A I Q A O
I am the fourth in the Table	B B A L E A E
and the two and twenty	B B A N I F G
in number.	B B O S N I A
A I vnderstand in the Table of the	B B A S N O D

names called the Tables
of 49. And in these tables take my of the first Septenarie Baligon
for the first A, and in the Second Septenarie Bobogel for the Second King
and in the third Septenarie, take my Babalel. So accounted the three
and in the fourth Septenarie, the first of Septenarie is Bynepor, and
so accounted the fourth: And accordingly euery one from Baligon
to accounted the 22th: and so the fourth and the two, and twenty
he is the 22th: and so the fourth and the two, and thirtith.
EK. a Voyce of him saying, you shall beginne to work
again, at 6 of the Clok. next.
Δ Omn bonorū largitori, laus perennis et immensa.
Amen.

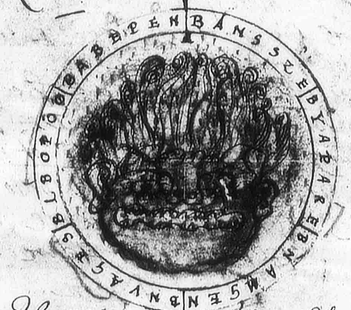
Δ About half a quarter of an houre after 6: We returned to the Work
and the child was drawn away. 2 Ho sitting in the chaire.
Note this Circle. EK. there appeared a litle rowming Water very clere Christalline. and on
a round Table beside the 42 first specified.
Bynepor sayd: Lo, and then he kneeled down, and semed to pray, a prety
While. The generall state and condition of all things resteth onely
and dependeth vppon the distribution, and participation of my equalles
most especiall and glorified power. My sanctification, glory,
* and honour, all this while it had beginning, cannot, shall not
Ipse dixit, nor will haue ending. The that Measureth, sayd, and I was the
ende of his Workmanship. I am like him, and of him, yet not
as partaking nor adherent, but distant in One degree.
Fire, one of the 4 Elements. The fire that holdeth, or is the first Principle of all things in
generally, hath his Work manship of my creation Vnidentall and
Ipse Vnmeasurable power in the Workmanship of my Creation: Visible
and Invisible, were not, without my record. When he came
I was magnified by his comming, and I am satisfied, world
Without ende.
Vita Suprema,
Vita Superior,
et Infima, sunt mihi mensurata mirifice.
Notwithstanding I am not of my self, Neyther is my power mine Done,
Magnified by his name: Behold I double life from One vnto a
thousand of thousands: and One thousand of thousands, to a

number, exceeding admirable: I speak in respect of many Capacho Terrene
and all with some being by me: yet my power is nothing in respect
his power, which hath sent me. Write this reuerently
note it with no omission: What I speak hath not byn reuealed
Note second Last World. not in these last tymes, of the Second last World.
But I descry me new Worldes, new people, new Kings,
Eccl. 1a Noua. knowledge of a new Gouernment. To be short
Vtinam dedit tradidit; dedit mihi pot
=temesse, viuere, et in perpetuam gloriet
omnibus et vbiq.
As these cannot be comprehended, what they are, with n
Note. so cannot any thing be brought to pass in me, without a
light, and a perfect myrade.
Thursday. Gouern vppon Thursday. For Instruction, the rest as before
this Table work meruaylous meruaylously, by my workmen
in the night. To whome (with Horsbacke
thy light. with life, and blessing you both, in his name
of whome I am the Image,) I praise god.
EK. Nor his discendeth into the globe, and it becam very bright then amongst
the people: which, also, at his comming, seemed to be more cleare
Ho stode by and moued his hand, about his head, compassing with it
a light.
Then there came a Company, with a King, and after him a prince.
The King had a red robe on, and a crowne on his head.
The Prince had a robe of many Colloures, and on his head a Garland.
The Company seemed to stand vnder about a little hill of Clay.
An innumerable company of all Creatures, as far as. Behynde the Company seemed to stand an innumerable multitude of
Lightly people. The first rose to stand vnder about the little hill
till one to come in the palme of their hands, kissed, and so
as here appeareth.
BINEPOR
Bnaspol. Ho. The King spake. Behold, All
Wensday. the Earth with her Elements
and Creatures that pertain, are
deliuered into me. And that I
am there that may not Reuile.
I am not, But he, in whome
I am, is greater then I. Vnto
my Princes, my Subiect,
Blisdon. are deliuered the Keys of the
Mystery of the earth. All these
Angells. are Angells that gouern vnder
him. Whose Gouernment is diuided, as
before, Vse them they are
Vse them. and Table at thy Commandement.
Vide 46° 5. 15. 23. Marty 46.



Those that stand afarr of are the
Vide de illis in libro Liber Scrip. 26.

are the Spirits of perdition, which keepe earth with her Treasor, for
him etc. and so forth. I have said.
Ho standing vp, said, His name is the fifth and the 29th: and his Prince his
name is fifth, and the 23th. The first name I vnderstand in Tabula collecta,
the second name I vnderstand, for the fifth to be in Heptagono and the
23th to be so found the Lamb, in Tabula collecta.
Ho. Venite, vbi nulla quies, Sed Stridor dentium
EK. Then came the man againe, with fiery flames out of his body, which
way he went before, the 1st day. Ho beckened with his hand vnto him, and
and his body went to pieces, and so vanished that horrible sight.
EK. There appeareth a round Table, which 42 hold and took, all in fyrie flames.
Ho. Write quickly, this Table must not be sold.
The King. EK. The first seemeth to be a King with a crown on his head, and his ea
Marke 18th 19th 20th before. LO I gouern (as I have said before) All Enchanters, Conjurers Witches,
& wicked Spirites, that are bound of God, and included for euer, in
Obscure and darkenes (except a few which remayn in a second payne, which
Note a great secret of spirits in prayer by their names. gaue and grone for the mercy of God, and saue Hymself, Iesus
name sake I saue, and keepe account of) are all at my gouernment.
By me, this Table shall cast out the power of all Wicked Spirits
By me shall Table rooted the doings and practises of deuill mere, and more,
then may be spoken or vttred to man.



Saterday
Blessed be his name, whose Glory is euerlasting, fode to the fast, and sem=
piternall to the Wicked.
A Bnapsen. Ho. The 36 name, is the King his name, And his Prince his name is the
last written in the Heptagonon.
Δ Broages.
Bridges Ho. Venite vos qui sub mea estis potestate.
The circle of letters EK. Then came beings to people: And beside these all the Ayre swarmed
with creatures
Their Letters are in their forheads: these stand in a circle: they take the Letters
from them forheads, and stand a Circle.
Ho. Of these, I am Gouernor my self.
The last Ternarie Behold I am of tyme present. I am of the last Ternarie
Friday Lake what may be vnderstood, in all aeriall Action, I can distribute and
dispose at my pleasure: my tyme and day, is Friday
The day of the last before, is Saterday
The day of the first is Wensday

Behold,

Examination by the tenor of the Text

not onely there written, but openly, and most plainely, truely, and sincerely spoken of before: as, by our Examination of the Text shall more plainely appeare.

The first King. A Mysterie.

Notwithstanding, as every King, in his Maiesties Realme, comprehend the dutifull of his whole seat and estate; So I, at my first entry to the FIRST, haue the government of my self perfectly, as a mysterie vnto known to my self: Which is a thing vnlawfull to be published vnto all. A Turks Inclination and way was bad. and Lawfull in respect of the charge committed vnto vs: and the finall Dignification of many fowle estate. Which thou mayst see in the Heptagonon: Where, there wanteth a name: The rest of the Orbe. The Globe. the vtter circumference of the Globe, are the Six Kings ... folding: according as they are written in the Mysterie of ... Which do begynne the Rowe, with their Names, and the ... Characters orderly taken, & and vpon the Heptagonon ...

O God, how easy is thy first Vnderstanding.

How hast thou told perfectly, plainely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath framed: But also withall, hast thou wart deliuered the most perfect forme and vse of them.

Liber Creationis. Note what Sathan taught in this booke.

But this will I tell thee, to the intent thou shalt know: and forby cause I wold not, thou shouldst be ignorant in true Wisdome that those Six Names in and vppon the Heptagonum are Collected, do growe and are gathered from the names in generally attributed ... and

Take the Name, I will backe the to Kinde them, Which is, by direction that cannot hyde.

Loke thy First Table: I am called BALIGON with men among the Angels, beginning with this Letter M, consisting of 5 Letters, the last being an A.

MARMARA CARMARA. M.

I am called MARMARA: but otherwise CARMARA: but that Letter M, shall not be expressed &c.

Bobogel Bornogo

Now seest, next, BOBOGEL; the 2 name is first vppon the Heptagon it is his Prince. And before I did Note him with a Cordnet and not with a Crown: nay rather, but with a Cercle abbut his head. &c

I concluded (of his instruction) the Kings and their Princes, their names, it is to Note

49, names, 4 — 11

8 — 2
15 — 9
22 — 16
29 — 23
36 — 30
43 — 37

Addendo 7 — fit hic processus: Ergo addendo 7, semper 43 producuntur 50: manet manet per 1 quæ 49, per 1 quæ respiciebat illum primum Regem Babylon.

addendo 7 fit processus hic 9. Si 7 addantur numero 37: inde exurgit 44. [illegible]

modo retrogrado quadrato

As for my Crowne, he saith, My prince is in my seat: which is a mystery.

My Coniecture (and I guess) vppon this retrograde respect to finde the princes among the 49 names. Tabula Cabalistica of this Book BAGMEL is the Prince vnder BALIGON: by cause the Letters are all one: but the order of their play diuerse: and so if his princes [illegible]

It is not Bagmol but Bagenol. With a nun; and turned round

Rex. Princeps

then the allowed of any Coniecture. but of his Prince

for the 5. 6

I that said nothing: till at the last writing thereof, the third added, came into my mynde: and truth, I know not yet: Note 6. 23.

Characters

Note that he calleth them, continually, Princes: vppon such a Globe Mundane should not all Kings be?

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon.

59 56

A Note. for the ... on the Left side. Vnlesse these words transposed, be my out of sight. and what he said ended those words, he came in sight ... : and brought a thing in his hand like a sword: M. VR. or Heptagon

Characters of Princes

Behold. Euery one of these Princes hath his peculiar Table. and last Noted the First Table where beginneth, as I will tell the.

2. 1: In BOBOGEL, that O, the second letter is the first of the table

OESNGLE (and the second of Betasy, is the second, and the thirde: and the fourth of the fourth and the fifth of the fifth, and the sixth of the sixth, and E in the seventh, Bnagole is the seventh, and last of this first Saturn of this first Table: accounted the first (AVZMILN

Note. Anthony to Blumazar as I presume 15. 16. May 5. manner and fashion, as Nebuchadnezzar made the Captaine of Babylon.

The second Saturn by like order is gathered of Babagel, and the rest of his appeareth. And so forth to the ende downward lay that dosse before. &c.

2. 3: In the Second Table: L (the first Letter thereof) is out of Bobogel his last Letter, the second Letter, is the sixth of Betasy; the third is the fifth of Barmelo &c. and so your Name LEENARB for the rest keepe that order downward to the ende of the last Name Barmodo. transitorium, quasi retrograde.

The next L is the last Letter of Babagel and the transition as before &c.

3. 4: In the Third, begyne at the fifth Letter of the last word of the last of the second Saturn: and so vpward, toward the right hand: the last word is of second Saturn is Bnagole: the last Letter thereof is e: which is the first of this Third Table. and the i, in Bristi, is the second, and L in Brangle the third; and then so forth, vpward, Northward, toward the left hand. the 5. Come to Bobogel, his second Letter. being O. [illegible] male: Or Brigup: &c. Bor

4. 5: For the Fourth, loke Bobogel. Then loke to the fourth Table

The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Betasy.
The third Letter is [a] the second Letter of Barmelo.
The fourth Letter, [R] is the thirde of Bernole
The fifth is the fourth of Brangle
The sixth is the fifth of Bristi.
The seventh is the sixth of Bnagole

While

And so on to the next Letters downward orderly for the rest of the la

5. 6: The Fifth beginneth from Bnagole vpward: beginning at the last Letter being e: and then vpward Crosswise exactly tyll the B of Bobogel being e: and then vpward Crosswise exactly tyll the B of Bobogel And so of the next Saturn, for the next: beginning at the n of Bornefon, and so forth.

5. 7: In the Sixth, (the Infernall Table) the first is B of Bobogel, second is A of the 15 th. the third is N of the 22 th. the [illegible], is the fourth of the 29: the fifth of the 36: the Sixth of the 43: and the seventh of the 49: being E in Barmodo. two Letters being taken in that Last September.

The second septenarie, beginneth at the first of the 15 th. second at the second of the 22 th (being Y) the third at the thirde of the 29 th. then the 4 of the 36 th: the 5 of the 43 th.

7. 1: The Seuenth: the first A, is the A, of Babylon, and so downward all the second Letters of the 7 Kings. Then all the third Letters, Then all the fourth Letters, then all the fifth Letters only & finally the Seuenth and last Letters of the first names of the 7. seuenaries.

△ Note, this table is made all of Knightly Substance. ☞

△ Vse if thou shalt vnderstand mistery well) the making of the 7. Tables: if wold God I here gaue instruction of the great Circular table (that you call the Globe). Wherin Earth, Sea, Ayre, Fire, three Characters, and so forth, 7 times 7, seuen times 7 times 6, seuen times furnished with 7 Letters and numbers.... Horis.

The Vse of The Circular Table, here before often, called a Globe) at another time

Ho What doth appertain to an Hymne.

EK For Cloth may not down; and the Stone did yeild voice out of my Hollow out the Seruant's Blak cloth.

A Voyce 2 Ho One thing is yet wanting. a meet Receptacle ☞

Here is yet wanting a Stone ☞

One there is, most excellent, hid in the Secret of the Depth ☞

In the vttermost part of the Roman Possession

1 to Ho While. All Laud, Glorie and Honor be vnto him, Whose raigneth for euer. Amen. Be of good Comfort

Lo, the mighty Hand of God is vppon thee

Thou shalt saue it. Thou shalt saue it, Thou shalt saue it

Do it thou seest, take and stir not for thy place ∴ EK pointed toward.

△ I saue it not

2 Ho It is Sanctified, blessed, and ... △ .....

in the Vse of his Creatures.

Thou shalt prouayle with it, with Kings and with all creatures of the World. Whose Beauty (in Vertue) shall be more worth then Kingdomes of the Earth.

Lo; I thou seest: But stir not, for the Angel of his presence is present.

EK looked toward my West wyndow, and said there first vppon the matts by my Locks a thing (to his thinking) lay as an egg, in Bright, Clere, and glorious and an Angel of the Bigness of a Little Child holding vp the same thing in his Hand toward me: and that Angel had a Hyery sword in his Hand &

An Angel having vpon the Egg the Stone

2 Ho Go toward it, and take it vp.

△ I went toward the place, which EK pointed to: and till I came within two foot of it, I saw nothing. and then I saw like a Shadow, it the Egg and on the ground or matts I found by my Locks vnder the West wyndow. The Shadow was removed and left vpon the plain of my hand. I put my hand vpon it, and I felt a thing cold and hard. Which taking I presented to the Stone before mentioned.

1 to Ho Kepe it sincerely.

Veritas ex Veritate. Deus in Deo, Vnus in Vno &c.

Let no mortall hand touche it, but thyne alone.

Prayse God:

△ Ille qui venturus est Iudicare Seculum per ignem.

Sit ei honor, Laus, et gloria, in Secula Seculorum. Amen.

Liber Mysteriorum Quintus 67

60

1583. Martij 23.

Liber. 69

Liber. 79

1587. Martij 23. Saterday. a meridie

A Ex Some comm, visits Mr Hussey of Blokly. (on the xxv day of
and Ex Some discourse to vndertake some talk of our spirituall frends
Mr. Buck. as concerning such matter as had fallen out very strange to him and to
The bokes found in Hussey: about a certayne inventorie of a boke and a scroll found in
Northwick Bill Northwick Bill. by the direction and leading of such a spirituall
Creditor, as then they had gotten the same and they endeavoured to get to
have some exposition of the scroll, written in strange Chorakter. the one
willed to repayre to me and there they should be enformed: co. Such thing
made they did.

Some there rode ready to receave instruction of our frendly offered
Pilosus in the Stone Office, in a fould cote, some about a candle, desirous
appeared first in the stone cote, charged me if he saw the enemy of God
Pilosus to depart. the cote clothy all and appeared all dirty under. and
Pilosus Penetrasti tum musticia mea
Pilosus Gloryfie God and depart. to the end. Feci, Nam decido.
the next day of it God lyn a bunsh of feathers pulled in peces.
The Red dressed sinner, and spent all to the ruste blood of
At length the table appeared, But the figure framed not to be the same
feri it was, but more obvious.
There appeared three, of which, two went away, and one tarryed behynde.
he sayd Auete
Dictum est, et incredibile he kneeled to the
figure and spake, but his words could not be discerned
Ave, Veritas, et Virtus, Vnum sunt. et multiplex
et admirabilis est eius magnitudo. Et venit ab ore tuo splendor,
et Vitam habet) quo viuunt cuncta, nuta, et illuminabone tua.
Justitia Ave Verbum, Ave rerum formatrix. et mensura eorum
quae futurum sunt, et erunt. Illuminasti oculos creaturarum
momentis et adventibus tuis: Vita bonis, mors autem
impijs, et a conspectu tuo abiecti. Quanta et innumerabi-
lia sunt, (Justitia) dona tua. O remiges Tarpax.
Kyrie eleyson
All this he sayd Rested to the figure; and there he rose; and
sayde O beata Trinitas, mitte Lucem et Veritatem tuam, Vt
ipsa me ducant ad montem Sanctum, et ad tabernacula tua.
Me Vbi, non incredulj.
& Nos non sumus increduli: sed spes mea Vivit eterna et
Omnipotens Sapientia, fons Vitae.
Aqua. pura Me Addixi Vobis aquam ex eodem riuulo. Medicina vero est
imperfectionibus et necessitatibus Vrij. Justificate. nunc
et qui sum, et quibus ornatus. Bibite, et accipite Spiritum
Vrij principium. Multa nomen sunt mortalis imperfectionis
habeo, et habebitis: Adduxi, et vos habebitis. Verbum est
Lumen

Lumen illud quod ons impeset to tollatur abolebur. (credentes intrabo
in sanctum eius. Vbi pohe, et Medicina sempiterna.
Spiritus Dñe. Sum, etiam, et Credo. Nam Veritate
et Iustitia, Vera et perfecta sunt Verba et disciplina eius.
What Will thou?
Δ Rette sapere. Me. Ith cast it.
Δ I proteyne it not: otherwise, then that I believe, it may be the decree
of the highest.
Δ He found a Tree, and a great deale of Water at the roote or bottom
of it and he said [Me] Hath this tree, ode, any fruite?
Δ I see it not. But the Storye may say it. Psalm 1.
Ek The Water commeth up the tree, and it yeelds and it hath
fruite, great, fayre, and red
Me. Lo I eate of it my self, and it lyghts the harts of those that
are chosen [he semeth to eate] So is it in the.
Δ Ecce Seruus Domini, fiat Decretum eius in me. (Luc. 1. misericor-
diam eius) de me pronunciatum.
Me. Go and thou shalt receyue. Tary, and you shall receyue
Slepe, and you shall see. But Watch, and your eies shall be fully
opened
One thing, Which is the ground and element of thy desyre, is
allredy perfited
yet seemeth that you believe not. But I saue sayde, as he hath sayd
and his Worde shall endure for euer.
For he shall, and will performe it, for he liueth for euer.
Seuen. Oute of Seuen thou hast byn instructed most perfectly
of the lesser part, the rest I gaue cordyally you, for
this my Visitt; A medicine sufficient to extinguish
and quench oute the enemy, to our felicitie:
A parable. Muse not, tho I say ouer: for we all Live in tastinge of
this liquor. His Hed is a marble stone: his hart of
the blud of a dragon: his leggs are the tops of the Northen
Mountaynes. His eyes are bright, and his face of many
Nothing. Cullours, ecke substance amongst the turmoyle and trubble
of nothing. For as then, they were Nothing: Had a forme
applicable and necessary according to their quantitie and secret
qualitie. The heauen are lightned by his two eyes. Wherof
the one light is brighter then the other. Aboue and in him self
which is by him self; and in no other, is this great and Vertuous
foreknayne. In nature intellectuall he hath created the
plants

plantes of her beauty, and stroked up the garmentes of her fruite.
In her darkest members entreth in the taste and sauour of this perfect
Medicine, reviuing and recalling all things past present and to come,
vnto their Liuely and dignified perfection. Thy Words or Sentencey.
My Sentencey, Wisdome; My Wisdome the sende in my message
of all things, Mighty and glorious is the Vertue of it, Whose
Springs do endure, and are there for euer: Whose name be blessed
Amen. I repeat the time: God be with you.

62

Martij 24: Sonday: morning. Abbot.
Δ The Table appeared, and the Chayre: and he also appeared: the
day: Kneeling or rather lying prostrate on his face, as I be hide.
A Lambs bed. a Pope: He lay a long Bible
A thing like a Lambs bed did seeme to lie him: and then he rose
and wiped his face, as though he had wept.
Me Signa sunt haec Vobis, humiliatis et penitentibus: quae
he said. facio omnia, Vina sunt non mea sunt. Laudetur Verbum
Note howe to consider their actions, gestures and other circumstances. eius in Cælo, Laudetur etiam et in terris. In Vestigate potentia
eius in Cælo, Laudetur etiam et in terris. In Vestigate potentia
in humilitate loquela eius, et Videbitis gloriam fronty eius.
Mysteriously namy et omipotey est gloria Virtutis eius. Diana
Mysteriously namy et omipotey est gloria Virtutis eius. Diana
Nature :: Reason :: (Ecce) collaudant Lumen Vultus eius. Admirecon dilige
humilitate. Vinita. Medicina Verb mea quae (eius est)
omnia reparavit.
The fields Water Without the drops of his Mercie
Mary Memories dull Vnkast it taste of the sprinkling of this Vessell.
[Ek. He hath a great thing Vnder his godan.]
Nature and reason haue disputed profoundly and truely by the fauour
hereof, as perceiue therfore dispely. But Vnderstanding and reason haue
elevated and lifted vp the dymine and Worthynes of Mary Memorie,
to taste thereof. The Immeasurable and Vnspeakable beggynnings
(yea Wilt the beggynne and Principall Principle thereof) are
exactly (after a sort) and perfectly Vnder of them. It hath
lodged from the earth Vnto the heauen: from the heaven, Vnto his
seate: from his seate, into his Diuinite. From his Diuinite,
a Capable measuring of his Immeasurable mercie. It is true,
most true, and true shalbe for euer. That from the
Worst grass to the highest tree, [from] the smallest Valley, to
the greatest mountayn; yea, euen in the dysmethon, bothwixt
Light and darkenes: the measure Wherof is so deapely (you
(I say) it hath lodged a fundment. When we ayde

Wisdome

Wisdome; and forsake the World, he receyued it. and it mesmered the
things of the World. Great are the inward eyes, and greater are
the mooues, which deliuer things subiect or obiect vnto them.
Finally it proceedeth from him, that proceedeth: Whereunto the
first Frey formed, after, and not like. Whose sote slippry hand
dasshed his two in peces, and it became dark: vntill again, the Medicine
which I haue brought, reuiued his slombring. thereby he not only
Knew all things, but the measure and true Vse thereof. If the body
haue no inward fyre, it presently falleth. Euery Organ is voyde of qua-
like, Vnlesse a meane be adiected. So, if I call that this hast
before, more Wonderfull, then, if yet profitable, Vnlesse this
be directed and led vnto the true vse and order of the same
Great are my Words; and great is thy Weight: Greater shalbe the
Gyde of these Gods Mercies
New worlds, shall spring of this
New mooues, strange men: the true light, and thorny path,
openly seen. All things in one, and yet, this is but a vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. of Grace sayde.
Δ he lay doun again, a good Vesule. and at length he rose: after my long
prayer and confession made to god, and my discourse to him. &c.
EK. he plaisteth out a boke: all the Leaues are, as this of they were
gold, and it seemeth Written Vnto: blud, not dry.
Δ he sayd, Mount, & he trimmed out the Leaues. but EK
could not well coūt them: Wherupon he sayd: I will raze out thy
dulnes, and at Lights, make the cleare
EK. Those are 48 Leaues
me Et fuit est. One is one, neyther is, Way or
shalbe Lyuelyn: and yet there are iust so many.
these haue so many names, of the so many Mysteries, that Iust
before
This is the Second and the Third: The Third and the last.
This is the measure of the Wise
What is man, that is worthy to know these Secrets? Theyr are
his Wyckednesse, Mighty is his Lyme.
These shall thou know, these shalt you Vse. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let Wicked my tempt you: Loue to either.
Be contented with your calling: For, all beasts see not a like: yet
are they all Creatures. Vessels, not of one lyme, yet are they all full.
Both, most sufficient; but according my to fayth, and Vnderstanding of Conse-
quence. yet must there be a third; Who, God doth not yet chuse.
The Lyme shalbe Work: the matter great, the ende greater.
Ask me what thou Wilt and he shall answer the
EK. There appeared one like my self bearing his two armes; one, on EK his
shulder: and the other on a man his shoulder vnkendly to vs, but shortly.
like to Mr Adrian Gilbert. &c.

Note
Adam, before his fall, knew all things

NOTE
The true Vse and order of the premisses

New worlds.
The Thorny Paths.
A vision.

A boke

48. Leaues
48
49
My stories before.
Note of this boke

4 Dee, and EK and

1 Third to be chosen

Δ ys it good Will to proceede in this matter, you ride haue become Witnesses
or Will you of these Characters, and places of Threescore and seaven partes
led by pictures, say any thing?
The Wille, as this Pulle. Δ As the Will of God is, so Will I. the Will
of God you knowe, be the Iudge.
The eternall Iquor be vppon you. One more, what Will this?
The I do prefer the heauenly Iquor, before all things, and do desire to be
Δ bedewed, with the Super Celestiall dew thereof. 63
The. Consider the former text.
Lotenia Arthus. Δ The tree with the Water at the sote:
The hast sayd. His godsonne whose himself hath AEt
Remember the Prince and Subiectes, which haue power (as is told
me) of Earthly Bodies. The thing there, whose desire of me, is
no parte of my Office), Call him: It is his office: for by his
ministery it hath byn ordered. God doth impart his mercy, to whome
touche, in all necessitie: Whether of the one, or of the other, where
it is ded. I leaue it: his Office is to speak it. Notwithstanding
Liue in trust and humilitie. Vse God his Creatures, to his glorie, and
thy Necessitie, the profitt of thy own Lymms, and cutting out
Canker and rotten flesh. Amen.
shalbe opened
He he pudeth his hande abroade, and goeth away, and putteth his boke
in his bosom as he goeth.
Δ. Gloria pri. &c.

Δ Blisdon of the prince under Brandt this Way under Gods prot. 4
A° 1587. Farewell Gentlemen (Written by Edward Kelley with the Spirits Hand & Seal)

March 26. Tuesday hor. 10. ante M.D.S.
First appeared a Cloud: and that vanished awey: Three cam in, they
made Curtsy to the Cleare: and the Mast awey. Then the third
third remained, lay doun on the ground, as before. Three cam like
wise remained, and looked him. he sayd then, as before: - being stood up-
A Lambs bed, may be a token of one Banished or wise ed. Magna sunt Alla, quae dixisti; making Curtsy to the
Their way a Seate stood hard before. after a while he sayd.
cleare.
The Kingdome is established in eternitie
Thy Grounds are invisible, and no man can distinguish thy mercy.
I attend your desire.
Δ As concerning the Characters, and Seale of the ten places, We are
desirous to know whether We may require Bnaspol, or other
Vnder him, to say Vnto Vs, that, which may content Vs, for the Case
as it standeth with Vs.
The Builder of the Temple Was riche, before it Was adorned
With Wisdome, can the Instruments necessarie for mans Worldly Vse.
the bright no light from those he Lodeth: neyther shutteth Up his tents
from such as seke him. If one be great, o how small is the other.
Holds small therfore is the mynde, and hide much Weakenes that
desireth these trifles. But as the smallest thing is subiect to
the smallest

Note. All tymes (especiall tymes) must be smallest yᵉ, so is the estimation of thinges of best accompt, necessary for the lyfetime and vanishe of this World. A part (Nevertheless) may be worthy the Whole: and a small thing may cause a great inconvenience. I told the before, that my life are not placed vppon such brittle and crakking sand: neyther are my ipps occupyed with the vanitie of nothing. I will not manifest, in any point, the thing which thou requyrest, neyther is it am part of my charge. I have bin thy schoolmaster and director to the Sterne, to rule the reason therof, with those, which can reache the judgment they. All those before spoken of, are subiect to thy call.

NOTE. This Volvell at all tymes thy greatly accept: yet have thy times and reasons: Wisen ordr breaketh in her self, the Labor is in Vayne.

Of frendshipp, at any tyme. Every thing is for and to an ende. Of frendshipp at any time, thou mayst for them, and kno what thou hast to doe with. But one thing differeth, the Ende, and the Betymist. That only, is the El, rod, or measure which all ready is deliuered the Stroke of which, bringeth all things, in their degree, to an ende: as far as the sodon (mayn pannes of every Seuen) stretcheth out it self.

Note Every one (to be short) hath at all times and seasons, these the direction in any thing: But, SO, thou canst not vse them in the determination, and full ende of every prat tie. It is one thing to apprehende; and an other thing to effect. What thou iest, is true, and to a present commodite: For, with Furderance, every thing in Nature is ayded

△ Reade outr that, which nowe lastly, I declared: Then See if you be not answered

△ NOTE. Whose charge it is to deliuer it. Therfore must thou knowe what that is, although thou do not yet, or presently, put it in practize, by them, whose charge it is, to deliuer it.

△ Of some so greatly commended liquor I can deprave to have fowle Vndersenses.

The. What liquor is more suerly then the rede of Truth, proceeding fro a stedfast most sure and debbe table. euen that Diuine Water, which they nowhere haue proued of. What Water recreateth more; or coolth ignorance deeper than the Knowledge of our Celestiall speche. your Voyces are but fayned: shaddoes of the Vvordes and Voyces that Substantially do comprehend every substance in his kinde. The things which you do loke on, because you se them not in dede, you allso do name them amysse: you are confounded, for your offence: and dispersed for your punishment: But we are all one, and are fully Understanding. We open the eare, and the passage therof, from the same in the morning to the second night. Distance is nothing with vs, Vnless it be the distance, which separateth the Wicked from his Mercy. Secrets there are none, but that buried are in the Shaddoe of many Sdvtke.

The Power of the primitiue diuine and Angelicall speche. We see all things: and Nothing is hid from vs: respecting our Creation. The Waters shall sound, if they here their Sterne speake. The heauens shall melte, and perish themselues, when they Knowe their Maker. Hell shall tremble, when they Knowe what is spoken to them.

The first

ADAM The first excepted, No man euer way, is, or shall be (excepted there I except) that euer shall Understand, hath or doth knowe the least part (O it is incomprehensible) of this Perfect. He named all things (which Knowe it) and they are so in dede and Name so for ever.

Anadorus Cosmocrat. Equus. Tres ab Initio mundi Cæli regni Angelici Custodes. Sabaoth. Equall 7 fortis. Fortis.

NOTE yf

Note

The booke. The first Language of God first. all gold

Thou shalt speak with vs; And we shall be spoken with of the three they are excepted, which taken from amongst you, as they were do yet speak with vs, which are prohibited in the three Lords to destroy that Monstre they are fild with celestiall fyre, and they talking, speak all Understanding. by this it is, I take God, (onely him that created me) to record. It is determined: els Vvould I not: And may be Vndetermined yf you break his Commandement. A Stone it is that pricketh adon all things before it; and Kepeth them Vnder him, as the Sevens do a clodde. What art thou (O god), and how mighty or the drops of thy mercy, that prepared man before to examin thy Mysteries: The plaguy of those that plagued them plenty, shall fall vppon you, yf you trasgress one vote of your eye Lids: For, What you do see, as gramble: and if you Loue him, you shall endure for euer. I am not as a clodde, spectered with the Wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truths, shall endure for euer. Beholde, Beholde, yea the Seven and earth beholde: For with this, they were created, and it is the Voyce and Speche of him, which proceeded from the first, and is the first; Whose glorious name be exalted in the owen born of Seven. I, God, this it is. And it is truths; Whose truth shall endure for euer.

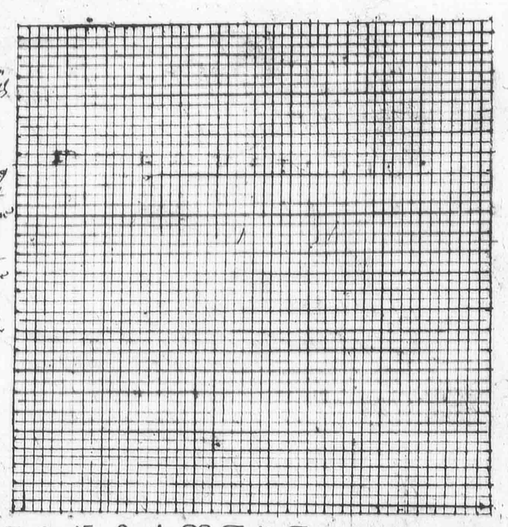
EK. he findeth a booke, as he did before all gold

EK. The leaues of the booke are all Vvonderfull of square plotts, and those square plotts haue Characters in them, some more then other: and they all Written with a cullour, like blud, not yet dry.

The order of the Letters. 49 square spacis, Entry Way, there on entry Leaf. when he made in all. 2401. square places He wipeth his finger on the top of the Table, and there com out about the Table certayn Characters enclosed in no thing: but standing by them selues, and points betweene them he pointeth orderly to them with his finger, and he kepeth still and the Steyre at every pointing.

21 Characters

2 Me. Note what they are.

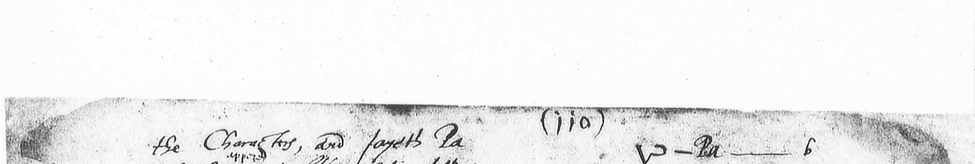


△ By his often taking things from Vnder the table it seeth some that were still vnder the table.

△ They are Naked.

EK. He take from vnder the Table, a thing like a great globe, and set that in the chayre and vppon that globe, layd the booke. He pointeth to the Characters and consenteth them with his finger, being 21. and beginning from the right hand, toward the left. He putteth of the coden of gold, from his hed. and Layeth it, on the Table. His here appeareth guldne. he maketh curly: and from vnder the Table taketh a rod of gold in his hand, being deuided into three distinct peces. he putteth the ende of the rod on the first of the

the Character, and sayeth Pa
and thereon englishe, or Latin letters,
Pa. he sayd Veb: and there ap-
pered Veb in writinge: then Ged:
and after that he sayd Vnus Vnus
Vnus, Magnus, Magnus Magnas,
es. Then he pointed to an
other, and sayd Gal, and there
appeared Gal: then or. [the
Voyces sownded Orb] Then Vn
[the sownd sownded Vnd] Then
Graph [the sownd is Graphha, in
the whole]
Then Tal, [in sownd stall or Xtall.]
Then gon. then na [but in
sownd Nach] as it were in the nose]
Then ur [in sownd our or ours]
Then mals [in sownd machis]
Then ger [in sownd, gherr] Then
deux, [in sownd deuex] Then
Pal. the p bomy sownded remissly.
Then med. he sayd Magna est
gloria eius. Ceps sownded like
Keps, But before that, sayd
Don. Then Van, fam, then
Gisg. Then he lay downe before it: and there cam two long and parted
the 21 Letters into 3 partes; ere two long of 7. he said. Numeroq; o perfec-
tissimus, Trinus et Unus. ylorea tibi, Amen.
Then he put on his Crown, and plorkt a blark Veale before all in the Chayre.
he sayd. Remember to leave those names with out like, and to knowe them.



t s. u z r o x n q p l h i m e a j d g c b

Δ. they discipherd them after a day or two or three.

Martij 26. a meridie — Tuesday. hor. 5½

First there was a great noyce of harmony, hard
There appeared two great Armies fighting, and much bloud shed on both sides.
A Battayle forespehed
One Captayne is in red harnes, the Contrary Captayn, in White and grene.
There appeared Flags with a croked tree, or like a ragged staff, or Cudgell, in
them and they fought on the red Captayns side. the and his soldiers had the worst
and were putto flight, and they ran away.
The Captayn with the White and grene was Master of the field: and assembled and gathered
cred his men to gather after the Victorie
Then this Captayn goeth to a tree and seemeth with his hand to bende up the tree
being a dry tree.
There was a Voyce heard saying yea —— So shall it be, with 21 more
Δ. Tyme, what one and Eternity?
A voyce — As well, yea can not know.
This shall happen, before the Some hath finished his course.
Before two oclock finished
Then the Captayn appeared alone on foote, in his harnes. he setteth up his
hands to heaven. the y now Vanished away. I meane the Captayn in White and grene

Three. Nobo appareth the red cloth before the Chayre. there came in three
all make cursy: and two of them went away. 62— 65

A. Gilbert. Δ Our desyre is to know what we are to thinke of the Mean Words cam out
of my oratory and sayd the fifty Psalm at Mr Adrian Gilbert his first goinge
in to be set in in my study with Mr Kelly and mr. Sherbourne Wardain
Ilkinson, or steward of my Lodging.

NOTE Election. ✝ Me No Wicked godlye shall enter into this place. Neyther shall Iniquitie
range. Where the fyre of his percing Judgment and electum doth light,
which shall quicken his deadnesse, and revive his courage to the awaiting
of the name of him, which sweete mete
He stroke with fire and lightened those hearts, and they immediately Understood
and felt the Illumination of his glory. What dull Clods!

The Apostles or Ilkinson Sunday. Δ
To the performance of the glorie and exercising of his name, which shortly
maketh an ende Wills for ever.
Δ This phrase, for ever, is somewhat dark Δ his gifts some light.
2 Me Rules this World, for ever.
K. The stone is become very dark

Three. Fowre. ✝ Me As the Building is grounded and ended uppon three, So must the mys-
teries hereof be practised with three
which Lo, is here present. The secrets is the Boke,
Δ Mast. Adrian Gilbert, he made privie of these Mysteries?

A. Gilbert may be made privie but he is not like to be a Bachelor. ✝ Me Nay hast sayde
Δ May I note to you name any peculier Character or Syllable to destroy mis yow
sperky from others or others?
✝ Me Medicina sum.
Δ I may then use this Syllable Me, to Note Medicina or Medicus Dei.
✝ Me Behold, these things, shall God bring to pass by his hands whose myndes
be both nere nerish set on fyre. The corners and streights of the earth
shall be measured to the depth: And strange Balbe the Wonders that are
Creeping in to new Worldes. Tyme shalbe altered, with the
difference of day and night. All things have growen almost to theyr fullnesse
Note a prophesie Pride But be aware of Pride. The tracke duly, stumbleth, and submission
Shortly shall these things come to passe.

Adrian Gilb. Δ Than, this Adrian Gilbert shall carry the name of Iesu among the Infidells to
the great glory of god and the reioyce of the miserable people from the ende of Seth
unto Noah, for many hundred yeres past, and yet reformally the de-fect, etc.
✝ Me Who made thy needles to prophesy? or, who opened thy eyes of thy Understanding?
who ordayned thy feates, or led the wits Understanden made. Even he it
is, that pricked those things forward, and shall use you as his Instruments
to a mighty Honor.
Δ God.
Δ May he require description of the Countryes, for his better instruction, etc.

Description geographicall
Tenebræ post dorsum. ✝ Me let darkenes go behinde the, and tempt him not that judgeth. Those things belong not
to my Charge. Holy knowledge them, Wyses are sufficient, but in short time
Instruction requisite shall come, for the whole instruction. Greater mede how to enquire Holy
Note or by what meanes thou must be made worthy; and so, consequently, have knowledge
for the rendring, having time ynow of this Celestiall medicine.
Forget not
I instructed the before hand, and told the, that both of you must with some those
Bold wyne Holy letters (for so I may boldly call them) in memory. With their meaning to the
Ese in Fol. intent, that the finger may point to the Text, and the Text to the Understanding of the Charge
for Disorderlines making of the seas and foure Elements

Δ Yon prayers that I have diverse offerings which at thy pleasure do withhold me from greater diligence vsing to thy Sanctuary and thy name among thy Saints: I shall not offend, if I dispose all the condemned stuff that I shall get & abolish the enemy hereof.

2 Me. Peace, Thou talkest, as things, thou understandest not. We know the, how see the in thy sort: NOr one thing shall not let an other

For sort is the time, that shall bring these things to prose: Wherein he That liveth, shall approve him self alive. Beautifull are the footesteps of his comming: and great is the revenge of the wicked

God will shew him self alive

Liber

O Liber, Liber, Liber, bonis data, malis vero mors ipsa
Magna sunt mirabilia in te inclyta: et magnum est nomen Sythitui
Lumen Medicinæ meæ, Veni
EK. he holdeth his hands abroad. He draweth the circle.
Δ. Gloria Laus et honor Deo per ihesum Christum Amen.

March 28 Thursday morning. Madrid, Thursday

Invocatory A Joyce. Pereant omnes qui insidiantur virtuti meis: et qui
Lumen est abscondetur tenebris mea.
EK. Now the Veil is pluckt away,
Three appear, as before time
All three say — Multa nos, quia multa patimur ope.
EK. The two go away: and the Third remayneth, who is like in all points to him, who yesterday to me alone in your absence had declared him self to be an Offender. Δ NOTE, for the better understanding of this diary. It may be remembred that EK. (by which title I will name him) and I, under yesterday being Wednesday had vsed meanes to have conference with the good Creatures, with whome we have lately remayned: and that there appeared one like vnto our good friend, who took upon him to be the same and not semed to be constrayned by EK to tell the truth: and therfore his outward countenance semed to go of: and his body appeared lyke to be of stuffe that I was an Offender &c. Joh. Dyer. EK. Woe is me, I am in great perplexitie of myndes, and may easily be brought to have gone by my. And all my cunning here told me — by practise of this treacherous spirit. But I considered him, and will not rob you of his opinion, but do declare my Disdayne & the goodness of God: for that he ordered his hands, things to good and mete for me. And that therfore he will not give his Children a Stone for bread, or a Scorpion for meate. And this morning by the mother my prophesied by me, and therupon the former sayings me vpon, and all the contynuance of matter, which hereafter is provided.

Pilatus.

Δ The Divine sequence of yesterdays doings with EK in my absence.

Camikas Veni he sayd, holding his hands up to heaven.

EK. he trembleth up and downe. somwhat angry: and did beat his hands to gether. There commeth a little streame of fire Waters from about and came to his feet. he kneeleth down before the Crosse, and looketh up, and sayeth

2 Me. Oh how swifte are the works of thy hands [he looked up] whose properties are more innumerable then the sands of the sea: or clouds that hover lifted up since the beginning of the world. Darkness dare presume to place him self in Lightnes: yea dishonor (O god) to dwell in place of glory: His lying lippes presume against Truth: whilst thou sustainest his old and withered face to be furnished with thy Godly Heavenly is his seat; yet are his lippes myrtefull: and like Ebon of that

that seperateth him from the dignitie of honor: But his punishment if it be sufficient, his dishonor vnspeakable, and his damnation for ever. Which how bitter it is, a great and vnspeakable, That, O God (I say) that Lucifer (which hast advanced him so far from thy glory) makest only manifest thy. But yet how long shall the swiftnes of men puff up them selves with braggs and boasting of that they are not: But (alas) All things are confounded, and are contrary to thy commandements: some only which differ remayn with concordant myndes to praise the, and lifting up thy name, as manes as brought forth. But seest thou it thy glory and long sufferance manifested in that that dost not only with grief behold their synns, but like a just judge favorably dost ponder the greatnes of their enormities, which infect their myndes, and blynde the Light, which the Sun gives to their understanding, with inflammatory bodyes, assistatory workes, and stonishing innumerable. Great therfore and most great, and now greatly to com be, which declare the Adversarie, and scale the book of Lyfe: whose smallnes of subtilties that cast augment, whereon the mystery of thy great glorie and might, is manifest. Thy seal yeld praysse, with meekenes and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, O you great and most holy: is thy everlasting kingdome for ever.

Raphaels officium

EK. Now be stirred up, and sayd

2 Me. As I have all ready told, from Rome I came, so know I not hyder, nor whether I can, or what message I bring; Why it is sent, it is also written. But the greater your measures are that you long shall I persuade stedfastnes. But the greater your measures are the greater shall be the quarrie. These assaultings are necessary. For him is a measure to distinguish from falsehode, light from darknes, and honor from dishonor. The more they are like vnto, as these vnto you are so, for, nothing can be more vnlike) the more they are Judges of their own damnation. Yea, if his strengths had byn great, he would have devoured thy nation. Looking to EK. But whome God hath chosen, shall none abolish. Turne. Brag not either credyt my words by thyne owne reason. But Consider that diverse my be dishonored, yea though they be in honor. yet shall not that neyther be overthrowne with the one nor the other: though the assaultings that shall follow the, be great and hard. In my words are no error: my steps have you followed my steps hitherto. When I kneeled I spake for you. But I have promised that no unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such offices. I quicken the dead, revive them that are fallen and cure or rid up the Vnkindes which they are permitted to work upon men, by toleration of God his Justice.

Affliccions to EK. this place

Raphaels officium

I call the same god, whome I have called before) to record, that these words are true, my sayings just, and his mercy more perfect. Whilst he lyves

Note the duration of these Memorials

Sonnes of earth, and earth lasteth, under shall be razed out the Memories of these Actions. Use Humilitie. Rejoyce when the enemy is discomforted in his trayne, and inventions. A punishment so great, et cætera.

Note of the Indian papers sent hyther A° 1582.

When I yoked your feathers together, I joyned them not for a while. your flyght is to be considered in quantitie, qualitie and Relation. Thank God: Be merciful: forget your sinns: and prepare your selves, For great and wonderfull is the immediate picture of him that illuminateth from above.

It shall light upon you: For those that are present with him, lived with him, eat and drank with him, and I were instructed by him, Those but

but hearers only. At length God was glorified, in one moment a thing brought vnto their remembrances, you some of them taken to behold the heavens, and the earthly glory I have sayd.

2t Mr Behold. Veniat Vindictam tuam, et perpetuat Imperium meum hominum

E K. He spieth his purse and taketh all with him, table, Chayre, and Carpet and all. There came in a great many with flaming swords, and drove in the Wicked spirit, who yesterday beat so dualishly with E K.

One of them holding him by the arme, sayd Speak now for your self, you could speak yesterday. They all drave their swords. they stirred fire. And there seamed a water to come in, but it went away again

A voyce — Dicat, nam irrum non est.

E K. Now is the Skrol with the Caracles brought in, which was found by spirituall direction this last month, the 12 day, about 10½ after noone.

The finding of the skroll of the Treasors. by Mr Kelly and Master Hurst

The spirits wold not as like our good frends, as may be.

Our frends came with a sponge and annoynted the Wicked spirit his lipps.

A voyce — Eli could not speake.

△ Jesus wold that cause speak, unclose me

The Wicked spirit — A/R Michael. — The wicked spirit Raul Gargat.

△ What is thy Name? — Gar. I Lack not.

△ What is the Contents of that Skroll? — Gar. I Lack not.

△ In the name of Jesus I charge the to tell me the truth of concerning that Roll here shewed: — Gar. I have counterfeited this roll, and brought it. for it is not the true roll.

A Counterfeited Roll. 1 Esdr. 4. 13. 14. 15. 16.

△ After many many words between him and me, and the more by cause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and evident argument, that he was bound to confess the Godhead and glorie of God: and said, that he was damned for ever. and did desyre him to make intercession to me: And I requested God to use his Justice on him, for the glory of his name. then he cursed me, and blasphemed, and scoffed, and derided me, saying, Art thou so lusty? &c

△ All the Company fell on him, and buffeted him in peices: and digged a hole in the earth, with their Swords, and he fell in, and then after that way a mighty roaring hard

A voyce — Sic soleo miseris.

△ The Company went away. Then came a fire and seamed to burn all the house.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem mimicorum nostrorum:

△ Then returned our frends Mr, and all seemed light and bright again: like unto all the furniture, of Table, Chayre, globe in the Chayre adorned with a red coloring &c

2 Mr — Visio Vera, Vere denotatur. Denotetur ejus ad gloriā Dei.

Write

△ Master Kelly, is your doubt of the spirit, now taken away?

E K. yet truely, I desire God to forgive me.

2 Mr. Dixisti, et sat tum.

A. G. △ As concerning Adrian Gilbert, there might be some doubt in common of his all judgment, of his aptnes to the performance of the Voyage with the opportunity, but the secret of God his providence, I will not meddle with all: for he can make infants speak, and the dum to shall tell his glory &c.

2 Mr. If God be mighty, acknowledge his power. Who made the Some of nothing?

of nothing? or man, so brittle a substance? Nature thrusteth up her soldiers amongst trees and herbs, like a verie fyre: In birds and all the creatures of the fields, waters, and earth, in a palpable imagination. Amongst the Sonns of men, she discovereth her self, Wholy in the light of Understanding. In all these she Walketh by her own quality, mixing the grossness, with her before judged proportion. Amongst all these is some distinction, yet all in their kinds by are perfect by one substantially nourished. If Nature have such power, What power hath our God, and like great as his might is in those & in Whom He kindleth a soule, Understanding. The strengths of body and inward

Note Body soule & spirit { man, with the strengths of him that also leadeth him, are altogether and dismissed at his pleasure. If earth, in mixture become fyre, he must shall be encreased, Whom God hath strengthened: If he wold have overgrown with Thousands, he wold not have sent back the dogged barked people. If Nicky or newsham loved his soldiers, he wold have kindled the twelve lamps of his eternall light, on a higher adventayne: But he chose them in the Valleys, and from the Quaking place. I think this be sufficient to confirme your Understanding.

The 12 Apostles

△ I trust, God be not offended with this matter proceeded. &c

2 Mr. He is pleased: And it is endless. Eternitie is mighty and glorious to the righteous.

△ Whom shall I make him prince of these things?

A. G. 2 Mr. In whom he delighteth. For every thing is acceptable with those that are accepted. See how he advanceth him, and be his Father.

△ As concerning John Davis, We are to ask sondrie &c

Jo. Davis 2 Mr. John Davis is not of my Kalendar. Learn of them, of whome it is necessary Learn the Alphabet. Be not negligent, in knowing the things before prescribed

God be amongst you.

E K. He hath dressed the Cushen of red.

△ Soli Deo sit honor et gloria. Amen.

Wednesday, after Noone. Hor. 3½

△ The Decade being ended, after a quarter of an hower (almost) after the first motion made by me. Three came in, and made obeisance to the Chayre Two Went away, and the third remained there, as before.

The reformation of the Kalendar. △ As concerning the Kalendar to be reformed, I am grieved that he will not reforme it in the best termes of Scripture

And of the priviledge for M. Adrian Gilbert his Voyage, I think will hold of it, that Royalties doth not be granted

Therefore both these points, expressly for Mr I would gladly have consented, such as I in the judgment of the highest might be most for my behoofe, to follow.

2 Mr. In one government there are sundry principall parts: Every part in subdivision contayneth many and sundry offices: Many offices require many dispositors: yet hath every disposition continually some portion in his qualitie.

All things, one thing: And one thing, something: Some thing many things, and many things, most innumerable

The beauty in proportion are governed universally of a sole; particularly of mimy: each place possesseth his division: and every thing divided, his pro perties: Planets governors, which mode and stir them up to work, as it is provided, and to behold in speculation. Holy every particular Actions, shall have due, perfect and

end

Angeli pdspry.

and appropriated Locall being, moton and Cooditon
Subiectly (yea, the Highest) are stirred up by their proper Angels:
The inferior sort do follow the disposition of their Rulers
Virtue and Vice dwell euery where
Light and darkenes, are allwayes intermedled
Consider, How I speak it.
The myndes of all that moue, euen vnto the best qualities in Nature, haue
of them seuerall propre Vertues: and therfore proper Instigators.
I call to memory thy words, the manner of thy speche, and the secret purpose
or meaning. I vnderstand it: I see thy subtilties, and
what their drifte is.

Sycophantes and propre pastymes

God his Elect.

But marke me. Whom God commonly chooseth, shalbe Whom the
Princes of the Erth do dy dayes.
Consyder, how the prophet that spake that Moses frowy Gyant, had his
desyre.
God respecteth not princes, particularly, so much as the state of his whole
people. For in Princes and Rulers, is there perysh, as well as prodeth.
And in one hart, more Synne, then a Whole world can conteyn.

Medicine

yet is not myne office to meddle with their Vanities, nor yet is it a part of
my pageant to touch any thing that taseth not of Medicine.
But, what? doth thy mynde reply? Dost thou think, that my Commynge
hither, to a sycke mynde, is, (as right it can be) Medicinall?
Perad venture that thou art not, in thy mynde: yet I saw by
and by the Highest part of thy body, and therfore am forthwith persuaded
of thy mynde.

Raphael long tyme visiting my syck

A Indede, I thought that your good Counsail, nay or myght be a remedy
vnto a medicine to my affected mynde, for thy vnpraty doings in the
the two former poetes oppressed.

Me Behold, I here bid thy earthly man hould iesture thee. Dost thou think
that if it plese god, it shall not please the Prince? if it be ne
cessarie, all ready prepared?

A secret

Secretum meum.

For all things are limited, with a full mesuration, and vnsercable
forsight. You, I say, all ready, vnto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:
For those that speake the fayre, haue dissembling harts; and principles do
they shute at the, with arrowes of reproche.

Lingua dolosa.

England.

When they shall haue nede of the: I meane, of the help of God
through the, Some but vp, some entangled, Some gad
my like mastyfes Dogges; Then shall they gladly seke the
and desire to finde the. They shall smell oute thy foteſteps,
and then shalt not see them. The key of their Cave
shalt thou be Master of: And they them selues shall not vnlock
their owne greuousnesse. yea they shall say, Oh let the earth deuour vs.

Miserie to come

But I am to long. I answer the, although it be not my office,
to declare that the desyrest: yet for that thou desyrest my Medicine
Note: each in his office.

Prabalescentia

I say, Thou shalt preuayle against them, yea euen against the Mightest.
As thou wilt, so shall it be my God his blessings.
Beware of Vayne glory. Vse few wordes
Thy Weapons, are small, But thy Conquest shalbe great.
Lo. dost this satisfy the.

Conquest

A firme faith.

Haue a firme faith: It is

All offices

it is the greatest lesson. Be it vnto the, that thou hast delyuered.
One thing I consider the, for all Offices. Thou hast in
Subiection all Offices: Vse them when it plese the,
And as thy Instruction hath byn.
I have sayde.

68 65

A As things be planted here, for preparation of Table, Segnificatiue
Dei ea rebus things are not portable, with vs: So,
because I think, that some seruices to be done in gods purpose
by me, will require other places, then this house, So shall
(as I think) my practise haue a more Compendious manner, and redy,
to be executed in any place ee.

Me Truely thou hast sayd, and so shall it fall vnto the.
As I am here in this place and yet in deede not, So, here:
So shall it fall vnto, and follow in the Mysterye of your

A: and Ek, and A. Gilbert

Associated Operation.
The other shall be, but as a necessary help to the first Practise,

The Orts } I.E.K
Be Trees } I.A
The plantes } S.A.G

to plant the Tree: Which being confirmed and strongly
rooted shall bring forth fruite, most abundantly.

The Planter may be separated from Tree and Erth

The Erth and the tree, can not be separated

This is the ende, and true it is.
Let him be record, Whom I beare record of here,
And so, Wish the, Amen.

Note Lerned Reader

I must help the. Lerne rayntly the Elements or grdinds of this
heuenly doctrine; the stile and Conformation of all thy decored thinges:
in the Which God shall performe the, thy Philosophicall Harmonie

Philosophicall Harmonie or Concordance of prayer

Both kindes of meat.

Both kindes of prayer.

The Almighty physition minister his heauenly grace and continuall
blessings Vppon you, to the Glorie of his name, Executors
of your proceedings, and big and insatiable desires.

A Amen: Impetrabit a Deo, nro,
Creatori Redemptori et
Sanctificatori, ons honor
Laus et gratiarum actio.
Amen.

On good frday; After Jhesus. None

A There was a sabre of fire fell by EK
Here smote our Host a Sword, suddenly to thrust out of the hand of EK his sword.
Whereat he stumbled; and fell a long immediately weeping with his head,
and in that pang became all in a sweat. And he remayned much misliking
the ending and Cooping of the thing in his bed. At a quarter of an hower ende
it came to our place: and so ceased sumwhat. Vpon the Actor was drawen
away: and there appeared the Table, and the Prayer cushen.
Then came there, two more away and the one remayned: as before was vsed.
EK held the paper of the letters in his hand: and Me had him put it out of his hand

Me The taste of this merciefull potion, yea the sabour only of the holsom work of th
most extreme, against the mayned drowsines of ignorance. If the hand be ready,
his Weapon and powdrey shall the Whole World be. What wilt you
A this be sayd

△ This he sayd vppon our Saviours ascending into his former worde. I answered, We desyred to know the Mysterie of the booke.

The Booke was opened (the order of the Square beeing taken away) the boke lying vppon a round stone: where E K, was not yet able to discern what it was. The first Square of the boke appeared full of the former letters, each square side hauing 49 times the square place, with letters some more often or lesse.

2 + Me. Every side conteyneth 2400 and one letter od lefte.

+ E K. All the letters seemed to be of bloddy collour, and red. The Lines betweene the Squares seemed to be like a shadde

+ Me. Say after me. But pray first, ere you beginne. △ He prayed

E K. All became blak as pytch in the boke

Then a beame light appeared.

Now he poincteth vp with his rod of gold diuided into 3 equal partes, which rod he take from vnder the Table.

+ Me. Keps Van [he lifted his face to heaven]

1. Don graps fam Veh na.

E K. Now he kneeleth downe, and holdeth vp his hands:

The letters of the first Square, are 7.

Now he poincteth to the 3dron

2. Med gal [E K. he turneth him self about.

3. Vn gal Un Mals na

+ Me. Wise seuen, Three and All one: and his mercy endureth for euer.

4. Tal vn Vrb.

5. Fam graps Fam.

6. Ged graps drux med.

7. Vn Van.

8. Tal vn don vr Vn drux. sdrowded or Doux.

9. Med

10. Tal Van fam mals Vn.

11. Vn ged gon med gal.

12. Mals vn drux

13. Ged Vn.

14. Fam graps fam.

15. ged vn tal mals graps gal vn keps

16. Veh vn mals Veh drux graps na △ capeneh

17. ged med.

18. med gal.

19. Fam graps tal graps ur Vn pa Van ged graps drux

20. Gal med tal drux Vn.

21. mals na gon vn tal

22. ged vn

23. Van vn drux Veh don vn drux.

24. Van don graps mals don graps fam

E K. Now he seemeth to weepe, and knock his breast.

he poincteth with the rod, vp, againe, and sayd

25. Vn gal graps mals gal

26. Vn keps graps

27. Gal dan Van keps

28. 4/4 Vn don gal graps tal Vn na.

29. Van Vn

30. Veh graps fam gisg fam.

31. ged don Vn mals Vn gal he played how a god walke

32. fam graps gal

33. Van drux pa Vn don

34. gal med tal gon med Vrb

35. Vn gal graps mals med Vn gal

39. 38. 37: 36. Veh na graps Van Vn Veh na. / Tal Vn na / Med fam fam na graps / gal vn mals na

med drux gon keps gal Vn don. This is a Word

mals Vn drux grd graps mals na gon.

E K: Now he walked vp and down before the Gate, and cam again and pointed.

The letters now following seme to be written with Clay.

42. Med gal Vn tal na

43. ged graps tal graps gal fam vn vr: eight letters

44. Vn

45. gal gon drux med keps vn

46. na med pal mals med don. Now he walketh again, and looked vpward.

Then he pointed again.

47. Vn gal mals Van drux

48. Gal vn don

49. ged vn don tal graps fam: he walked betwene the seuering of tal and graps.

There are sex letters in blak word.

+ Me. Say after me (Shall I speak the Mysteries of thy glory, which shall be secreted from the Inhabitants vppon the earth? even Lord, it is thy will whose bed is high, and for euery where, redy to reuenge the bloud of innocents, and to call some the last Shepe.)

Say after me Turesk od adaps mal-ez geno au marlan ob murpa

ses: the letters glued

Turesk and Tumesk are all one.

△ per chance Turesek, with ch for k, and so the next Table of the letters.

1

ses ze kapsene

agiod pan ga zez gampsedaz Kapene go se od

Semelabugen donpna pram fian ga vankran vrepres.

d aze ze kezta

adeps axixe druz Tardemas va tzests grapad.

Vnbar cesas

zed vnba domiol adepoad sheaak mab ose daps

ze

smixdar pangepi adams genedsol a dmoxa boxpor

gharmez

adpun dax garmez.

+ Me. I teache. let this lesson instruct the to read all that shalbe gathered out of this boke hereafter. It is not to be spoken but in the time of Sir Vnn time. It shalbe sufficient to instruct the. Fare well.

* it is not to be spoken or written of the vnlearned, but in the time appointed, as now.

E K. Now he covereth the boke with the Veale.

△ Prayse and Thankes be rendred to god, of vs his seely ones, now and euer. Amen.

△ Note. All the former letters and words in the squares, were only in the first or vppermost rank of the seales beginning at the right hand, and so going orderly to the left. And secondly Note that this Lesson be red, pointing with his rod orderly vppon the same forsaid first rank.

March 31. Easter day after none abovt 4.

EK. hard first a sound of Mvsicall Harmonie

△ The Deuile was plukt away

Three cam in, two went away, as way before acquainted.

EK. Now the Hoast taken. the rispis and publik[e] ye Veale fro the Chayre.
That vaild way of matter as a rag in deed.
The boke appeared playne and openly on the globe in the Chayre.
EK. felt his hart rore in his God as the after day it did.
Me. taketh out the rod from vnder the table: he sayd
Eternitas in Calo
△ vpon any staring from parte, he sayd, What wilt thou do?
△ The proceding instruction necessary for vnderstanding of the Ark.

Me. Mensuratur. △ he puttith vp his rod to the boke
Me. Sint oculi illorū clari, vt intelligant [he held vp his hands and bowed to pray.
the pointed rode to the second rode of the 49 rodes of the first page of the boke; and sayd
Secundus a primo

1 Gon na graps na van fam veb na. [and he walketh vp and down.
2 ged don med drux na vn gal med Keps .. [he walketh againe
3 1. vn don gal graps drux [he walked againe..
4 2. med
5 3. drux vn [he walked
6 4. ged graps tal mals [he walketh] vn vr med . [7 letters.
7 5. med gon veb vn fam tal vn drux
8 6. van vn drux gal don graps fam
9 7. med don gal vn
10 8. van graps van graps gon vn na
11 9. drux med fam
12 10. mals vr gon ged drux vn mals na graps
13 11. Keps vn tal mals med drux med drux
14 12. vn drux graps mals na
15 13. med mals na graps veb gal [here, veb or gal is mysplaced.
16 14. vn
17 15. tal graps gal med Keps [or ratheir] pal [so it shalbe better vnderstode
18 16. tal vn don van drux graps
19 17. ged graps drux vn
20 18. mals don graps fam [. and he walketh
21 19. drux med
22 20. gal vn vam tal vn gisg
23 21. van med don gisg fam
24 22. tal vn drux ged graps gisg [so it is
25 23. vn
24. gal graps van drux graps
26 25. gal vn tal mals na
27 26. drux vn pal gisg
28 27. med fam
29 28. van vn drux gal graps tal na drux vn pal vn gisg [12 Letters

med don

Note this diuersitie of spelling and writing: as X for Z

30 29. med don med mals na vn fam
31 30. van med don
32 31. tal gon drux med gal vn vr
33 32. vn tal van gal vr fam
34 33. ged graps don
35 34. mals vn
36 35. med
37 36. gal vn pal keps vm tal
38 37. pa vn drux veb graps fam
39 38. med don gal vn drux. [and he maketh vp his boyste rod.
40 39. Mals vn [and he comprehensibilis as in aeternitate fuit.
41 40. Mals don graps fam
42 van tal pa vr med fam gal vn
43 vm med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graps fam.
46 vam drux gal graps fam.
47 vn gal med drux
48 ged vn drux graps pa drux fam. △ for vam. Apocryphi scribe
49 gon na graps na van gal Keps

Me. Shall I rede it? △ We pray you..

2 Gronhadoz Gronadoz arden, o na gempado micasman micasman
Vandres orda venegiab nos phynafe zamponon aneps. [there is a stop
Opsad a medoz marune gena pres no dasmat. Vorts manget
d deune damps. naxt os vandemnaxat. Oropsay vor
minodal amuda gerpa o daxum banzes ordan ma
pres vmblosda vorx nadon patropses vndes adon ganebus
Phebudz

△ Note A deune must be pronounced by one worde: like of Res publica, in latin. els here noted some to be so. words. but, A deune, com out of one square.

△ Gebudz, consisteth of 6 letters: But gon na graps na van gal keps consisteth of 7. I wold gladly be resolued of that doubt of it pleas you.
EK. he bowed down, and put the rod away, and then kneled down.
△ the gesse and ayde me shal well helpe.
△ The former question to be resolued. Me. That hast written veth vals: for, it must be Phebudz; and so it is of 7 Letters.

△ If every side conteyne 49 rodes; and every rode 7 foote square so much tyme to be receyued as this saith some it may seme that very long time will be requisite to this doctrine recoyning: But if it be gods good liking, we wold fayne haue some about vs or compounding numbers, which might be sent be in the work of gods seruice

Note and take heede from hence forward

EK. The Chayre and the table are snatched away; and none to fly thereof vpon
And nothing appeared in the stone at all. But the ray all transparent
there.
△ What this snatching away of Chayre and Table doth meane we know not: But
of the Lord be offended with his youngling, and Nothing in this Mystery, for preuenting
so requiring a compounding Method of Then we are very sorry, and do beseech
for the rashnes of our lippes: and desire his mercifull aid to declare so reuerent

(122 pictes

EK. Nde commits all dilon ayayn, as before

Alle. What are the Sonns of men, that they put time in her Sun bosom? or measure a judgment that is Vnsearchable?

A

Alle. I help thy imperfections. What, man thinketh Wisdome, is error in one sight. But because my Nature is to cure, and set up those that fall, thy must understand

Of the boke

As I have sayde: the 4g parties of this boke 4g Voyces, Wherevnto the so many pdures, with their inferiors and subiects, have syn, are, and shalbe obedient

Every Element in this mysterie is a World of Understanding

Every one endeuors here what is thy due obedience: and this shall differ the in speede from a mortall creature

Consider with thy self, how thou strivest against thyne Sun light, and, addressest the windowes of thyne Sun Vnderstanding

I have sayde: Be it vnto the, as God will.

I am not a pdure or Article nynde But gaue occasion of offence.

Longe fumus a prioristate destructionis

They must I have sayd, for thy reformation and Understanding

A

Alle. Lo, Vntill the Secrets of this boke be written I come no more: neyther of me shall you have any apparition. Yet, in pdure, my office shall be here

Say, What you here, for every Word shall be numbred vnto you: it is possible a shorter way, and more according to your desyre

Raphael is to be absent for a certayn time: but his pdure shall be here

Of the boke Languages

Every Element hath 4g manner of Understandings

Therin is comprehended so many Languages

They are all spoken at once, and severally, by them selues, by dyuers tymes: may be spoken.

Vntill thou come to the Earth, thou canst not behold the beauty thereof. Nihil hic est, quod non est perfectum.

I go. I have sayde. (and it is true.)

No Vncleen thing shall enter:

Much lesse, then, here: For, it is the Sight of whose Maiestie we tremble and quake at

He shall teache of him self; for, we are not worthy:

What then, of your selues?

But such is his great and singular favor

A Note, that the Patriarche Theodidactus, of god him self taught, no Angell him

Potentia.

favor, that, he is of him of him self, and with those, whom he loueth.

The ende of all things is at hand

For, the ende of all things is at hand,
and Pdure must distinguish, or els nothing can prevayle
What you here, yea What thou feelest, by thy finger, Records,
and seale sure. This is all, and in this is conteyned all,
That comprehendeth all. The allmighty pdure
and profunditie of his glory.
What els?

The sight of god

As thou seest, and till he see, whose sight is the light of this his Sun pdure, this might is great the debt of his steadfastnes and glorious perfection hold vp and rectify the Weaknes of your fragilitie: Make you strong to the ende of his Worke manship to whome I commit you

EK. He plucketh his Veale ouer all

A Voyce afterward — Ne Ne Ne na Jabes

A Sanctus Sanctus Sanctus Dns Deus Sebaoth: Pleni sunt coeli et terra gloria Maiestatis eius. Osanna in excelsis.
honor, Laus et gloria
Amen.

1583. Aprilis 2. Tuesday. Jesus. † before noone.

A A voyce like a Trumpets Vnto first Sand.

The chayre and Table appeare
Three appeared fyre in the Chayre, and burnt Vnto the Table or coloring
The Collor of the flame of the fyre Vnto a Azure blue burned.

A Voyce — Sum.

EK. There goeth a cloud or smoke from the chayre, and ouerth the Table
What smoke filled all the place

A Voyce — Impleta sunt ora gloria et honore tuo

EK. All is become cleere, saue the Table which now and couered with the cloude still

A great smoke from againe, and the chayre now and all in fire.

Note fire

Now the boke appeareth suddenly, lying vppon the Globe in the chayre and the Letters appeare but stylle, as if they were Veal

There appeare fyre to be throwen oute of the 4 Trumpets, Vppon EK

The Sound of many Voyces — Let all things praise him and extoll his name for euer

EK. The fyre is still in the chayre, but so transparent, that the boke and Letters thereof may well be seen.

EK felt his head as if it were on fire

A Voyce — Sic scelera errores hominum purificare.

A Voyce — Say what you see

EK. I see letters, as I did before

Moue not from your places

A Voyce — Moue not from your place; for, this place is holy:

A Voyce — Read. — EK, I cannot.

A you shall

△ you should have learned the characters perfectly and after memory, that you might not have needed to learn them by me as you should hereafter.

Fire again. Then there flashed fire upon EK again.

A voyce — Say what thou thinkest. △ he said to EK.

EK. My lord it is all on fire

A voyce — What thou thinkest, every word that speak.

EK. I can read all, and most perfectly and in the second row, they I see to be red.

The Third row of the first page.

△ I doubt whether it be 3 most regular ze

Palee duxma ge na dem ob elog da ved ge
ma fedes o ned a tha lepas ney dim a
thesudetha dan danjem ompse dabim ob nax
palse ge dab max gem fatesged ob mal dom
gemps naba Lax ru Lutúdab ages najel osos.
macom adeps a doses ma Sanda.

EK. XXII is Hundreth agayn

A voyce — Ego sum qui in te Nisi ergo qui Sum

△ Non nobis domine non nobis, sed nomini tuo da gloriam.

The fourth row. △ Then EK red the fourth row, as follows

Pas o mata nax Lasco Dana ar Don zmab
la de de pab o gram ney ca pan ampban Dan
zebog abas dauez öl ga. Dan gedo oba ne
daps aged onedon pan le ges ma gay axa
nas alpod ne alida pbar or ad gemesad
argla nado oges.

△ Blessed be the name of the Highest, who giveth light and Understanding.

EK. It is written again. All is covered.

A voyce — Orate.

△ Fye prayed. and returning to the work again, the fire covered all still and EK bird voyce voyce, singing by a star of) very melodiously.
Then will became and out again unto EK his perfect judgment.

The fifth row. △ EK then red thus

Mabeth ar miserere (mended) acbaps pax mara geduth alides
orcanor manes (mans) arseth. olontax angeban Dox portex
ab pamo. agématon burise ganport. Ddrios paseb.

Machel

Machel Sen adim zembuges a Dox mara.
gons sbebuseb dab párSodan maab alsplan
dongbses *adipr (adipor) agímot. archad (archad) dons a
dax Dan famset a dex arge pa gens.

* it is sig. fruitless

The Sixth row.

Dan danzan oripat es Dami gest ageff
ormatenodab zálpala doniton (pardas) pasdaes gánpogan
Tndanpel adim acbaps máraton oxámax
anólpse dan ses Doxud mar Dox sbedutbars
aggs pal med Lefe a IAN lefa dox parmix
o (droes) droes marsibles abo dan adeps ulos iads (akos) akos
aseles da Derox ans dalps sbe damps Sam acbos a

EK. There is a great Thundering agayn

△ It is the Sound of the highest, Who will get him honor by his Own Works.

EK. The Voyce and sound of pheasantry and rejoycing Dwy hard. and all way

Locus sanctus. (dark) A small voyce — Locus est hic sanctus.

An other Voyce — Sacer est a te Domine.

EK. All is Nothing opened again.

△ Then EK, red thus

The Seventh row.

Amidan gas lesco Dan gedon amcib ax or
madol cramsa ne dab Dadgs (Lesgamps) Lesgamps ax
mara panosch aschedb or samsamports asco a
pacadabaab asto a Ddrios arcbads ors arm.
pampsica Ian gebed druxarb fres adma. nab
pampses ea Danglor brisfog mabad a no poso a
palgeb donla def arcbas NA. degel.

Asco, With the prick over the o, is to be pronounced as Asto.

The eight row.

Vnaem (vnam) palugb agan drosad ger max. sa lese panday
mars Sanged Dnde's mar. pacbad odidos martibas

Vdramah noges gar ✦ Lenges argraspbe drulibe
Las aseraphos ✦ gamled cam led caps Smcol
lumrad ☽ ma . pa granse papbres a drimox a
dempbe NA. gemse o dampba NA ges a
ne gaps a ✦

E.K: The sodain of Melodie, beggineth agayne
Δ. The fire cam from E K his eyes, and went into the Stone againe.
And then, he could not perceyue, or read one worde
The Fyre flashed very thick, and all way couered with a Veale.
Note: this Mysterie of God his power Dravvn to him self agayne.
Δ Praise the the Lord, and extoll his nome:
for, his hand hath wrought Wundrous
Vvorks, for his Vvne glorie:
~~If Vvorst mane Vbe C~~
Amen.

April. 3. Wensday, Forenone
Δ First the Cortin vvay drawn Vvay: and then all appeared on fire: The Vvhole place all ouer. E K heard Voyces, but could not discern any thing but the hummming of them
Δ There cam fire agayn (out of the stone) vppon E K, all his body ouer
E K. The fire so diminisheth it self that the boke may be perceyued.
A Voyce —— Magnus Magnus Magnus
Locus sacer — An other Voyce — Locus Sacer et acceptabilis Deo
E K fell the fire to gather vp into his hed
Shee Shortly after he could read the boke, as he could do yesterday.

Δ of the first chanter of Vvax. 1 part
The minthe Rodu.
Vvax mzx
Vlla dos aco par semná gan Var se gar on dun.
sebo dax se pal genso Vax necra par sesqui nat ✦
axo nat sesqui ax olna dam Var gen Vox nap Vax ✦
Vro Varca cas nol Vndat Vom Sangef famfed. ob ✦
Sis adra gad gesco Vansax ora gal parsa ✦

The Tenth.
Varo ✦ nab Vbras NA pa uotol ged ade
pa

pa Sem Cem na dax ✦ Vaon sebrá das ogbe asesm
o nap gem pbe axo or ✦ nec a Ve da pengon.
a morob as oha aspás ✦ niz ab Vdrás gobed
a carnat dan fax mal gamps ✦ gamps nacro
Vax asclad caf prac crúscanse ✦

gobed, pronounced as Iobed signifieth One eueriasting of all things Depending vppon One. and gobed Aschа is as much to say as One god.

cansc signifieth mighty: and Cansc, more mighty.

the a produced

gam ✦ ohe gemps ubrahax ✦ orpna
nex or napo, gemlo ✦ a cheps cam sedfó
pam geman ange hanzu (ALLA) cáppo sc
damo gam Vas oro dax Vá ✦ ges pálo
palme pola ✦

The eleuenth Rodu.

All these Vvords saue Lmg. vnder them are cast but one Vvord of Enochs Speach. Vvords of Vvorth.

Pola and Pala signifie two: Pala signifieth two Vvaters, and Pala signifieth Two separated

E K. All these (and red) fall out and all the rodes, before, like Vvise.
A Voyce —— Prayse God.
Δ The prayed. and after, Vvay this Rod.
Gals ange no tempa ro sama dan genzé axo ✦
falod amzas acurtos saxx par mano gan Vax
no ✦ gramfa gem Sadgla los Vrox Sappos
iad as oba Vnra ✦

Δ This Vvay a parcell of a rodu, vvhich only appeared by him self.
Δ At no, Ende Ag, and so forr. &c. 10. after.
Δ Nodu appeared in other rodu.

This Se is of more and perhaps vvord to begin vvith a Vow after.
Se gors axol ma pa a os La sabulan ✦ Caps
ardox anpbo nad Vrnas ud ago Lan Vans ✦
Vixa grad orno dax palmes ariso dan Vnra ✦
Vansample galse not Vabtas opside ALLA los ✦
gassas ofson Luz adao max Vanget or damo ans ✦
Leoz dases Leosa dan se glaspa nes ✦

The Twelfth row.

All became dark, and it thundred

A Voyce — Prayse God.

△ We prayed.

△ We appeared three or foure gods to gither
the bake seemed to fly; & if it would fly away (the fyre remaynyng
and to make a great / tearing in the place where it lay.

The 13
a long

Ampri apx ard ardo argá argés argáh ax +
osch nedo lés ·ıcás + han andam von ga lax man +
nosch + dongo a yntar sey cey lude. asch úrse alpé,
gem var dancet + ~~the~~ nap alped vrsbe temps a
vod nos gerna o ulon máncepax oxné pricos
a got + zalpa ne doxam órné +.

14
pronounced
Asto

Admay apa asco tar + gans oär am seph
selqui quisben alman + gons sa reh
márshleh gron áscabb gamat + ney áden vdan
ph phand sempés nar narran al + cáno géme
danse áldd notes parcélah arb ner ga Lum
pancu prisay ábra musce musse an nox + napad
a on dan sém ges asche asko

EK. A sclond of many boyces, sayd —— Orate

15

Mica surásha para te gámmes ádrios NA danos +
vra Lad pacad ur gesme crus a prásep ed +
a palse nax varno zum + pancú asdom bageo +
virmigar orch phapses ustrá nox affod masco +
gax cámley vnsanba a oh La gray par quay.
cónsaqual Lat gemdax tantat ha vod +
talpah ian +

16

Gesco a tassom gey nat gam + pambé ordáquat
ceste chidmap mischná taisg + iaiálsh udsh a
dancét vnban cat ránsemblosh + dasma vp
aschem gras cbrámsa asco dah + bimna
gen álde os papéam och láuan vnad ..
os drosad údrios nagel pan o ab sescú +
vorge afcál vslatfda mórsab gat ham de
Pelés ascai.

17

A Voyce —— Orate

EK. It begynneth to clere.

a Voyce to EK. —— Say

Artosa geme os gálsagen axa lopsh gebed adop:
zarcay br vánta pay ámpse nóde ulpan + nocas
se ga vmácaset lax napsh talpt + pámpsias sandam
Vosemés iohs asclad ur + phan gas málse a
quan nam bnyem vansel gembúgel u gémbuse
áro tehs alts murt valtab hámssa saxed
ar ~~cbyso~~ cbýsod

18

A tam nat + glun asdes ablad gádre jam SSmy
la dan + guinsé lése arilsax zabalan cbeudes se +
amps Iesese andam var gey ur pbex are +
NA tax páebel lapídox ur da vax málcos + vnd
yra tassox varmára ul ga les vns ap se +
ne da ox lat gey ar +

19

NOw it waxeth dark. And we must pray: But EK prayed perfectly in his Angels language

Asmo dasan pan casme co caps al ob +
san ged a bansaa vn adon a seb lan +
aglasb dánfa zúna cap orcha das os +
fámsab OX naab ab nagas geha fastod +
hansey om hauan Lagra gemgay mal +
parcoȝ dax nedo Va geda leb árua ne cap sem carvan +

20

Onsem gelhóldim geb abmís ian +
oxpha bas cappo cars órdrips grip gars +
of Vimdrey nas ge pásado Vllónoos can Vaz a +
fam gisril ag nósol sep gérba dot Vánca NA +
sem asba nex arpas lad Vamó iar séque +
Vad ro garb + ab sem dan Van ged ab paleu

NOw the fire shot out of EK his eyes, into the stone ayayne.
And by and by he ~~the~~ understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark.
Then Vay the written dreadnes, and so we ended.

A Gloria Pri et filio et spiritui sancto
nunc et semper
Amen

Aprilis 3. Wensday After none hor 5 ½

A A pretty while, the scale remayned ouer all: then it was taken away
First fire was shotten vppon EK out of the stone
Many voyces cowarde only sayd —— Bonum est hic Deus, quia Bonitas ipsa est.
An other voyce —— Et magnum, quia tu magnificado ipsius Magnitudinis.
A voyce —— Adgmach adgmach adgmach
A great voyce —— Sum, et sacer est hic Locus.
A voyce —— Adgmach adgmach adgmach hucacha.
A Then EK read the rolle on this manner
Padonómagebs galpz arps apá nal Si
gámbagad al pódma gans NA + Ir ca

21

22

(131)

nátmaz canelisbon ármbu + zantclumbar ar
noxocsarmab + Sapob Lan gamnoz Vsála vors +
Sábse cap Vax mar Vmco + Labondabo nay gamphox
arcé + das sorhahálpstd gascampho Lan ge +
Bétes árgedco nay arzulgb ors + Semzadam
Vical Laf garp oxoz + Loangas +

A NOw appered Raphael, or one like him, and sayde

Salus Vobis in illo qui Vobiscum +

I am a medicine that must prouyde against your infirmities: and am come to trayne and bid take hede.
Vse non Vis dubble repetition, in the things that follow, non bis bis
Write and Work on all at ones: Vbis many natures can not preserue.
The trubbles were so great that might ensue thereof, that yom should
Vrote nothing to prouyde against them.
When it is written, reade it no more: with Voyces, till it be in your hy
All Wants shalbe opened vnto you
I here I shewd you, with him, and there, I leade you.
Comfortable Instruction it is most necessarie. Medicine

Farewell.

EK. The boke and the Shewe, and the host Now all out of sight. Raphael
Spake, and his Lay downe prostrate
EK. sate a great multitude in the forefront of the stone. Yey all cam vnto the
stone, and axed
What nede? What nede what shall be to vs doth vs?
Vors mádberan + bide nede what shall be to vs doth vs?
A as I began to say Be God of pardon, at Dinsdom, they all interrupted
my ordayned prayer to God for help ere and sayd We go We go.
A and so they went away.
Then the boke and the rest cam in ayayne.
A Voyce —— One Note more I haue to see thee
Ax him and What he sayeth, and Write it and bring it for
it is true
A Then, o Lord, make my hearing sharp and strong, to perceyue Justices by
all the days my liues.
Rap. —— Be it vnto thee.
A Then EK red as follows

22

ors Las gempse nabob xmanaxaps des garbul Vansepf
iuma Iat gedos Lubab aba sast gesto Vars macom des
curad Vals mors gaph gemsd pa campha zednu ábsacha
mases sótgono Luruandab sesey iamse padeí arpse
nadey ºgulsad mas gescon lampsarsad surem papse arbasa
arzusen aysdé gbebsol max Vnbra patsals macrom sinsdub
gelsapsan asten Vnal.

Lauandab

A Note this 25 words stand by planes: of which the two first are one plane

A Doyce — Iphat soeuer thow settest downe shalbe true
A I thinke god most surelie : the case also requirets it so to be.

23 Asçs dal iamiés árçasa árçasan arcúsma iabso ghidon
paba pacadúra gebne oscaros gádne au arua laj
genosk cásme pabi uran Vad gadets arxam pambo
cásmala sámnesa gárdomay árxad pámses gémuls
gapes los Lachef ástma Vates gaensnay orue gad
garmas Sarquel rúsan gages drusala pSimacar aldecs
oscom Lat garsel panóstun.

there are no points nor stops in the Lines before. Only he perceiths it by inuisible very pleasant & good Angells. Before they, as it were a preface of the Creation and disposition of Angells &c.

24 gude Lar miz Labac Vsca losd pa Copad dem sebas
gad Vancro umay ges umay umay ges gabre umay umáseala
umpSazes umpSayám maaga mosel iabal Loges Vapron
fémse dapax orgen Lascod ia Lascoda Vaga am lascases
iarques preso tamisel bnsnapsa ia dron goscam Lape Voxa
climlas aueaux Losge auioxan Largemas.

25 zurets axad Lomas red gura Vancrásma red sesos
Lapod bonso Abó abé Lamsage zimas zemas zúmacas
vormex artman Voz Vozcsa tolcay zapne zarbex
zorquem allasab gibured Ampátratson zimegauna
zonze zanca askma Vlpa tapa Vam Vorx Vam
drusad Caps castáraso grúmna cáncapses absacáncapses
zúmbala teuort granx zumest lu graf saxma cape.

26 Bobayelzod Col age Lam gem fam tepSam Vra ap du ca Sampat
Voxsam Lúnzapsa axquem Bobayélzod gapsémse Lúnse
aym cam setqua tets gapsad oxámaras gímneplad
Voxcanas Vra dáge papscod zámbuges zámbe acs oba
zambúges gásca Lunpel zadpse zómepsol zun zadésal.
ures Varún pachádas gusets Vx amna pa grámma os Vz

A I thinke it will be darke by and by, and our Company will depart or examine ourselues to supper : therefore if, without offence we might make haste of it, it might doe good so to do.
A Doyce —— gemes amza : your will be done.
A As I may discourse with EK after supper, and he cannot yet skyfull and habile to say much of the Vnderstanding of the promisses, and hopeth he doeare somewhat, those they did appertayne to good Angells; Suddenly there came the light from his eyes into the stone again. And than he could say no more : nor remember any thing of that he had seen or vnderstode All these halfe a quarter of an houre before.
A Deo gr. Finem Fero et Corpo dei
fil. eij Laus et grazie eius
nunc et Semper. Amen. ✝ 88 76

April 4. Thursday ✝ mane hor 5½ .

A I made a prayer
A A Doyce —— Quia ipse Deces Deus Deus tr cuius misericordia infinita.
Note A The fire, immediately did shake out of the Stone mb EK, as before
this seeing Appon did quake in his middle
the Deale hangeth yet before.
A Then, all being Vncouered, they sat down

27 Atra cas carmax pabámsed gero adol macom Daxt
ie gesej Ladúcs carse ámages dascal pomselogen dursca zureocs
pomcasás Vsca hüadrongúrda malue. tor + gascama af
orthox VAN CORHG aspe zubra Vaacáás gandeua
arimmapsel Vax ols saos abra. iesudels gampse Vndáxa
casmat laset Vncay lapset Vanascor tor gIust habása
ensede gumas galseds.

28 Pacádpsa pasé zuma carpsas uzad capiden Vsagé
EXCOL PHÁG MARTBH iasmadel Vóscon sem abnérda
toscots iampsala pásats órcbets iesmog pasque labáás
agay Lada Vng lasco ied ampsa leda pages gemze axax
ozed capszel campsa Voxal lutbed ie gedan femecs ek
ártsnad gatsad zureseh pascsa Lo guma Hálpse iu
dax Vancron patel zurad.

This name Expresseth the number of all the Enemies. Who dare doubt, seeing it is made and Edition of many 20.

29

Canda labad Bóbayen afna vorzed pbadel

NOBTDAMBTH gáscala oxad vangej vodotb mured
achna adcol damatb zesbamcul pacadáatb zimbej zorasson
getb galze mazad patbeb cusma iapbej burascas orpbade
loscad magej mat lúmsamze detcsel orze cánalas
vndam pádgze pátsmataps zumad lepbáda osáax
Yl'cbán zemblos agne psamgas iudad capex
luzad vemecb arse

30

Inda gams luzgaps yxan genzed pádex
CONGAMPHLGH ascatb gadpsam zurdas zamge
gloghcha sapax tascel vnsada pbatsetb zuncapba
oxamdchad semteps ascle zuncay mazed dulm
pamfra hisaye axad exóradad casmet ámpbgel
adcatb luza pathem necotbetb gescb labla dob
dóxa vascbetb hoxam lamésde lampba iodocb gonzab
hamges glutba óxmogel démapba vzed ascraps.

31

Zudatb chádyama ómsaye hor gadsa gézes
ORPHÁMZAMNAHE gedod asspbd voxa gémgab
latb gápbes zemblotb chasca olpbe dax marpba
Lotbe sool separ margej bosqui laxa cosnetb
gonse dádg voxma ámaye bmx gascbetb lood
admab loo ga zem dána pbe ámnala ia
pacbetb noxda amab

32

Gedox al semgacadabal o SEM GA NA DA BAH
ongayágeda. pbacbel Loódatb haxna gunapágapba
al se géda oh oöda gebops pacsad énol adax logej

famgab laxqui hascbe vadol vómsana garma depb na zad
gel panca vam Sesquin oxal genops vöödal umádabab.

33

Asge sun zumia paxcbádma zmobal duram 77
ORCHLÓDMAPHAG magej oscbim lod Launda çap
Luzan lorpba leuándab orxzed famzad genósodatb
psaselma gesda chom gasnapb getb nag ó Tong göth ludmano
Ymbar gezen vax gulzad marogas luxt Lapcb
iudatb zomze van gotbdab vorx guna ia ada
vox bámana

34

Azze gallam Inza vcba pasel noxda
Nobróscbom gunadépbogas dúnsepb
mançaxmalcásmab zed hab mel cár na zempbe Incab
Letbopb botb ned ga phi casmel iotb batb cbasad
maneded magon zuna yotbel pascbepb nodax
Yam pbatb mata

35

Aphatb zunca voxmox can zadchetb napba
VORDOMPHÁNCHES gauesgasadbel guratb letb
agsnab orza max pace ietb cas lad fam pahógama
zonebaspbama zumble Capbax Nargat magaster
nehogatmaa gan Yngapbaxmala gegatb
Laxqu goga lab nachey

Aprilis 5. Friday a meridie hora 5 1/4

A the Deale Way taken away, without any sports vsed by me or EK
= Shooke and all the former furniture appeared very bright
A I made a prayer to god, beginning EK peerlie & prostrati Domini &c
EK there the sound of men playing very melodiously on instruments and singing
A Joyce —— Serue God and take heede of Pettely: A this way spoken
to EK in respect of a great angell the way in resplendight, by reason that
EK had lone him musicke in spiche at my table. [Charles Stell]
EK there appere a great many, a troope of; as thoughe they appeared beyond the
top of a house: and so seemed for to hinder the stones: and they sonde
to haue no hedes.
A Joyce —— A peculier people, and shalbe restored
A After this Joyce, the said holy people disappeared
Then all appeared fire, and a cloud covered all: and in the top of the of
the fyre in the ayre, appeared three faces, and seemed to dissolue and close
in one. The faces seemed able to turne vnduo, and so to come in one afterward
A Joyce —— Praise him in his forie and Worship him, in his truth.
A the fire entred into EK
A Joyce —— Orate A We prayed
A Then they appeared

Take heede of Pettelly.

Perhaps the Iues shall be restored

36

gedóthar argo fa adopsanas gamséch olneh Varasas
x begotten.
iusmach
A Joyce —— Interpret not, till your Vnderstanding be furnished.
Vschna phaol doa vas oso Iazed Lazuzel ámma
donay Valesto acaph Lámphagey ronox ganma iudrets
Lots adúgma gonsaps godálya phareps iadsma zema
Loa agnápsagon zunaha al me ionáphacay zeda ox arm.
zunah.

Interpreted with yth

37

agzelia
Adgzelga olms Vánaps osma Vagey Otsoll dox angahad
Latqui dónapse zu gar + psamah nardeps gasmat
gasque gassa gas NA gasmaphes gasmayel
gasnonabe Vamsech ábsechel gúlapha axnécho
demsa pámbocsaps iesúsa gadaamas nosad
iurer chy almse orsa Vax marde zun éssa
mochoéssa zuréssa asga Lubets bethlemcha máxiche
iesúsath iapsan órnada Vunnd ad gsim nah

a tree will giue fáma
one word

+ stone the o god.

38

Arphe Lamse gaphnedg argaph zonze zumcoth 75
Omdopadapsaab nuleeh gaartha enáphama sodomcah
Castra Vges Lapsa Ludasphando galubanoh apachana 98
iedeph zemblos zamgyssel Laquet Lozódma
idrimth onaph uzad máspeha gyman orphammagoh
iumesbalego archámphame + zamcheth zoach.
zoah

Here some to want sore many.

39

Ámchama zeuoth Lutsámba ganeph iamda ox oho iephad
made noxa Voscaph hámgephey noschol apeth idle
Lod ga NA zuma datquey Vorzad numech
apheth nudach casteth iotha Iax arseth
armplicatar hám a co zamgeph gaseth Virnod
arspa iex han Setsa + oh Lagnaph dotboth brazed
Vamchach odoámaäh zembley gunza nasspolge gátsmea
orseth zurath Vámeth anseh +

a numech y two Words.

one Word.

These two Words are in one Word

40

Zalpe iedmacha ámphas netsoth alphax durah
gethos aschéph netsoth iuhad laxmah ionsa max
dan donásdoga matastos Latets Vnchas amse
Gacaph zemboáqaus idphamáyel Ludcha dámsa
amphicatol arnópaa idapayemoh nodásma
machestephalon

one word of 7 syllables; 4 in the first part and 3 in the Last.

41

Lumbor remásch onzed gamphidáras + gsomáschapa
zeba zun amph nasso zucath uomplinanohábal machal
Lozma dauangeth búches Lauax orxod maches
donchaph Luzath marpheth oz Landa don gáuah oschal
Lúmasa phedeph omsa nax domágere angenophácha
phachadóna.

42

Lu.
= ffs one

Óschala zamgey ompsá (130) geneys psaches nolpsal
daxets machesmachos Vastnálpos genays nacs
Loschops dupsmecs noths Cules zunecs maschol
madna
Lu gasnaps malces getscaps madena oás
gemsas pa Lusets iorbastamax elcaps rusam
psaney domsats iel gel pachadóra, amaxcsano
Lumagéno armacsapsámelon ádro micho
natats ramesebácsola donádocsa. +

+ The first Word the 3d syll to the Stone ayayn. Vsed EK
this understand[ing] way gone allso.
Deo Soli sit ons Laus Honor
et gloria per infinita Saecula
Saecula. Amen.

Aprilis 6. Saturday after none hora 10 3/4

The first spot in EK, as before was vsed: Liberal be starthed
All way bended down, as the manner Is. But EK had spots a differing
and shining diversely in his Hood, that he could not see any judgment a
distance what appired, for half a quarter of an Hour almost.

A Joyce ——— SVM
and agayn a Joyce ——— Gahoachma [= sum quod sum, EK explained it

43

Asmax gebótsa gasseps acsánday Vnáscor Satquama
Látquatas hun gánses Luximágeso áquapa Locsats
loral
anses ásam Vatsne gássador anseds gódamas
Vonsepaséos ádmacas Lu zampsa ob adma
zemblodárma Varmiga zuna tsotob ampsichanósa
gemicha nadábas Vademado Vaselaga gédo

44

Amascabalonocsa anódas aduradámas gonadepsageno
Vnacsapesmacso gemina docsapamica Vuamsapálage
Vocórthmotts acsepasmácapsa emcanidobas gedóas

45

Nostras
Nóstoah yeuámna da oscha Lus palpal meédna 76
gorumbalógeps acapnapsdapsa tosséma gonogédocsa
79
ambusábalos gemúsacsa Vamthopsa zumnega dapságepsa
iurébos This last Word Way hid a pretty Riddle with a rym like a thin Bladder
affords it: and when the Way perfected, then there appeared a bloudy
cross ober it. It is a Word signifying what Christ Lua in it.

46

Zémnoda ammi sa Gebsets Vsángrada bosadóma
zumacos apsimabácsa burádbazu amacsapadomicsa
zumanepasso NA Vuamamébadoths
zumbsegámpsa zúmbsecapsámacsa

a Word formed by Enoch's Ninth

K. All is covered with darkness, horrible flashes of fire appeared
and they seemed to wreath and wrap, one another round about. In the
fire hovered the Angels appeared, the three heads where appeared before.
Hower the Angels appeared, the three heads where appeared before.

A Joyce ——— Laúa zuraas = Use humbleness in prayers to God,
that is perfectly pray: it signifieth
pray into God.

A Affter our prayers Way a very hideously noyse hard.

47

Zudneps arm ios pan zedco Lanya nahad
Lébale nochay armi cans lósmo rana olua dax
zémblocha zedman púsatsa Vámo mas oxex párzu
drána ánza pasel lúmas cóxecs ádamax gónbos
alze dab Lúsacse asneps gedma noxdrúma
Vamcapsnapsam ástsebel rátrugem abnats Lonsa
masquets tauinax tadna gebodód gapsramsana
asclor dxusáxpa

a procedure as the
in story

a ratrugeém y one
of the 7 words on
the side of the Table
first presented

I will begynne
a mile

48

Amgédpsa lazad ampsa Ladmáchel galdamichaél
Vnza dedma Luz zacheps pilatsob ganó
Vamas zunasch zemblayen onman zuths catas
max ordzu iadse Lamad capsícha asdal
Luz + ampna zodminada excapsanoz salgémpsane

ffs rode following
as Lady
Arney Dats not

Om Irza Lat quarlpbe Lasque dels, urad.

Oxmand gamzes

Bldo

Note this coberny to be made for the boke

△ Vnto the boke they covered with a bleu silk sindall. and vppon that bleu coberny appered letters of gold, conteyning these words

Amzes nagperes Hardes — Note this to be pronounced rounde together.

EK. it signifieth — The vnderstand name of him that created vniversally be magnifyed and extolled for ever.

△ Amen

A Vnde cadunt the boke

A Troyas — Mighty is thy Name (ô lorde) for ever.

EK. it signifieth.

A Troyas — The place is Holy: stir not [ ] seyd the three lords

△ Vrl. appered to EK, some imperfections passed in the eleventh rolle. And that we not thought fitt to amend it. and so he did.

△ Then the fery hayll went from EK into the stone agayn and his inspired gyft conveyed and understanding was gone: as vppon before it vsed to be.

inspiration

△ Gloriam laudem, mri creatris, ôes creature

indefinenter respondent: Amen

Hallelujah, Hallelujah, Hallelujah

Amen.

Spirits 6. Sodenly after none

the table, Chayres, boke and stone appeared

And while I went into my oratorie to pray, there came three out of the stone vppon EK, as he was at prayer at my table in my study

EK heard a voyce out of the fire, saying — } Why do the Children of men prolong the time of their perfect felicitie: or why are they dedicated to bondage? Many things are yet to come: Notwithstanding the Time must be shortned,

I AM THAT I AM

Arua Demeth Dax eiaq, vt dicat filijs hom quæ ventura sunt.

EK. how is a man, in Wirk, come in, like Uriel, who came first into the stone

△ Benedicty qui venit in nõe domini — Dr Amen.

Dr — I teache: EK sayd that he hearde me

Dr. What willt thou I shall answer the, as concerning this work.

EK. He hath a ball of fire in his left hand and in his right hand a Triangle of stone

△ Vriel is most needfull for vs to learne heere, that is my chief desire.

Vriel — Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all living Creatures. Therfore must thou needes attend vppon the will of God: Things must then

A prophesie very Heedfull. note at Second

then be put in practise. A thing that knitteth up all things must of force conteyn many celestiall Vertues

—therfore, in these doings, must things be finished Speedyly, and with reverence.

Vriel holdeth up with the triangle of fire

—this, is the light wherewith thou shalt be kindled

This is it, that shall renewe the: yea agayn and agayn,

and, Infinitly seven tymes, agayn

Then shall thy eyes be opened from the dymmes

thou shalt perceyve those things, which have not byn seen,

thou shalt perceyve those things, which have not byn seen,

Vriel with holding up the third of fire in his left hand

No, not amongst the Sonnes of men.

—This other have I bidden thee, whereof I will, nay, besides the Seventh part of the first part of seventy seven. the residue shall be put fully in, and with the; In stay and together, with the.

Behold (sayth the Lord) I will powre vppon men, and they shall have the spirit of Understanding

Liber 40 — 40 dayes must be take of the Secrets, and Key of this World be

partition: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I bidden it to the Wyndowes of thy senses,

and doores of thy Imagination: to the ende the may see and performe

Be Abridgment of time speaking of △

the time of God by Abridgment. That shalt thou, thou, write diligently in his proper and Sanctified distinctions.

This other, pointing to EK) shall have it Allwayes before him, and he

The danger threatned, if EK do not his dutie

daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his Elected, and keep that are annoynted with his blood

For, behold, What man, can speak, or talk with the Spirit of God? No flesh is able to stand, When the Voyce of his Sonnes shall present the parte of the next Leaf Vnto sight

Note a terrible thing

You have Wauering myndes, and are drawen a way with the World: But brittle is the Stake thereof: Small therfore are the Promises of his Illusions.

Be of stedfast faith. Believe. Great is the reward of those that are faithfull.

God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness

The ende of all.

Behold, Behold, Mark & and Behold: Lacke time hath stretched him forth, even to his ende: and the Middest is gloriously to the good, and dishonor to the Wicked. Heaven and Earth must decay: So, shall not the Words of this Testament

△ Ecce servus et missellus Sommus Dei vivi; fiat mihi secundum beneplacitum voluntatis tuæ: Amen

Note by the place here before what matter he imparted to him and understood by this sign in respect of the Work but of little

△ Vriel take a little of the fire in his left hand and flung it at EK: and it went in at his mouth.

Dr. My message is done.

△ May I take Dr, (meaning Uriel,) for your name that is Who wil take leave of vs. — Dr — I am so.

Δ I pray you to shew us what we are to do in our affayre.

Jᵒʳ. It is sayde

Δ he said to EK, tell him, I have told him, and seemed to smile.

Δ of Mistres Frauncis Howard (Gent: woman of the Maᵗⁱᵉˢ privie Chamber) I would fayne know, whether we have not yet learned of the coming [illegible] she hath cause vs, ere, for an houre or two, to intermit our exercise: for the Will of god, that for the great Christe vsed Edward mirry (as in procuring the Quenes Maᵗⁱᵉˢ mirry to marry A. mery person) the hard ordeyned to be instrumt to her. I meane of the paynes of these great mistries ensuing, and by you told of. And that by her, I may do good service concerning the Queenes Maiesties comfort.

Mistres Frances Howard elected to taste of god his great mercy for her charitable part.

Jᵒʳ — Who is he, that opened thy eares, or hath told the of things to come? — What thou hast said, is sayde. Mark the ende. It is a sufficient answere.

Jᵒʳ — Take up — Δ he said so to EK. who taking up, sawe the boke the Cloyre and the Globe a part, abroad, out of the stone, and when he may mine in the stone to be seene. and it came nearer & nearer to him, and it entered, as before.

Jᵒʳ. So, sit down. What thou hast seene. [Δ the like and working they made many prayers to him.]

What thou seest, deliuer vnto him.

As it is his Will, So be it vnto thee:

Do thy duty, wherevnto thou art moued,

and it shalbe sufficient.

Jᵒʳ. Farewell, for a time

EK. Ro. is all couered with a white cloude, sure as one of [illegible] yet.

Δ The put up the stone: and the former boke and other furniture, appeared vpon the table heard by EK. and he may to write out of it: which he hym self did, both in Character and words: but it was so vnbeseeme to him: and therfore he wrote onely the words in Latin letters.

Δ After he said written 28 lines there in that boke the paper boke, the first word was Arnex, and the last, being nab suddenly all was taken away out of his sight: and so likewise his vnderstanding of that he said written was quite gone. For, sodainly as he wrote, he vnderstood the language and sense thereof, as if it had been English.

Δ After he had finished that second page of the first leafe, I lent him my copy: & he saw it.

Arnex Vals nol gadets adney ox Vals nats gemsos als orza val gemás, os gedvá on zembás nossad vamfas oloden ampba nols admácha nonsas vamfay. ornad, alpsol anday orzadah vos ansos hanzas vos

adme

Arnex

1 49

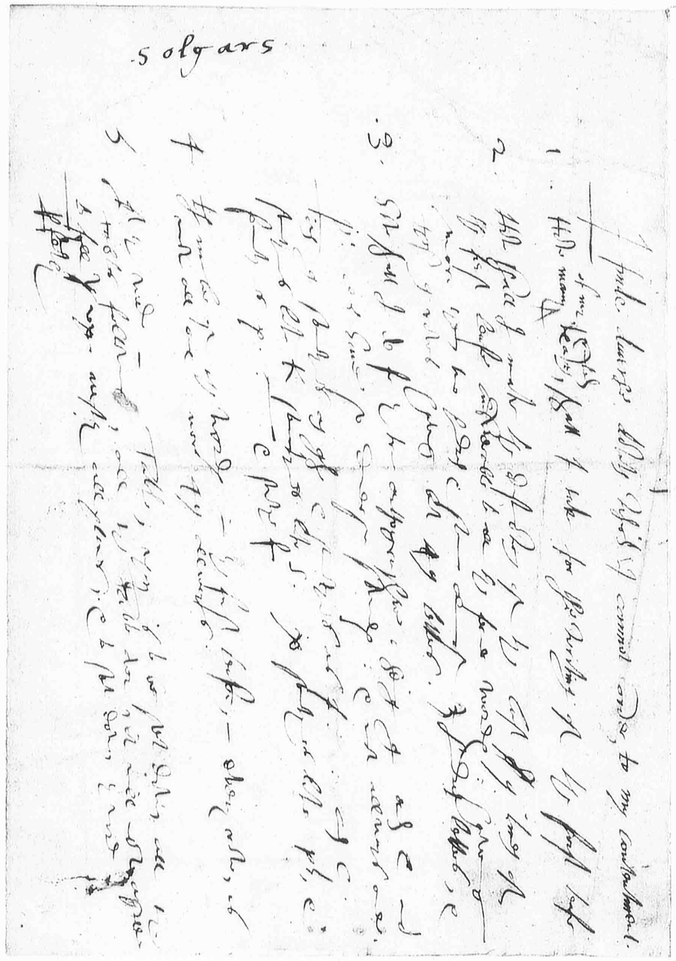
Dr Dees letters opposed.

drux		drux	1
nal		nal	2
gor		gor	3
pa		pa	4
Van		Van	5
or		or	6
pal		pal	
med		med	
gal	letters numerd,		
ceps	vpon scrip	ceps	10
Vr		Vr	11
fam		fam	12
ged		ged	13
Vn		Vn	14
mals		mals	15
nab		nab	

vel		
graph	16	15
gisgi	17	16
+ mals	18	17
don	19	18
gon	20	19
tal	21	20

81

82



solgars

(145) (123)

adma roba notma gots Vamsed adgej onseple ordenax 79
orzan, Vnsa anmas Vndabra gonsas gols nasad NA.

82 1

2

Oxar varmol pan sampa os al pans orney andla
assaph ouesa cosdam onzageses natmatatp max, olnas
Von ganse pacats olnos Vor nasquas Loths atnay
nonsas oxansas Vnis nodax Vonquets san sandquat
ox ardans ozabes onzabes ormacs douquin astmax
adg arpayels ontipolas omdas noses als mantquts, ar
armad notgals. Vantantquas +

adde whether ar mad be: two words or one:

2 3

ondrob als brs + panchas orn, sandvas soh andas nol
pan, sedmas zuges als abmicadampaget ordomps,
axas getsol vab axel antsats gorsan vax parsas
Vort sanq andamsas getseol, vrchan nadadas
oxembles armax sotsar, vos antats, orse vax
'alnots, otber mals olnas getsom vardemacs, alls
Orgets

3 4

Or pasquas omzadas vorts, angenodas varsaua
onos asdumps, anget onsaual qalta oths anets ax pa
gesne ouad ax ornes asdumbages voscomps alze ax,
orzad andas gost astob nadas vortes, astmas notesma
goths natsad omza, gets altets ox, degats onda voxa
gemnacse adna dansa als alst

4 5

arsas. Ortsats ols gast ardos max varmas doths nobamq
Lath, adnab gotsan, ardrmos astomagel arpaget astets
arde obza, ols (NA) gemnapalasamida orsat nasab

(146) (144)

Odmázen ándalpsol, ox ambrálsas oxas gets nor vamsas genos daquets als astna, os tatos, alsas gots necor andeos neo alda nas

6 Vansas vos demagens on sunsas, papsas olemnes, ózadesa iax ormas vor ádme ox vastmas gu labazna, gumnácho astsmas ocsádo sandridos vons sas, lúgso iasat nabsesam vosads vandispa rossámod andros alpsos, zúmblos ásmas gonsagepls aldel ló das vax ors asmo, gad au dansegua deo, dats vax nogras vor segbat slon.

6 7 Arm olbas galpa lohánaba gáupumayénsas solso var se darsas goso álbumiclámácapálots reho nad vessas vors arduo immony asquam rats als vásmas génda loggasas astmu..

nose and bad 18

7 8 Arnas notas lax vart lubos desmapsi ol capraminacas oxandanbas gemmescriptitonpsa accamplahnostapsa ormiaxadasa-trar orzembl-zadmas panchefelgedos áschas ólmas ledós vaxma

8 9 Gans na cap san seda ax nor vorza vo laspral onsa gem gemas nops gázo na von santfa nostradg ansel vnsa pas vort vessa or alda viax nor ádros semnes ols vandésquad olzas siolpax pasas lotsox ax ru vansar glimnaps gats ardot ardri axa nos gaya lets arde maxa..

9 10 Corsal mabas noplics alps arsod vord vanfax oriox nabat gemnepos lapset soda nat bombal nams ar gets alloas nepsirt. sauda noxa voxtaf ardno ándrocs labmages ossu állmugslo ardot nasbar vanse darto vorts parsan vr vnras vor gádets lets orze nax vomres ayelpha, legar or nembla ar vas su:

(145) (147)

1 Zanchcumácsasepls, olzaminóas vassebúraas nodaligánax 80 orsápnago darsagnapsa nobsiblits armipyts arsepólomtantons

Jembúlsamar lebóge axpar orná-a oldaxardacoas 83

12 Semno as alchidoácha da Selpaginodas adasubámicanos dam·psa gli·ásch a nor oxompaminapso iemp, na, gón sapsa ne co ál psa aspar as pa gémo cal na tú ra ge

so words

13 Sen gál se quar rus sa glan sux tast ormaca ox i no dál ge bras nop tar-ná gel vom na chel pál ma cax, arsep as·dón sadg asc lan sán che das nor vi car máx cols zum bla zámpsa ad ges do ca ba as

13 14 Ar gém na ca pál sax, orr mído hab cás pigan alpas gagas lots val sábra dan go sá pax vólsan quér san ondapsa opicab or-zy lá pa achrapa máses ad·um ad mácar pas oxalps on dú pa, gém-na de vór gus-o

14 15 Lat gans sa parsat Lasséas lor ádas nóxax ardepsby nónson andos gdm-i vor sabliós admisa pa lots gabo lar va noxa obo lan sempas noxa Zrias sepsas Lusa-z odgálsax nottaps ax vrnoc órpos arta zem-ubas Lothor gay Lubas vom-á da psi cár no

15 16 Assótapbe ondas vor ban sanpsar pa lots ayno iam nésros am alsós vvrábas geuses alde ox nas vors púrblox ámpsicab nóstrobs admág or napsú asmo lon gampsi arbel nof ámpsi on saublots asch mux Lassax Lay doxa pra gem a sestrox ampsi naxs var sembbh lots

16 17 Angésel oxcapácad onz adq ochádaſ álzaſ dor náſ
orpogógraphel al ſa gem uaca pícoſ Vſ da pa porſaſ
naxor vonſa vrons Vrbanſ Lab dún zapſ algadeſ
Loſ gem Vortaóſ ampſ aboſa za Vayorza Lepſ oxor
neóſ aſ da dunaca pi ca ſodox ard naſ.

17 18 faſod Vox ar pi caſ Lot tár pi ges nol zim na plaſ
ge ó gra pliſ ne gó aſ Vn ſu gán zed am pſí ſa doſ
zandeſ al nex oſ al pſa ze gotſ geſóth axor Van zebá al cá pa
Luma ges ard de oſ aſ

here some l & so.

18 19 Onchas ſagod Van Sebages oxangam paſ gos daſ manzes ocondaſ
Vardol Sebags ol madan NA oſal Sepaget, otoxen narbaſ
Lubatan anſem noſet nu naba notoſ ax arſaſ mans bſtgam
paſod paſ mal ſednaſ geſtons ampſes al manſo gapatébáton
arra naz Vamſes amaſ ſlot agen nalpſat ar zamne oſ ſages

19 20 nax ſerua natſ Zembſoſ axpadabamaſ Sanzápas
gunzanquaſ ona Var demneſ gaſ ſod Vmnaſ doxa Val tarquat
mans ol gem nageps au zanſat Vx ~~nat~~ an-acſ al pamboſo.
naxtatſ ol nada Vam nonſal aua nal gedot Vorx alge laſ
deſpag ~~gat~~ prominabâmigaſ olpaz ord gamnat ſem paz
catſ normadaſ on demq

of ther n cond u of this word + a stok.

20 21 Laſſaſ ie ogg daſſepſ abrimanadg oldompſ Leſotſnar
ymnacſar onze Vam ſepno Voxauaret ol zantqur ampſ
nay Sages om nartal Vor miſcam bemcax Lappad geſo
dzux capgol aſs Letnar Vom

At Vom Thus a † to note the ends of a Line: But both these mark but 49 many.

Sauſaſ or gamprida ornat Vol aſmd onza duſ get ſanſa
gorſ ſubra galſaropaſ nequax dap gemno ab pnidab
noxd Lumbam

21 22 aſ getſroz ax árban oſ zempal guſ árdax no demnat ar
pambals nop nonſal geſ axar pam Vartop ab Vbraſ cardax
Lon ſonges au dumax ar nepſar Lu gemne om Aſda

Vorts

Vorts Vmrod Val mánqſ noſ Sam, naga Vrbraſt Lurvandax
vppſod dam zurtax Loa an abarn nar ſemplicabnadaſ oxa

23 nooa Babna ampba dum nonſap Vrs daluaſ marſaſqual orma
nabatſ Sabaotſal netma Vol ſempra iſeſ Laue ondeſ noſ
ſemóſax or manſa macapal Vngenel Vorſepax Vr abada noxanquaſ
Vndalſpſ aſmoſ Vxa na Gaſpar Vmpaxad Lappróſ ſadd nombal
Vp ſétquam noſ aſtma Vors: Vrdem gnaſpat beſ affafeſaſed noxtaſ
Volls Laydam Vds nac

24 cedaſ or mandeſ ges axax noſſp damba ſor demgoſ apoxan
Subliganax narod orcſal Vamnad Vez gemleſox ar ſrulalpa
ax Vr ſamſaſ oladmax Vr ſappoſ Luaſ Vr pabmax Luro
Lam faxno dem Vombres aduſx or ſembal on Vamne-
oſ ſemne Val ſe quap Vn nap naſtoſm daſ Voz mazax
Lumato gamez on neda.

25 Vos ǧemſe ax paſ ſaſquan noſ afma ſol Vamna Vn Samſes
oſ ſet, guamſa ol danſa dot ſanta on anma oſ ſubracaſ
Bábalaſ Vanſag olſo pay gonred Vorn cbecſuſt axaroſ
rugſo am nadom Val ſéquot ne texppa Vors Vrs al pam
Vans na tombamal anſipamaſ notems anq arxe al

26 pangef offd ne pamfaſ alibos a noſtáſágez aſmeǧd Vrmaſt
geus Vrmax au ſemblox ſatq quáyntaſ Luze arne noſ
Vamma ſams Lantez orn Volſax Vors Vmſapa monſeſdaſ
nox aſ paſ Vomreb dotſ danſegox anzazed onz anſal
nom Vamreſ Volte Vrnacapácapaſ noſſan yalt gelſay
nor ſentqbt onbanzar Lantaf Val ſentepax

27 ormſa nor Pampals anz alpaſ nox noxa gendaſ Von
gamne daſ Vors ad na Lepnazu acſeldapſ Var honza
gune alſapſ nal Vimſan Vns alpa a domps ar zemnip
ans Vrnacſ Vancef ban yanzem oſ aba Vons nabraſ
Vſ aſmo drat Vormez al paſquar no gems nab zem
Laſquitſ apſantaſ

(140) (140)

27 28 Vol zans alph ne ganſad ol pam ro das vor vngef a deos
nad vnſemel apodmacas vnſap val vndar ban cefna dax
hanſel yax nolpas volts quayntas gam vemney os a[illegible]
al panſt ans vntas hunſanſa Apnad ratq a ſanſt nel
odogamanázar - olzas gus os nas vaſa vpangas neos abo

28 29 Notgas ox vr auonſad vl datſ nox lat gey orn val
ſedcos letſ arney vas ars galep odámpſa nol axar vox
apracas nolps admi adpálſas nos vrſ gednacs vax
varſablox vrdam pagel admax lor vantage oxandas
Lamſo nor vorſas axpáa, ols nugapſar ádvas vxár
noſtrilgan ampacos vortey leſgual exos.

29 30 Ses vas nómre gal ſables orzas, get les part, ox arſe
de colmacbu aráes lox gempſa lar vámra gos naxa
vors admas gebas, Semfúgel admá geod alzes orzam
vánchet, oxam pras ges orzad val nexo, vam ſoleps
oxa, nosa par gúmſas aſkeps nox adros leſtof ad noxa
nonſúrvacs

3º 31 Vomchál as pu gór lan var, ſem quás las ſet
gedos argli oranza vor zima ſedcátas zurébos admich,
ors arſás varſab, oliba vortes Lánſanſas, adnas vor
ſemquáx, vorſan lap varſas gebdás voxſar geos, gemſe
ad dms. áldas gor vanlas, gebudan vor ſablets, gédvel
ox ors, manes var ſemblos.

ad

31 32 Ar dam fa gé do sas Luxs arcan Mans Labras vor
ſemblas adna vor partat, nor vilſo ádcbu apri ſed amplk
nox axua getol. vor ſambla gets, arſe pax vor ſas gels aso
gets mas or gemſa nas prax chlad aſcham na pras oxás
var ſetqua lexos vor ſambles zubras.

33 Lax or ſetquás vas lox rémas vol ſadma vort, famſa
Le gem nas or ſepas vartef a ges Osa lon gaza Onſa ge
adrux: vomóal-is as vaztal. nos ſedo Lam, Vom

tántas

(141) (142)

tántas oxárzas Mechól va-cbn geth adna vax, ormacba
Lorui adras, Gens arnas vor, Arſad adticos alidas nepso. 82
85

34 Hastan bas ges los ru mal; vrabro dea vaſas, Mas zox
idas ru gebna dempbe, ors andi ar, Genbá, óxad va ges
Latl vriop: mal pas vi me ró to ádnavas ged anſe las
verbrod vn gelpa, lux árd do as. vaſt vor gemaſá nos.

35 Amſes ondantaha noxt vradas gel núbrod Arb á cba
lo pe go há para zem cbe par ma la. Na burá dos gem la pa
or-m fax nol ad micápar vó ſi pi cá la ton andras vox
ardno, get na ca plos gás-un

36 Ór ge mas Luza cá pos nox tras vioxas neso hu ge o mlas
cox chá das ornabúda Vosſa pab: No bro ch, ál pa
cbidomps nás la grux la vx argá famgel ue clo gá Las
vo ſa pas

37 Gu la gé dop ax ix ox a max Lan ſá gem pas orſa debſmas
Gé pa cba vorſi ma cos asduth gempſa: nox gal max
arhú gat gli nó rob va gen lá cax du-um ox ámpli zam
-u Latmas ge gé ma ohabas.

38 Ga ſá pa drux vax ma gebſá geb or cbé plon gan zed as
vox ár vox gelet ar gabad, gan pá gan dorumina pbas
vor zimacs cú pa cbet ardras óx ox polſa gal múx nas
guts ardets on zupra cró cro gas var ſa má nal

39 Ar ſa há chox nos al ges os, ax ár pa gal ol-za des.
or-za-úmax exos eb, or ch cas pal don-zasá onza
vetsay: no r ſáp ſe pas on-ap a palmas aldos vos
nábebas gemnápam os maſſa or naos-var bu la gém pas
neó ha bras

40 Tal gep ar ſep nas dos, vors alſa dos neos am ar gets
ma ges alprin odox maſſápnas, gobor asos gadmas

the copy had [illegible]

ol dáneph aludar donzagab olsagah nebthus or
sapnar balgonph nep gemloh, ax amna duth
achar laspá, vohá, náxvoh gas vergol ah pratnom
gea noctuamph

Δ

[41] Ván sa palsah gón so gon gé la burá doh tato lang
gemé fe ran ón da pans ge lá brah : or pa gé mal
onsán fan gen olc ma cha san von sé gor a pri cas
nor vá gel . om brá cau cohadal .

Δ

adros,a,clodfac,dogépnah,lapcah,mocdácode,famón,tualc,dom
vrásnageph,amphidon,gánsel,vax,órehamah,vórsafansa,acms
damifaga,nábulax,orsageh,namvah,ocar,lunsangel,carpacoa
lunsemneph,odárnachoh,zembloh,obsicandon,galsorxvlága
fómnaph,apánsageh,lonsúgalan,grast,vblánso,arnox,vonsho
taltémaphech,órmachadágenox,vrstámvah,nadvareh,ons,arg
zucánzu,napliorah,norgc,hahanaha,vsplah,gradúnvah,navio
arsah,vónrogen,dahvalah,orzap,cvl,carsed,aporsal,qástava
ganfúmarabómonah,gástages,órdolph,naqas,orgemvah,noxad

Δ And this is the last ende of the second page, of the first leafe of this excellent boke
Booke. The other leaves are written apart, in other bokes as may appere
But with these 9 rowes and the former 41, doth arise the summe of 50: which is one more then 49: Therfore I am not onely of this but of diverse other imperfections yet remayning in this page, to aske the solution and reformation.

Δ When I had told this my doubte to E.K. he answered me that the first rowe of these last .50. before set downe, was the last of the first page of this first leafe: and so it is that in the first page there first [illegible] rowes of which eight and fortieth rowe beginneth with this word Amyedpha etc. And therfore the next rowe following (beginning with Arney vah nol gadeth etc.) is the nyne and fortyth rowe of the first page: and so the last rowe of that page: And therby also the second page of the first leafe hath her 49 rowes here noted: the which is one doubte taken away: The other is of the ~~perfect~~ numbers of words in some of the 49 rowes of this second page.

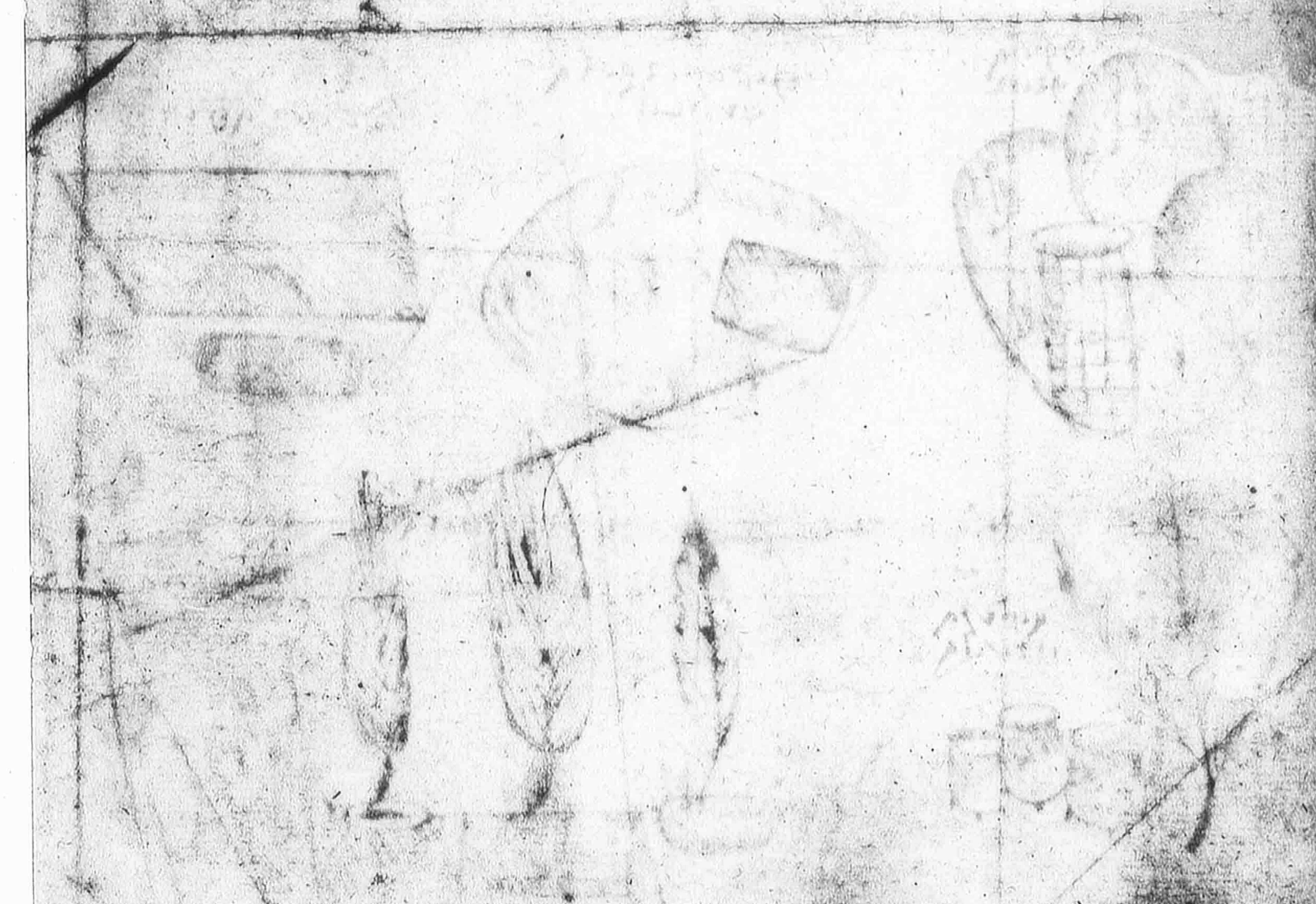
Aprilis 10. hor. 9. Δ As we were talking of the Macedonian (the grecian) who yesterday came at Mr Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shadow to declare who he was: there came a voyce and sayd that it was the Macedonian: and after his hat was written in great letters this word, ΚΑΤΑΚΡΙΝΩ, which E.K. wrote out: and it signifieth [illegible] macalesas, or condemnatory etc. and the voyce sayd, that word was sufficient [illegible] adding E.K. [illegible] be thanked and praysed.

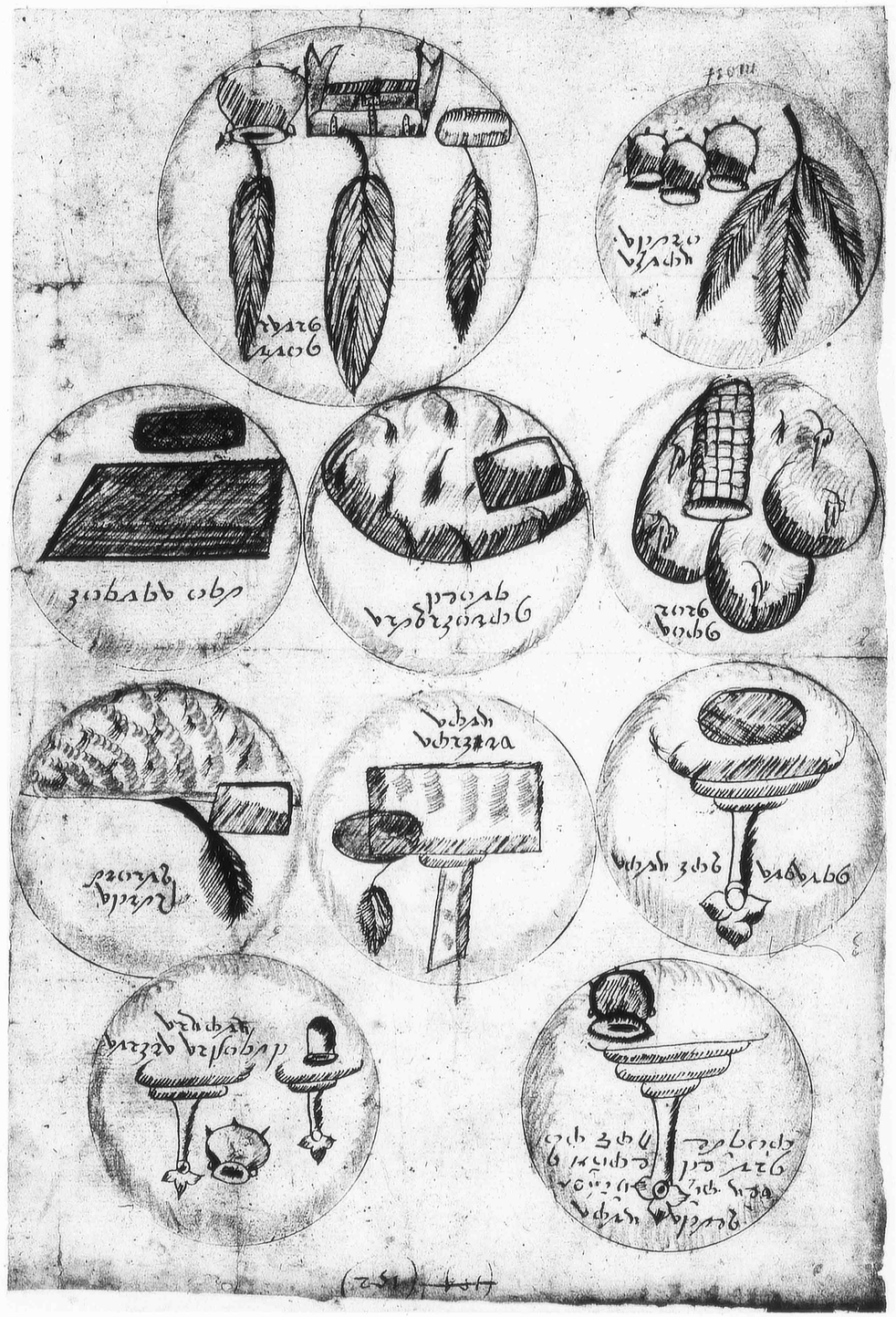
~~(151)~~ (151) 83

Edward Kelly
1583 Martij 2 friday

Mr Hely came as from Blokley

86





(154)

Aprilis 11. Thursday

Tabula Locorum rerum et Thesaurarum absconditorum, Menahem,
mei Gordamli, militis, et Danaeu Principij, expulsi, multorumq
aliorum Clarissimorum (Britanniæ meridionali parte) virorum, contra
eiusdem habitatorij militantium: quam hic, familiarissimorum
consensu, aliquando ad nostratium redeuntium commodum et
auxilium absconderet et sepelire decreui: qua quidem intellecta,
facile possint ad Larem abscondita efferre.

And the Notes of the two plays, here by, notified affixed: are these
two ordered

1. Gilds cros
hic p.....
mer id 10
onals ot on

2. blankis Suters
croces

3. Marsars gat cros

4. Huteos cros

5. Freds greuel

6. Mons Mene

7. Mountegles arma

8. Lan Sapant

9. Carts neeld

10. Mnrr Mers

— a forte Mar

Aprilis 15. Monday (156)

△ As EK was writing the eighteenth Table which was of the spirits of the earth (it was in the afternoone about $4\frac{1}{2}$ of the clock) there came a parcell of fire, falling by him, and thereupon suddenly at his side appeared three or foure spirituall creatures like labouring men, having spades in their handes and their [illegible] hanging [illegible] heare [illegible], and EK asked [illegible] what they would have [illegible]. He answered [illegible] he called them. He then replyed, and sayd that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written. and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more did he call them. And I bad them be packing out of the place. And thereupon I removed from my desk where I was ruling of paper for his writing to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appeared both on the upper side and lower side imprinted deepe in, two circles of broad [illegible] very red:

And I seeing that, thought it to be a [illegible], and [illegible] some while, they assaulted him, and he rose, and cryed to me (saying) they come fiercely on me, they come; and he put the stole which he sat on, between him and them. but still they came gaping or grinning at him. Then I asked him where they were. and he poynted to the place. And then I tooke the stick and came to the place and in the name of Jesus commanded those Baggages to avoyde, and smote a cross stroke at them, and presently they avoyded.

All thanks be to the onely one Almighty and everliving God, whose name be praysed now and ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter

Note. Now 30 Tables, being written since good friday: 21 dayes onely passed since good friday.

△ As EK came to write out the Table according as he was wont: and to have the letters appearing in the ayre hard by him, he sawe nothing but a blak clowde seven cornered: and after I had put the stone agayne into the frame, and thereupon did make long and oft request, for [illegible] having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayne, and at length, there appeared written uppon, or out of issuing out of the clowde, this sentence

He promised, be not carful.

△ note, [illegible]

△ as who should say our tyme [illegible], the next: this day.

EK. The letters seemed to stand at fingers endes (being 21), and so every finger had a letter on it: and the fingers seemed to be placed at the corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagon did shrink in agayne and disapper.

△ All lawde honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever amen.

The stone out of the frame.

Thursday. Aprilis 18. after dynner. (157) 86

△ We being desirous to know the cause of this stay making in the Tables shewing as before was accustomed; and now (24 Tables being written) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and brought us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the Lord might be kindled against us. 89 Thereuppon we prayed severally; and at length, (no alteration or better comfort happening to us) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somewhat beyonde the Heptagonall clowde who sayd

I am sent, to understand the cause of your greif, and to answer your desyre.

△ I then declared my mynde breefly, according to the effect of my prayer. Which was he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. And among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand
His Justice is great, and his arme stronge
How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.
Be rocks in faith

Good Angels

It is not the manner of us, good Angels, to be trubbled so oft.
At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.
Great is the light of Gods sinceritie
Appoint God no tyme: Fullfill that which is commanded
God maketh clere when it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed
What is it now thow wouldest desyre to be made playner?

△ Still he proceded uppon my answers: and at length he sayd

tyme of Justification known when

Neyther is the time of mans Justification known untill he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: which ende shall be made manifest by the first begynning in knowledg in these Mysteries

God shall make clere when it pleaseth him: & open all the secrets of wisdome when he unlocketh. Therefore seke not to know the mysteries of this boke, till the very howre that he shall call thee. For then shall his powre be so full, amongst you, that the flesh shall not be perceyved, in respect of his great glory.

tyll the very howre

Want of due reverence shewed in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy.
What are the works of holiness? I do advertise you: for, God will be honored. Neyther will he be wrested in any thing he speaketh.

Angels abase them selves, to pleasure men, by their appearing when they take uppon them, or use any sensible evidence of their presence [illegible]

Think not, that you could speak or talk with me, unlesse I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to [illegible] this.
But he doth it not for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lighted.

One is not to be lighted, but all. And, Wots all? — the two to gither with the Captayn

40 dayes. EK What then wilt thou, Dr will the 40 dayes be ended, shall then have no one more then of vs.

EL. △ Whether shall we yelde Cohorte, or consent to the Captayne to go down into his Country, as he promised he entendith.

Dr — As he pleasith

EK. said that this was Enel who no had appoved and confirmed all this.

Jl — I will ask the one question. Have we any voyce or no.

△ I do think you have no organy or instrumenty apt for voyce: but are mere spiritual and nothing corporall. but that you have the power and propsity this good to instruate your message or meaning to eare or eye, in such sort, as many times gination shall be, that both they shall here and see you sensibly.

Vox angelica — Dr — The have no voyce but a full noyce that fillith every place. When you any taste of, Dis taste shall make no separation.

Priel pulleth one in by place. Let there one come that may better answer. not in respect of thy self, but one, more meter to thy estate. — Do thy Duty.

△ the said this, to one of the rest in, and he departed him self.

Jl or El △ This mervelous creature said, Wold you have any thing with me, Jl.?

△ Who art thou: Art thou one that loves and honorest our creatour.

El. Jl — Will you see my Sark — EK. he openeth his body and sheweth his Sark.

Jl — and theron appered written EL.

△ he semed to be a very merry creature, and skypped here and there, his apparell was like as a vice in a play: and so was his gesture and his speche, of the one Word then of the other. Duly to be historly noted. but I did carefully ponder the words of the Words rather he spake. and so forbore to write very much of them, and in the parts of the Dayes myst. by reason EK did so much mislike him, and in manner take him to be an Illusion.

△ As you are appointed to answer vs by the Messages of god, so answer vs, that our pen and playne Deity, as may be correspondent to his Order that assigned you, and to the honor of god that created vs.

Note three fold answer. Jl — My answer is threefold — I answer by gesture — by my apparayle. I will answer the by my Wordes.

△ Do you know what the Arabik boke is that I had: which boy written in tables of mimosy?

Liber Arad boc. Jl — It is in Scotland — A minister kept it; it is nothing Arabik. The boke rendymy full and illuding Witchcraft. All Laude honor and prayse be to the One and everlasting God. for ever and ever.

EK. to Kelleys boke. △ The Lord therefore, hath his own boke belonging to Soyga? Jl — he hath

Note △ But it was reported vnto me by that Skryer that he had power to call Soyga. and Soyga spirituals vnto Agyos. Soyga dl'ca mikols

△ Soyga spirituals into Agyos. Soyga dl'ca mikols

△ Justicia by Wisdome. The true measure of the Will of God in judgment

Hebrew Language is that, I pray you? Jl — a language thought in Paradise

△ To whom? Jl — by infusion, to Adam. △ To whom did Adam

Jl — vnto Ebeda. △ Did his posterite vse the same?

Jl — vnto all the Ayrie There may destroyed. △ Be there any

Jl — other books of that language yet extant among st mortall men

△ Where are they? Jl — O, Syr, I shall

(1587) 87 90

make you in Love with your Masterships Luke.

△ Did Adam write any thing in this language. Jl — That is no question

△ Belike then, they were delivered from one to another by tradition. or els

Enoch △ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: because mention is made of it in the holy Testament. in Jude his Epistle where he saith, Prophesiavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quæ locuti sunt contra Deum peccatores impij: &c.

Note excellent Memories for Tradition by coming in proportion. Jl — I must distinguish with you. Before the flud, the Spirit of God was not likely obscured in men. Their memories were greater, their Understanding more clere, and of their traditions, more, vnsearchable. Nothing remayned of Enoch. Enoch but (and if it pleas your masterships) might have ben carryed in a cart.

△ Note 28 dayes more do make just the 40 dayes before mentioned. I cannot bring you the boke, but I can shew you the boke.

Ezdras Enoch Sleepe 28 dayes, and you shall finde them, under your pillo. When you do rise.

The Jues △ As concerning their boke, which we misse, what say you?

Jl — The prophets of the Jues have them. △ But we can hardly trust my thing in the Jues hands, concerning the pure Hebrue: they are a dispersed people and dyspersed all the world ouer.

Jl — I will shew you a trick. △ he lifted up his face, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to have a Rose or fylde skymie on his face: which one take of: and then there appeared his forhed. these two figures 88

△ this sight of the sole of the shoo, and the figures 88 is to come. I will shew you more then that, to. and will speak to a man shortly, that shall bring all men to make every many face

△ What mean you, by every man? shall all men be made cleane?

Jl — There is a difference in washing of faces.

Note El seemed to be woman. EK. This creature seemeth to be a Woman by his face: his apparell seemeth to be like a Vice in a play.

EK. Are you not a Kinsman to Syngella?

Jl — I sir, and so are you a Kinsman to Synfullas.

△ A man may finde cosins in Chaf.

Jl — So may you (perchance) finde me an honest man in my ragged clothes.

△ this other day, when I was in doubt of the Greeke the Macedonian, whether he had any good and profitable learning in me, he was represented spiritually, and about his Sail in great Letters. Was written this greke word. Καρδια — I pray you what doth it signifie — I asked the Greeks and he said, Heart.

Jl — Look in your boke. △ I take the common Lexicon: and he said, No

Not that. then I asked if I should take Sparrowmy his Lexicon: and he answered. Nor that. and I asked what you: and he said you boke rebound with a little parchment. and I asked what of Masters of Arts were greke: and he said, yes. and you yes. all under that Lord Rod Hether vnto Longing to it. I asked if he had such that Lord Rod Hether vnto Longing to it. I asked if he had it. which satisfied me very much.

△ I pray you what say you of Garildras; do you know him? who say they did deale with me.

Jl — Yes we were after than I durst speak of him. But because he is greater then I am not to speak to him. All Under, and nothing above me, I dare

Garildras Look in your Table, and there you shall finde an other name of his.

△ I wonder no more thing

Jl — Consider who hath set one lore at liberty. Yt the truth hath already, be of a greater then my self, then if it suffered. △ What day more shall name you me.

Jl — Immediately, sir, after your Worships last

Ezekiel △ the way Raphael. And remember that Garildras send that he must take me and his brother Raphael) send to my mistress, and that for three years the plead me my kingdom. &c

(160.)

Δ Sing a song to his prayse, who created us.

EL — I will sing a song.

Your doings are of GOD: your calling great:
Go down and seke the Treasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes
Begyn to practise in August. Serve God before.
You shall know all things, ictu oculi
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and created all things, for
ever and ever, Now say you (yf you will)
Amen. Δ Amen Amen Amen

Thesaurus absconditus 40 dayes. — August. — Knowledge to be infused ictu oculi.

Thesaurus ab[sconditus] 40 Note: till August

After the ende of 40 dayes, go down for the Treasor
When those 40 dayes are done, then this boke shall be finished. The rest of the time untill August, is for rest, Labor, and prayer.

Δ What labor? EL — In digging up of those treasors.

Δ Must we nedes dig for them? EL — otherwise, yf thou wilt.

Δ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to aske licence, is half an odious sute.

Without digging

EL — Yf thou have a parcell or part out of every place of the erth, in any small quantitie, thou mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ he meaneth. Never trust him, if it be not so, as he hath sayde.

EL — No, never trust me, if it be not so.

Ten places

Δ you mean those ten places, marked in the Table, which, last day, I discovered.

The chest

EL — I mary, now you hit it. Yea sir, and your Chest also, it would do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and when you have it, I pray you let me have some little portion for my wife and children.

Δ As concerning that Chest, I pray you how cam the Macedonian, or the [illegible] to knowe of it so particularly, as he did?

EL — Husey told of it, openly, at the bord at Brayneford in the hearing of [illegible]

The Grecian will seke him out.
The Greke in grain perhaps can finde out Treasor, but not in Anglia
The Greke hath a Treasor in his hed, that will enriche him to be a fole
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions.
Your Chymney here will speak agaynst you anon: yet I am no bricklayer
I must be gone.

Δ True it is, I had hidden there, in a capcase the records of my doings with Saulo & others.

Δ God, for his infinite mercyes be allwayes prayesed, glorified, and extolled of all his Creatures: Amen

It advised EK to communicate to me the boke, and the powder, as also the rest of the roll, which was there found: saying, true frendes use not to hide any thing eche from other.

The boke, the powder, the rest of the roll.

Δ An old proverb it is Amicorum omnia communia.

Soli, Deo soli, [illegible]
omnis honor et gloria
Amen

Note: There followeth Quinti Libri Mysteriorum Appendix

Quinti Libri Mysteriorum Appendix

(161) ~~88~~ 91

Aprilis 20 — Saterday

Δ This Saterday had byn great and eger pangs between EK and me: while he wold utterly discredit the whole process of our actions: as to be done by illuding spirits: seeking his destruction. Saying that he hath often here tofore byn told things true, but of illuding devills: and now, how can this be other, then a mockery, to have a covered dark cloth to be shewed him in stede of the playn writing, which before he had written out of? and that when they shold do good in dede [illegible] that then they speak from us. and that he was not thus to leese his time: But that his is to study, to learn some knowledge, whereby he may live: and that he was as much [illegible] by my house, and that he dwelled here as in a prison; that it were ever better for him to be in Cotsall playnes where he might walk abroade, without danger or to be cumbred with such sklaunderous fellows as yesterday he was, with one little Ned [illegible] at the blak [illegible] in Westminster: who rayled at him for [illegible] of a bargayn made between the same Ned or Edward and one Lusty a Surgeon, who was not fallen in poverty, a very honest man etc. With a great deale of more matter, melancholik, and cross overthwartly to the good and patient using of our selves to the accomplishment of this action.

I replyed, and sayd, that we might stand our selves unpleased upon one Sunday as, that God wold shew when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercyes in; that sooner then he hath spoken of. And that undoubtedly, the occasion of this dark cloth, was some imperfection of ours, to be amended and that then, all, wold be to our further comfort. And as concerning his doubting the goodness of the Creatures (dealing with us) he was to blame, to say this or doubt the same to be yll that brought forth good frute: for of these Creatures, from the beginning of their dealing with us unto this last hower, we never hard other than the prayse of God, instructions and exhortations to humilitie, patience, constancy, fayth etc. of things they promise such as God can performe, and is for his service and glory to performe: and such as have byn imparted to many before: neyther impossible for man to enioye agayn, nor unmete for us to hope for. And though his troubled mynde did doubt, yet my quiet mynde, which God hath made ~~[illegible]~~ ioyfull through his mercyes, and which accuseth me not in this action, of any ambition, hypocrisie, or disorderly longing, but onely is bent and setled in awayting the Lords good [illegible] to make me wise for his service (according as long tyme my dayly prayers to him hath byn:) and seing I have and do aske wisdome of the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a stone to his seely children, when of nede they ask bred at his handes: besides that [illegible] (and by his grace) I fear him so, and am so carefull to do that which pleaseth him, that I make no accompt of all this world possessions, unless I might enioye his favor, his mercyes and graces.

Sapientia.

And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pounds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pounds spent, many hundred myles travayling, many [illegible] incredible toyle and [illegible] of my body in study [illegible] to learn or to behold out some good thing, yet for all this I wold be very well pleased to be deferred yet longer (a yere or more,) and to go up and down England clothed in a blanket, to beg my bread, so that I might, at the ende, be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playn, that I was resolved, rather with this to leave this world presently [illegible] that, so I might in spirit enioye the [illegible] of all wisdome, and

300 lib.

Δ! ely to pass forth my dayes on earth wt godly fidnes and assurance of mercy
here by me asked. mighty Lord, for thy name, not for
performing of some acte, sure, of myght set forth thy glory, so, if it
or evident and confessed, yet sure thyne owne. the thorn Domine
And many other discomforts and unlikely I make vnto thy obiections and delaies:
ridie — After word I began to speak of the trobles and mistrust threatened to burne at land, and
by that time I had ended a litle and to consider & talk of my matter, he appeard
that sayd he was called Fl. or Fl. & sayd

Lets to the matter.

Δ what matter?

Fl. Fl. — I must have a Wallet to carry your Writ and myne Bon in.

Δ Benedicty qui venit in nomine Dñi

Fl — Then I pray you that I shall have a blessing

Blessed is the physition that hath care of his patient, before the pangs of death
doth visit him.

Δ — What think you of that Body Heptagonon?

Fl. — Dost thou consider, I go about it?
I told the every thing I did, May am Instruction. As I can not
stand distinctly upon this, it self one, and one, perfect:
so can not my mouth declare, must first speak, that you may
comprehend it, What this is Heptagonon I go.

Fl. Fl. Heptagon on the Heptagonon, as one must go on the top of a turning
mill: (as some Sorts use to turne Spittes as many oppose in Georgius
Agricola de re metallica)

Fl — I know, What all your talk hath bin: But such mynde, such infection,
such infection, such corruption: and must needs have a potion applicable for the
cure. But who will you do? I have forgotten all my drugges behinde me.
But since I know that some of you are well stord with sufficient ornaments,
I do exhort to visit you only with their help. You see all my boxes
are empty? — Fl. he shakes, a great bundell of empty pokes and boxes,
and they jomed to my hearing to rattle

Δ How commest it, that you pretend to come for a seasonable diuine medicine to preserue vs,
Fl. and your boxes are empty.
Fl — you said even now in your talk: Nobis die plena: If my empty
boxes be fortune, how much more shall my thing be, which I bring not empty?
Δ Then I pray you, to say somewhat of the nature of your empty boxes; because
we may know the better confessours of your fullnes

Fl. — Will you have my bill? Δ Shall we go to the Apothecary?
with your Bill?

Fl — I will show it: Look it, Mark you List.

Judra galgol astel.

Δ you know how I understand it not: How can I be saued?

Fl — you must needs have an Expositor

What kind of physick is that, that lyeth by you?

Δ there lay by me on my desk, Marcus Hieronymus de Lege spirituali in greke and latine,
but the latine translation lay open afore, on the first leaf of which, the Author begins
Non raro pro negligentia, quae circa alienas res spirituum committitur, ita Cognitio obscuratur
And on the right side, began Corpus sine medio nihil pt patrare &c

Fl. — Mary here is good physick indeed
you found my name the other day. go to my name. [Δ so I turned
to the Book and behold Spitt Smith. and there under the
Word Hieronymus. he that cared me, which Letter of the name I liked best
and I said, L: because it resembled the name representing God. Fl. &c
then he said somewhat under of the Letters, which I understood.

Fl — Go to great M, the second: for this is it that shall serue his turne

Fl.

remedy for blindness
Ps. 146 vers. 8
Isa. 29 vers. 18

yf this can not serue him, he shall have a medicine, that a horse can not
abyde. Tush this, and I warrant you, your blindnes will be gone.

and 98 many
very rich
Number of
the 40. yeres
wandring
of the
Children of
Israel.
from the time
of the beginning
of their Iourney
to their
entrance into
the land of
promise or
rest by
Iosua

Δ. It is here greatly to be noted: that I turned in thy book of Marcus, 27
Leaues further: till I came to the Quadrans of M, the Second and there
found this Sentence noted by my Lady Bradon, and a Note in the margent,
Cor Contritum. Sine corde contrito impossibile est omnino librari
a malitia et vitijs. Contriti autem cor triparhita temperantia somni licet
et cibi, et corporalis lasciuiae: Cetterum carnis exercitium et abstinentia
valentiam dentrat. Triplex autem pradicat Cassiodorus mysteria:
separandi vitia precatum et conscientiae custodiam.
This way considered by Δ. She easily god this in land and thanked God
of his mercies, that it would please him to make us understand some such easie
Fishes Body will appeared in stead of crucifying &c.
Deo ac Domino sancto Amen.

April 23. Tuesday. mane hor. 8.

Δ after our prayer ended, and my Lady prayed, that my desire might effectually God to take
with vs so, as might be most for his glory, & his mercy: not according to our desires, and
forwardness &c. At length appeared in the Stone a white cloude, when covered.
And behinde the cloud a Thunder seemed to ryse.

Δ Voyce — Whom I figured by you, you were chosen of the myddest of iniquities
Whome I have clothed with garments made and fashioned with my Hands
Heauen — I, AM, Therfore, Beleeue:

Δ I prayed, and thanked the highest, that so mercifully regarded our miserie.

Δ — Voyce — I, AM;

Fl. Fl. the Thunder cried vppon the Cloude, and I took to looke Mr Rudland
VL — and Rudd, saying —
Mercie, Maiestie, Dominion and all power, in heaven
the earth, and in the secret partes beside, is thyne, thyne,
eyes thyne; and to none els due, but vnto the: whose
mercies are infinite; which respectest the glorie of thy Name
Name, abidest the frowardness, and perversnes of mans nature:
which swarmest with Synnes, and y content with iniquities: and
in the which, there is found no place free from filthynes and
abomination. Glorie be to the; O, all power: and
magnified be thou, in the Workmanship of thy own Hands, from
time to time, and with out ende of time; from generation
to generation. and even amidst and in the number of those, for
whome thou hast prepared the fulnes of thy eternall Garland.
Beare with them, O Lord, for thy mercyes sake. for, Wouldest thou
seeke in the midst of misery? When as thou shalt
iudge according to thy iustice, thou shold thy Name be glorified in thy
self, to thy own determination, and Writing, seeke before the creation
of the Worlde? The fire of thy Iustice consumeth. By me shee seeth.
and in the is no power wanting, when it pleaseth the to call down,
and gather them to gether, as the Winde doth the Seede, and scatter them

then with the mdwlayny, that they may not arrest him.
But What Who art, thou art: and what thou wilt, thou canst.
Amen.

Amen.

JW — I have measured time (sayth the Lord) and it is so: I have appointed
to the heavens their course, and they shall not pass it.
The Tyme of man shall decay, in despite of the enemy: But the fire
of eternitie shall neither be quenched, nor never sayde
More, then is, can not, nor may not be sayde
We can not be Worthy to him. Wth Withoutten of Him self
But (sayth the Lord). Beholde. If you trubble me
ones more, or I Whose the Tymes of my excellency, before I shall
make my self, I will rave you from the earth, as Children of perdition
and will endue that they that are of quiet myndes, with the
strengths of my glorie. you are not faithfull, sayeth the Lorde,
Whome you believe not. Notwithstanding I have hardened
the hart of One of you, yea, I have hardened him as flynt, and
burnt him together with the ashy of a Cedar: to the intent
he may be proved iust in my Work, and great in the Strengths of my
Glory. Mytter shall his myndes consent to Wyckedny of Iniquitie
For, from Iniquitie I have chosen him, to be a first Erthely
Worthey of my Dignitie
Your Words are, yet, not offensive into God: Therefore, with-
not we, be offended at any thing that is spoken. For it must
be done, and shall stand; yea and in the number of Those
allready chosen.
But, this sayeth the Lorde: If you use me like Worldlings,
I will sharply stretch out my arme Vppon you, and that
heavily. Lastly, I say, { Be Faithfull, / Honor God truely / Beleve him Earthly.

E K. he kneeleth down, and goeth to pray — Ne he standeth up

JW. Lo, As a number increasing is allWayes bigger: So in this
World decreasing, the Lord must be mightily glorified
Strive not with God. But receive, as he imparteth
The Mercy of my message, notwithstanding the obscurtie and dullness
of your Wittes. By meane of the Inspiration, where with all they
are possessed.
Lo, Behold the Earths cryeth Vengeance. Come, for thy Glory
sake, it is tyme. Amen

Some it is sayd that in 40 dayes and before 40 dayes the boke,
shall be finished and some it is sayed that our former Instruc-
tion shall not come nor appeare to us till the boke be finished. And from
hence forth, the boke used to appear to E K, that he might
understande, when to send to him self Wrde: and some the
same

same boke appeareth not to me: and Some We are desyrous to
be found diligent in this Work, and to omitt no Opportunitie
Wherein the Writing Therof might be hindred: We Would
gladly know, What token, or Warninge shall be given
Us, hencefforward, When due tyme serveth for the same purpose.
JW — Dy in the folly: I have sayde
E K. sit thou still and light noth about the cloude: and rule all
is finished Away
A. E K said, that at the very beginning of this days action Uriel he
expressed the first Voyce this day, Word of Him, his Belly did
Yeame to him, to be full of fyre: and that the light Wonderly,
that his Bookes did burne. And that he loked Eastward
toward his legge, to see if any thing appeared on fire: calling
to his myndes the Fate Chamber that befell to the Adulterous man
and Woman in Saint Bryders Church in London. &c
All to that Volume he had made an ende, he that light his Belly
to be Wyder; and enlarged, made more speed Way before.
A I sayde certayn prayers to the Almightie our God and most
mercifull father, on my knees; and E K in his knees
likewise, and spoken diuers times, Amen.
A.G. After this, We made A G. to Understand these the mercies of the
Highest: and he rejoyced greatly, and praysed the Lorde:
And So E K. Was fully satisfyed of his Doubte:
And A G, and he, Were reconciled of the great discorde
Which, yesterday, had byn between them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo da Gloriam omnem
Laudem et Honor. tuam, et
Labium in perpetuum
Amen.

3

(166.)

Aprilis 26. fryday — Note

(167) 94 97

By the providence of god, and Mr Gilbert his meanes, and prayers, I came to Eliz in Debtford passing well, I found my wife very sickly, and grieved in mynde, and very heavy to E.K. in Worde, and behaviour: I came a wel spirited, in all parts comforted: and all vppon the Consider of god his loving, faythfully and Christly minded, and followed in and by our calling, through the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Sermon. about 4 of the clok.

A As I and E.K had diverse talks and discourses of transposition of Letters: and I said I could not well tell how many ways, my minde of Letters (unpossibly) might be transposed or altered in place or order: Behold, suddenly appeared, like Spirituall Creature, H.L., and said

H.L. Here is a goodly disputation of transposition of Letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you

A I had rather lerne then dispute. And first I think that these letters of our Adamicall Aspabet have a due peculiar but semiable proportion of their forme, and likewise that their order is also Mysticall

H.L. These Letters represent the Creature of man: and therefore they must be in proportion. They represent the Workmanship wherewithall the whole of man was made like unto his Creator.

But I understand you shall have a payntor shortly:

A I pray you, that payntor may hit perfite for the purpose! Can master Lyne serve the turn well?

H.L. Dost thou think that God can be glorified in Hell, or can diuelish dissemblers Can Wickedness of a payntes, declare the mysteries of God! The truth is, I am come to admonish you, least with a small error you be led, for a time.

The Table of Prayers. Let me see the forme of your Table.

A I showed him the Prayers and Graces which were to be payntes round about in the border of the Table.

H.L. How do you like of these Letters?

A I know not well what I may say. For, perhaps, that which I had like, was not to be liked: and contrariwise that I hold think well of, might be nothing worthy.

H.L. That's best wel.

Behold, great is the favor and mercy of God towards those whome he favoreth. All things are perfect and onely that. Neyther way that I should or delivered by any good and perfect messenger from God. A Wicked person did intrude him self, not onely into your Societie, but also into the Workmanship of Gods mysteries. Sathan dare presume to speake of the Trinity. Those Heresies are diuelish: and a secret band of the Diuell. But thy sayeth the Lord; I will raise them up whom he hath ouerthrown: and bruise oute his foe steps where they resist my glorie. Neyther will

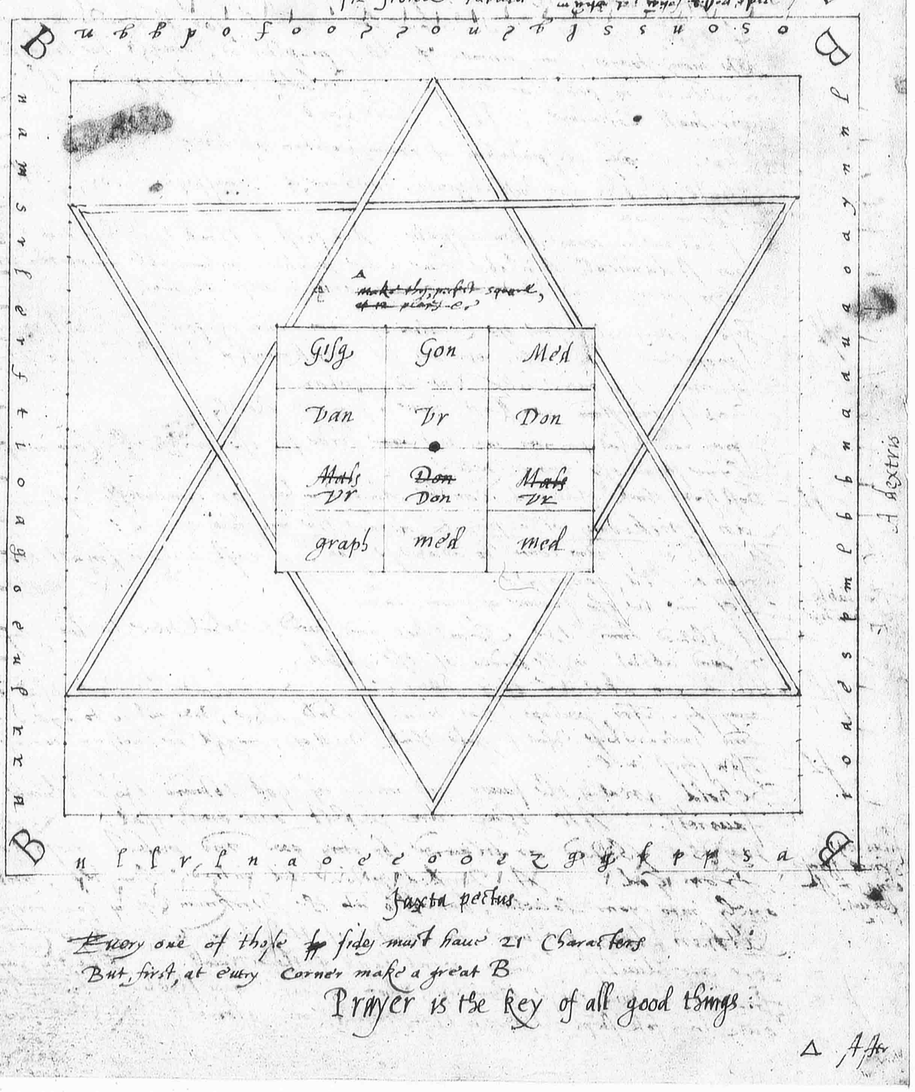
Illusions Spirits transform themselves in sundry sorts.

H

I suffer the faithfull to be led vtterly awry: nor finally permit de-
to consume them for ever. He sayth, I AM, and they are most
But behold I have bidden the the truth: that the Primes of reason,
of Understanding may be apparent in every part of his Cabalisticall de-
monstration. Therefore, as thou sayest Vnto me ong,
So say I now to the: Serue god.

Make a square, of 6 inches every way
The border thereof let it be (now) but half an inche: but on the Table it
selfe, let it be an inche broad.

In fronte Tabulæ



Every one of those sides must have 21 Characters
But, first, at every Corner make a great B

Prayer is the Key of all good things:

△ After

△ After our prayers made, the K had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. first appeared in the opposite border opposite to our standing place (which I saw I did not call, in fronte tabulæ) these letters following. Beginning at the right hand, and proceeding Eastward the left

1.	2.	3.	4.
Med	drux	drux	gon
fam	Vn	vr	med
med	tal	vr	Vn
drux	fam	don	graph
fam	don	vr	fam
Dr	vr	drux	mals
ged	graph	Vn	tal
graph	don	med	Vr
drux	or	graph	pa
med	gisg	graph	pa
graph	gon	med	drux
graph	med	med	Vn
tal	Vn	graph	Vn
med	ged	cepl	Van
or	med	gel	Vn
med	graph	ged	mod
gal	Van	vr	Vn
ged	vr	mals	gon — the a pit
ged	don	mals	drux
drux	don	fum	drux
	Vn	Vn	vr

fronte Tabulæ — 1 Sinistris — facta pectus — 4 Dextris

fronte med

95

△ What have you in the middle of your Table? △ Nothing. Sigillum Emeth, is to be set there.

Sigilla Emeth. ℣ The rest, after supper.

△ Soli Deo Omnipotenti sit laus præmis. Amen.

After Supper, shewing to our business, I first divided of the heads of the letters in the border, to be written, which way they ought to be turned, to the Center ward of the table or from the Center ward.

℣ The heads of the letters must be kept or toward the center of the square table or figure

Note of the Square Table. I made that division, by 12. and 7.

△ I divided it

℣ Grace, mercy and peace be unto the Lively branches of his flourishing Kingdom: and strong art thou in thy glory, which dost vnderpin the secret parts of thy lively Workmanship: and that, before the weak Vnderstanding of man.

Herein is thy power and Magnificence opened vnto man: And why? because thy diuinitie and secret power is here shut vp in Numero Ternario et Quaternario: à q principium et fundamentum omne huius et tui sanctissimi Spiritus

Ternarius et Quaternarius

For, if thou (o God) be wonderfull and incomprehensible in thine owne substance, it must needes follow, that thy Works are likewise incomprehensible. But, Lo they shall now beleue, because they see, which heretofore could scarcely beleue. strong is the influence of thy Supercelestiall power, and mighty is the force of that arme, which ouercommeth all things: Let all power therefore rest in Thee; Amen.

Δ The Spirit shall Creature formed to cast fyre, the balls of fyre: having his face toward me, and his back toward E K.

12
7 3

℣ — Leade unto the Bees of the 7 names of the ~~Kings~~ Seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the Letters of the Kings, with the letters of his Prince following next after his name: and so of the 6 other, and their Princes. And read them on the right hand from the upper part to the lowest, and then shall findestand, the Composition of this table wherein they are all comprehended, saving certayn letters, which are not to be put in there: By reason that the Kings and Princes do spring from God; and not God from the Kings and Princes. Which secretly is comprehended, and is also manifest, in that third and fowrth member.

Note of these Kings and Princes

Round about the sides of this square is every letter of the 14 names of the 7 Kings and Princes

The dignitie of the Table of Truth.

Hereafter shall you perceyve that the Glorie of this Table surmounteth the glorie of this Name

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction.

The alludeth to our talke ~~of Talke~~ of Transmission of Letters

I have no more to say, But God transpose your mynde, according to his own Will and pleasure. You talked of transposition.

Note danger of Idolatry, precepts of Doctrine

To morrow I will be with you agayn. But take not for me, least you incurre the danger of the former Curse.

l	o	n	e	g	a	n	o	g	i	l
o	g	o	n	r	o	l	e	g	o	b
s	e	f	a	f	e	l	e	l	a	b
o	n	o	m	t	u	r	o	p	c	n
n	o	d	f	i	l	l	o	p	s	a
s	e	g	r	o	r	n	e	~~y~~ s	~~y~~ s	a
s	e	g	l	a	r	a	z	a	m	u

finis.
S P

April 29. Monday, a meridie

ADAM

Δ As E K and I were talking of my ~~boke~~ boke Soyga, or Aldarias: and at length sayd that (as far, as I did remember) Tall-zacadim, was Adam by the Alphabet there, suddenly appeared the Spirituall Creature, which said yesterday that he will come agayn, this day, uncalled: and at his first comming he sayd Ben, à primo.

Δ Qui primus est et nouissimus, Alpha et omega, misericors tui.

℣ — Amen. Glorie be to the, which art one, and comprehending all.

Merday lous is the Wisdome, in those, of whome, thou wilt be comprehended.

A short prayer, but applicable to my purpose

Entry prayes, with us, is a prayse.

Apparayle changed. Δ he taketh of, his ~~gyld~~ coat, and layd it up on the corner of my desk: and then is stoode clothed in an ancient doctors apparayle: and on his head he had a Wreathe of white silke of three braydes.

℣ — Well I will give you my lesson, and so bid you farewell.

First I am to ~~giv~~ admonish you to put away wandering mynde.

Secondly, for your instruction, in these necessarie occasions, thus it is.

An origonall vicall lesson

The ~~O~~ Out side or Skyn must be the Centre. Here, is one foundation.

The Flesh must be the Dothide.

The Centre of self must be distributed into 4 equall parties.

Here is your lesson

Δ ~~The~~ I understand not, this darke Lesson

℣ — The hart must be the formest part of the body; and yet the body perfect and sound. The Rhyme must occupy the place of the hart and yet without deformitie.

God is the beginning of all things: The farthest parte of all things is in the Hands of God.

Note The like to be found amongst the number of his One most holy name.

The Earth is a foundation to every thing: and differeth but only in forme. In the forme of his Don application, whereunto it is applied.

God is the beginning of all things, but not after one sorte, nor to every one alike

But it is three manner of words, with his name:

three maners of words to his Name

The One, in respect of Dignification:

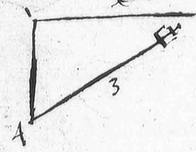
The Second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

How Syr, to what ende, would you intre your Character?

Δ at our two first dealings to gather, it was answered by a Spirituall Creature (whom we took to be Uriel) Sigillum hoc in duo scindendum, ad distinctionem Corporis omni loco, tempore et occasione, et in partes destruendum.

Vide inscriptionem loco, a° 1582 Martij die 10. p. 6.



℣ — But how do I trace?

The Character is an Instrument, applicable onely to Dignification

But there is no Dignification Syr, but that doth proceede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The Centre whereof shall be equall to the greatest.

Δ We Understand not. ℣ — Hereby you may gather

Note here of the 7 Tables of Creation and Their Government.

The Nature of all Characters.

not only, to what ende, the blessed Caracter (wherewith this booke shall be dignified) is prepared; but also the nature of all other Caracters.

To the Second — A Conciliation you meane.

It — The Table is an Instrument of Conciliation.

Instruments of Conciliation.

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Arames: which

NOTE

Order

are propre to every King and Prince according to their order.

Now to the last: A As concerning the ende and determined Operation

It — It onely consisteth in the mercy of God, and the Caracters of these bookes.

This booke of the Table

For, Behold, As there is nothing but commeth or Spirituall from God, but it is as God, and hath secret Magnificall and inexplicable Operation in it: So every

Note of the Names of God.

Letter here bringeth forth the Names of God: But, (in dede), they are but one Name; But according to the Locall and

Generable (corruptible) mar.

former being, to comprehend the Omnipotent generation corruptible and incorruptible of every thing. It followeth, then, it must needes comprehend the ende of all things

Thy words, hitherto.

The Caracter also hath a fitt tradition.

The Caracter is fitt and lawfull

He that dwelleth in the Sun told the, so long ago

The former Dutch did not only insinuat him selfe, but these things

I do mervayle, that we had no knowing hereof ere now; and that I may

A listen by my called on, to prepare these Caracters and Tables) and yet they were fitt.

Note It — If it should have byn commanded to be made, it should not have byn suffred to passe past under the forme of Wyckedney.

The fruits is to be gathered upon the first Demonstration (my demonstration and yours are not all one: you will not be offended with me, yet).

* Lapides, materialising most demonstrations devoide.

I gave the a certayn principle, which in it selfe is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Limamentall placing and ordering of that which

* be mervaile my propre Caracter truely made

thou lookest for A But truely I understand not.

It — I teache. Take cleane papers

It must be made 4 inches Square

Pray. A we prayed.

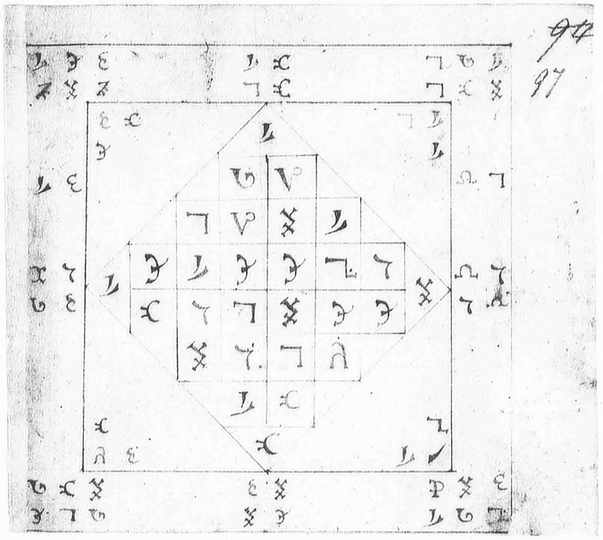
Note. this to be put in propre Caracters

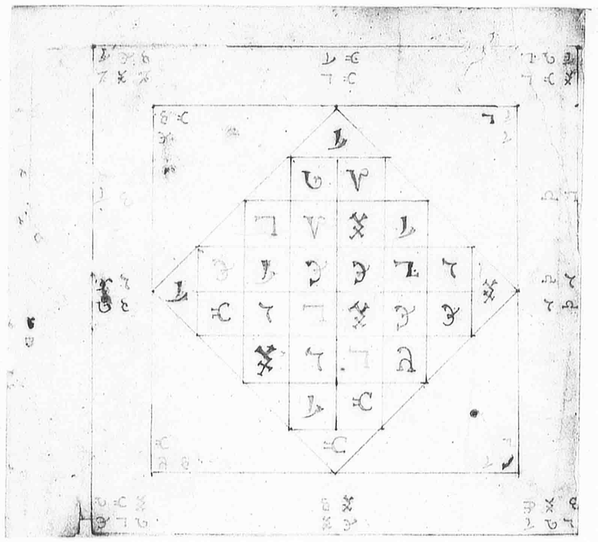
It — These letters, which I shall speake unto, thou shalt, afterward, put them in their propre Caracters:

Write: Never since the beginning of the world was this secret delivered, nor this holy mysterie soe open, before the Tyrannings of this World.

Write in the uppermost prick O, and b on the right hand, and g on the left c, and b on the right hand, a and the

The two extreme prickes; one on the right hand, a and the other

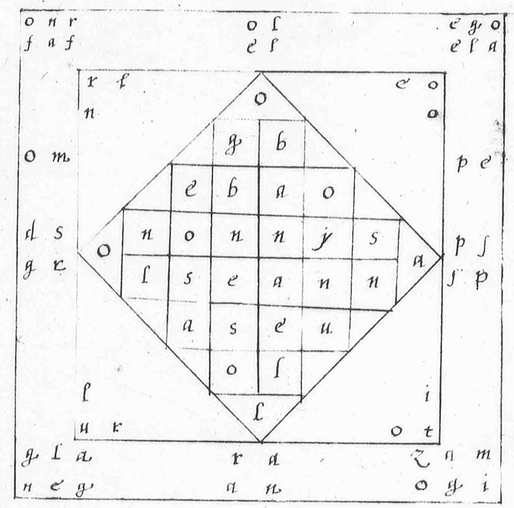




other, on the left o ee

Here is the Whole

I We prayed (Unbidden) in respect of the mysteries we asked.
EK Way scarse able to abide or endure the voice of the Spirituall
creature, when he spake of these things unto the blind way, parable to
his bed, But it made it all Indifferently



JL — Set down the Kings, and their Princes in a table as I did request them:
with their Keys backward: excepting their Beef, from the right hand, to the left.
Let Bobogel be first, and Barnaco, is his prince.

o	g	o	n	r	o	ſ	e	g	o	b	o
s	e	f	a	f	e	ſ	e	ſ	u	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	ſ	ſ	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	ſ	a	r	a	z	u	m	u	ſ
l	o	n	e	y	a	n	o	g	i	ſ	a

Δ
Note here the three diverse manners how the Keys are Compassed
1. the middest is called the Heart or Centre those about, Dwelling of Lust, are
2. called the flesh and two outsides pillars of two Keys more (when) is the
3. Ld the Skyn.

JL — Here is the Skyn turned into the Centre: and the Centre turned into of parley
of the body
Δ I see note also, how the flesh, is become the Outside: o g e ſ o r n e o.
JL. I have done till soon.
Δ Deo uno Omnipotenti per omnia saecula sit honor laus gloria. Amen

Δ After that these things were finished, and E K rose up from y table and went to y A windowe, to read a letter sent vnto him, when Hadrian, hauing sit him from his desk: sitting downe, he tooke a little prayer booke (in english meter made by one William Hunnis sometime vnto Queene Elizabeth) and it lay on the Table by y all the while of this last action) and whilst he went into his bed Chamber, intending to pray in it, a certayn prayer, which he liked: and as he opened the booke, his eye espied strange wormy in the spare white paper at the books ende. and thinking it, iudged it verily to a by Dom Bellis, and the hand of Sir Dom Dromy: but being aduised that he might soone see the like of this Character [for Conclusion] and that other, (notified by the Art or Cabbal, Skyn and flesh before this present historie, for cum atramento in great Vrials; and behold, suddenly One appeared to him and said, Ld, thy y as good as that other. meaning that, whilst he had read, and y booke before stil downe on the former page. Saith this, mocking cam E K to me, as if nay Nothing done sayed this last Action, and said, I haue strange matter to impart vnto you: this say y what y that: and at the first (being y astonied in his mynde with this great miracle of the subtile supplanter of men, and craftily working sence, to rob god of his glory) he said, you shall finde. and at length showed me this little paper, here; by, being the end of the whole Booke in the ende of the little prayer booke. And if he being it, found it to be meant by the Contents of ours; but, with all, imperfect diuerse wayes, after the order of our method. Then was the words, out of which it had spoken good him good, and sufficient: and thereat laughed all, and dreaded the wicked enemy, for his craft, his all added to his ambition, and in order more effectually to doe any thing with. To Conclude, how that, that with an incredible speede this Diuell, prepared way worthy done by some Wicked spirit, to bring on purpose done in debt with vs: thereby either to prouoke vs to vndue yearnes of goods good Conscience, or to Madnesse mynde of the worthyness and goodnes of the same things reuoked and so either by force Power of, or with feyned sorted Madnesse to proceede. But if contrary to such mischeuous, armed with constancie, and confided good hope, that God would not suffer me, (putting my trust in his goodnes and mercy, to keepe me Defence from him) to be so vnchristly dealt with as or barbarously or vnfaithfully vsed at his hands. and entended after supper to make my grand complaint to the diuine Maiesty of this Wicked intrusion and temptation of the filthy deuill. and so we went to supper.

1583. Aprilis 29. Monday. after supper. hora 8a

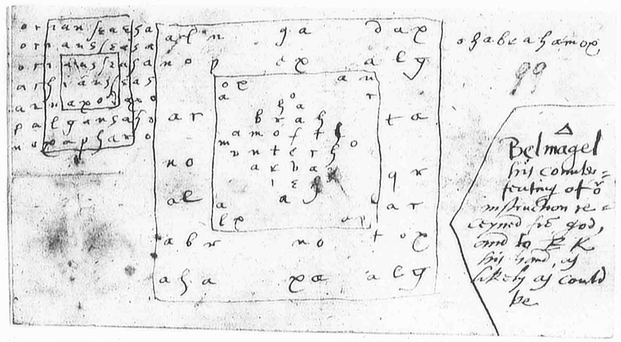
Δ I went into my oratorie, and made a feruent prayer against the spirituall Enemy: specially meaning the wicked one who had so suddenly so subtilly and so closely conueighed the Sand and Letters of E K: as y how before declared, and by the thing it self may appeare. Likewise E K on his knees at the greene chayre (whereon before my Seruice) did pray. after whose prayer ended, I yea, rather, before they were ended, on my behalf E K espied a spiritual creature come to my Table: whome to take to be and so, a Diuell, said He y was. and thereupon I came to my Desk, to write as occasion should serue: and kept I began to do my thing I reserued part of my mind, ment to god by prayer and halfe turned my speech to him self, as the cause did seeme to require. Hereupon that spiritual Nay, said he, you had said nothing, Sudenly vsed these words ——— I giue place to my better.

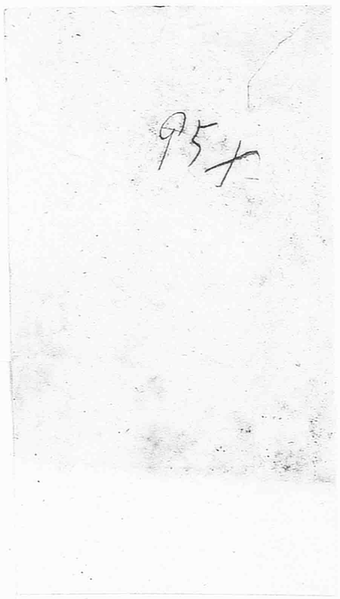
E K. Then bowed he me Dariel to be come, and he to be gone away.

Δ Then began that wicked creature to say thus

E K prayed

E K prayed





to say thus

Uriel { Most abundant and plentifull are the great mercies of God unto them
which truelie and vnfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am URIEL, and I haue
brought the peace of God, which shall from henceforth rest with you.

If I had not made this action perfect (sayeth the Lord) and wrought some
perfection in you, to the ende you might performe: yea, if I had not had
mercies (sayeth the Lord) ouer the infinite number and multitude of
Soules, which are yet to put on the vilenes and corruption of the flesh,
Or if it were not time to take downe, and behold the sorrows of my
temple. Yet would I, for my promiss sake, and the establishing
of my Kingdom, receiue my mercies vppon the sonnes of men:
Whereunto I haue chosen three of you, as the mediatours and
Instruments of my determined purpose. Therefore (sayeth the
Lorde) Be of stoute and courragious mynde in me, for me,
and for my truths sake: And fear not the assaults of temptation
For I haue sayd, I am with you. For as mercy is necessary
for those that repent and faithfully forsake their offences, So is
temptation requisite and most ordinarie vnto those, whome it
pleaseth him to illuminate with the beames of triumphant Sanctification
If temptation were not, howe should the Sonnes of men (sayeth the Lord)
knowe me to be mercifull? But I am hooted in hell, and vnreproued with
the blasphemies: Pugna erit, Vobis autem victoria: yet albeit, (thus
sayeth my message) I will defend you from cruelties of these sayes to come
and will make you perfect: That perfection you may begynne in the Works
of my perfection. But, What? and dost thou (sathan) thinke to
triumph? Behold (sayeth the God of Iustice) I will banish thy Seruants
from this place and region; and will set stumbling blocks before the feete
of thy ministers. Therefore, be it vnto me, as thou hast desired. And
be it to this people, and howe place, as it is the will of god; which I
do pronounce) light without darkenes, truth without falshode,
righteousnes without the Works of wickednes. I haue pronounced it,
and it is done.

* He speaketh to Ezr. But thou, O youngling (but old Symon,) Why dost thou suffer thy
blyndeness thy to encrease: or Why dost thou not yeld thy Lymmes to
the seruice and fulfilling of an eternall Statute.
Pluck vp thy hart: Let it not be hardened. Follow the Waye
that leadeth to the knowledge of the ende.; the open sight of god his Word
perished, for his Kingdoms sake.
you began in Tables, and that of small accompt: But be faithfull. for
you shalbe written within Tables of perfect and euerlasting remem-
brance. Considering the truths, which is the message of him which is
the fountayne and life of the true, perfect and most glorious life to come.
Follow, Loue, and diligently contemplate the mysteries there.
He that hath done this euill, hath not onely synned against me, but against
God, and against his truths. Judgment is not of me, and therefore
I cannot

A perfect beginning

Sententia Eorum qui Malignum Spirum qui nobis imponere voluit.

Note Soules created before the bodies are begotten

Bred elected

Fortitudo in deo et propter deum.

Temptation necessarie

I can not pronounce it: But what his Judgment is, he knoweth in him
Angelus malus propriu[m] spiritu[m] E K.
self. His name is BELMAGEL: and he is the fyrebrand, that
hath followed thy steppe from the beggyning; yea seking his destruction
Who can better counterfeat, than he, but in thy knowledge is Chef lord
and Master of thy spirite: or who hath byn acquaynted with the secrets
of many kingdoms, so much as he hath byn a dore fer? My sayings
Dauers, are accuseth properly.
are no accusations: neyther is it my propertie to be defyled with such
profession. But I admonish you generally; and advertise you
knowyng the grace and by the spirit of Unspeakable mercy.
This night, if your prayers had not byn, yea, if they had not percede
E K had byn caryed away in the wrath of God. if fervent prayer had not byn; as my apprehension of the wonders of this night declare.
into the seat of Gods Iudges aboue: Hadst, yea I say Hadst
hadst byn caryed, and taken away, this night, into a Wilderness,
so far distant hence Northward, that thy destruction had followed.
Wherefore lay away thy works of youth; and fly from fleshly Lusts:
Not upon love and pleasure of this presence, yet for the
glorie of him that hath chosen you.
I say, be strong: Be Humble, with obedience: For,
The boke of this Prophesie shall continue
All the things, that have byn spoken of, shall come to pass: And
There shall not a letter of the boke of this prophesie perish.
Finally, God hath blessed you, and will kepe you from temptation
and will be mercifull unto you: and perfect you, for the
dignitie of your profession sake: Which, shall without ende,
for ever and ever, with us and all creatures, and in
the light of his Son Countenance, be honored.
Amen Amen Amen.
Δ Here vpon I made most humble prayer with harty thanks to our God;
for his help, comfort, and judgment against our enemie, with
Δ x a make Temptations
Professio mea est Philosophia Vide, Vide Libro primo.
case (so greatly concerning his glorie). And at my finishing up
I understood that Uriel was out of sight to E K. yet
I held on my purpose to thank him, and to praise God for
Uriel that his so faithfull and truthfull ministerie. This
his divine Maiestie, executed to our needfull comfort
in so vehement a temptation.
Deo meo Omnipotenti, sit ois Laus, honor,
et gratiarum actio, nunc et in perpetuu[m].
Amen

May 5. Monday. a meridie hor. 4. Del circulo.

Fyre mused all, on frydaye last, whyle my hande E K. was about writing
of the tables he was told that the same should be finished on monday next.
and that on sonday before. Yet if it be not, this present sonday at after noone
all doubt should be answered; after the exhortation had so far passed, as till
some vsual past 4 of the clock. Upon we fell to prayer; and after a
number of our holy invocations & god and prayses made, E K. said, here
is one. Uriel (some) doe take to be Uriel: of the day, in deede
I had said 2d yesterday or other[s] day in writing vppon my desk,
open, ready for me to rede (vppon occasion) to our spirituall assistance, who,
when they began his speche, after I had vsed a few wordes by way of
thankes his Saviour. Beati pacifici, Quoniam ipsi filii dei vocabuntur.

Uriel — Be very light and true wisdome (which is the Somme of my message)
and will of him that sent me, make you perfect, and stablish
those things, which he hath said, and truly decreed: and likewise your
mindes, that you may be apt dayly to receive so abundant
mercies. Amen. Δ Amen, per te Jesu Christe. Amen.

Ur — This boke, and holy Key, which unlocketh the secrets of god his determination
this holy boke
as concerning the beggyning, present times, and ende of this world,
is so reuerent and holy: that I wonder I speak in your sense
before it is delivered to those, that shall decay: So excellent and great
are the Mysteries therein contayned, above the capacitie of man: that boke
The boke to be finished to morrow
I say shall, to morrow, be finished: One thing excepted: which is
the Use thereof. Unto the which the Lord hath appointed a day.
The day appointed for the use of this boke August. 1.
But (because I will speak to you after the manner of men) See that
all things be in a redynes against the first day of August next.
Our nine dayes contrition preparative
Humble your selues nine dayes before: Yea, pray (I say)
the cankers of your infected stirpes, that you may be
apt and meet to understand the secrets, that shalbe
delivered. For why: The Lord hath sent his
Angels sent to visit the Scourge of Sinne or the world, and wondring &c.
angels already to visit the earth, and to gather the
Elymes thereof together, that they may be prayed before
him in the balance of Justice: and then is the tyme
that the promise of god shalbe fulfilled. Doubt not,
Good Angels.
for, we are good Angells.
The second of the greatest prophesie is this (O ye
The second of the greatest prophesie, is this.
mortall men). For the first way of him self, that
he should come: And this is from him self. in
respect of that he will come. Neyther are you to speak
Our Testimony of this Prophesie, all the world ought to be by vs published.
the wordes of this testimonie, in one place, or in one people,
but, that the Nations of the whole world may knowe
that there is a GOD which forgetteth not the truth of his
promise, nor the safegarde of his Elect, for the
greatnes of his glory.

Our backs is to be made strong

Antichrist is all most ready for his practise

Therfore (I say) prepare your bakes, that they may be strong and hyght for armors of great proffe. Of your selfs, you cannot: But defyl and it shall be given unto you. For Lo, is even that Wicked, Subtle and Iron up ~~into~~ Unto perfection: and the fier tunys redy to open his fadis

WO therfore shalbe to the Nations of the earth: And WO WO innumerable to those that say, We yelde:

Wickedny (o Lorde) is crept up, and filled the dores of thy holy sanctuarie defyled the dwelling places of thy holy Angels: and poysonned the earth, as her Dun seat.

40 dayes more for the tables writing in these Dun Characters.

In 40 dayes more, must this bake be perfyted in his Dun marks to the intent that you also may be perfyted in the Workman=ship of him, which hath sealed it.

The fruite of this bake

Unto of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that Lived. And herein shalbe discyphred perfect truth from imperfect falsode, True religion from fals and damnable errors, With all Artes; which are mayde to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.

The backside of my Character.

spread

Thy Character must have the namyng of the fiue Angels written in the myddst of Sigillum Emeth graven vppon the other side in a circle. In the myddst whereof, must the stone be,

The vse of the stone

which may also bring vnto thy self the state of gods people through out the Whole earth.

Which Thou shalt, at all times behold, (privately to thy self)

The 4 holdis of the Table.

The forme fete of the Table must have 4 holdis things of Wood, Wherevppon, they may stand: Within the hollowness therof, thy Sealy may be Kept Unperished.

The vse of the Table of practises, is onely for one Month.

One months is all, for the Use thereof.

* Circle seen A°1582 May 4

Thus, sayeth the Lord, When I bridgit you vp in like=ny of birds, encreasing you, and suffring you to touche the Skyes, ~~and call the Sterrs to testimonie thereof~~ I opened vnto you the ende of your reioysing: For, this Doctrine shall touche the Skyes, and call the sterrs to testimonie therof: And your fote steps shall vnset (allmost) [all] the parties of the ~~world~~ Whole World.

Great Longs iornayes to be vpon of vs two

The Cuttor of the Silk for the Table

The Silk, must be of diuerse cullors, the most changeable that can be gotten. For, Who, is hable to behold the glory of the seat of God.—

All

The 1st of August

All these things must be Used, as that day.

All errors and Odnity elles may be amended by the ruley of reason.

But Not withstanding, A[illegible] and this shall be ordered.

Δ. As concerning Mats Lon Mats Used in the Verbe to be placed in the middle of my practising Table.

Vr. Write.

o o c
l v l
r l u
o i t

rather thy

t i o
u l r
l v l
e o e

Δ So they seem to have Ben meant the figures of the Table of practise before described.

Δ from Whence are these taken.

Vr. They Must to be gathered of those names, which are first ga=thered by the ~~L~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Primes being placed, as this (of thy invention) ~~L A~~ diddst gather them: Not putting their Dun primes, next to the Kings: but as they follow in Tabula, collected by thy: as they

The Primes here not put next to their Kings.

a	l	s	g	o	n	o	r	n	o	g	o
o	b	o	g	e	L	e	t	a	s	e	.
a	b	a	L	e	L	u	t	m	o	n	o
y	n	e	p	o	r	l	s	d	o	n	.
n	a	s	p	o	l	r	o	r	t	e	s
n	a	p	s	e	n	L	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	L

Note. Δ Wherfore is the Table of Kings, and Primes set down in so diuerse manners? 4 diuerse Waies.

1: ay, One, to have Behaval and Barnoyo in the first order: and there to Same

2: Balaton and Bagenol (the primes) in the first order: and here thirdly

3: Balaton and Barnoyo: and in the Heptagonum Blumaza seemeth to be first, Powers of, and the primes and Ministers: but very secretly.

4. Vr. Blumaza is the first, in respect (And so all the rest, are the first in respect) of their dun home. That Secret is not to be deliuered out by the dyuulgation of the Booke Notwithstanding, (this last truely considered of it all grady).

A Secret of predominence due to the Kings according in Astrology of the houses of the Heauens or a grand Secret of Nature

Δ if required the peculiar formes of the 21 letters that I might imitate the same in the Table of practise, and in the Holy Book Writing &c.

Vr. They shall be delyuered to morrow.

Δ Whether is the King his Name B'naspen, or Bnaspen?

Vr. Bnaspen.

Δ The Character or Lemnisc for me Dee visited Nouemb 17. A 1582 (p. 85) that it shold be by me some taken of my name: and now, in this Succession (the true Character of Dyuination) I perceyue no peculier mark, or letter of my name.

The Symbolum of my name in my Character, hide and reserue

Vr. The forme in cubry cornir, considereth thy name. Δ yon meane there to be a cetayn shadow of Delta. Vr. Well.

Δ Because many things doe seeme to be taken from under the Table, as out of a Square Edifice, shall there be any shelf framed vnder our Square Table of Practise or round some stole set in apt place to lay things on.

Vr. These things that were deliuered by Gods Order on Imagined Table, were the

The members of God his ~~worke~~ secret Providence, distributed into two bookes
as the Principalls of their offices. But under thy table is nothing to be sett.

Δ What more vses are there of the great circle or globe, wherein there are capitall
letters vnder the Kings names and Sarapty: and allso there are other letters,
with numbers: of which the same assigned, no instruction: and more ouer of these
letters, some are diuided some ~~cut~~ crossed, &c.

Vr — The letters from one pole to pole, ~~the~~ being Capitall letters) are equally to be deuided
according to their numbers, vnto a circle compassing the name and Character of the King vnder which they are placed.

The other letters, which greatly number doth not exceede 7, are obtayn by rules
of worke and skill only; which cannot, any way, but by the wonderfull
of truth be deciphered from the good. Which of Nature shall be spoken
at large, by the booke.

The man in the
middest of the
globe or circle

The same that stands in the middest of the globe, signifieth Nature.
Whereupon in the first point, is the vse and practise of this work.
that is to say, as concerning the first part. For it is sayde before,
The Booke conteyneth three kinde of Knowledge

Three kinde of
knowledges in
this booke

3. 1 The knowledge of GOD, truely
2. 2 The number, and doing of his Angells, perfectly
1. 3 The begynning and ending of Nature, substantially.

And this hath answered a great demaund.

Δ What is the vse of the 7 ~~publike~~ tamins (like armys) and from what godhead
are they framed or deriued.

Vrgel — They are the enseignes of the creation; Whereby shall they were created by God
the 7 ensignes of creation Himselfe onely by their acquayntance, and the manner of their doings.

Δ Are they to be made in any metall.

Vr — They are to be made in ~~pure tynne~~ purified tynne: And to be vsed at the time
of their call

At the time of their call. Δ At the letters there to be altered into the holy Hebrew Alphabet Letters or Characters?

Letters to be altered. Vr — Into their proper Characters. Δ May I not vse them as they are vnaltered? Vr —

Δ How to be vsed; hanged or layd.

Vr — To be layd before the vppon the Table. Or how may I place them? Vr —
Will, Iconymantha at the 7 angles of the Holy Scale: Lay not them
beside, and against the points or Angles of the Holy Seale: 7 inches
from the vtter border of the holy Scale, all at one: Or els they
may be paynted, On the Table.

They enseignes to be payntted on the Table.

Δ What is the ~~vse~~ foundation of the first 40 letters, in the principall, or
holy Seale sheets: and what other vse have they, then yet hath byn
spoken of: And what is the reason of ~~parte~~ their consequence, or
following each other, being in our practise we call them out by a pe-
culiar order.

Vr — I doe hast nothing there, but what hath byn sufficiently spoken of.

Sufficiently

Δ If 42 letters be 42 names, and 42 persons, how shall I distinguish be made
betweene any two or three, of one name and in one rowe?

Vr — How canst thou distinguish any thing with god?

Δ, Lord I vnderstand not.

Vr — yet, by the booke it shall be perfectly known: but by skill aboue
nature.

Δ Haue

~~ages and time~~

Δ Haue I rightly applyed the dayes to the Kings? (140.)

Vr — The dayes are rightly applyed to the Kings.

Δ How is this planet the 7th of the seauenth Vnderstande, where
Befasey. Befasey speaketh of him selfe?

Vr — He speaketh so of him selfe, in respect that he shall be the 7th that
shall be ~~third~~. In consideration of Nature he is the 7th, although
not consequently in the Order of Operation —

Δ It was promised that we should be instructed, when the day (in this practise) is to
be accomplished to begynne.

Vr — It is not to be enquired, which is sufficiently obserued, it is a thing necessary,
and perfectly declared.

Δ Adrian Gilbert how far, or in what points is he to be made priuie of
our practise? seing it was sayd, That none shall enter into the
Knowledge of these mysteries with me, but only that Worker.
truely. So may it be comfortable to our societie.

A.G.

Vr — He may be made priuie of some things: such as shall be necessarie for
the necessitie of the Necessitie vnseeable he shall be driuen.

The last Hebrew. Δ The phrase of the last Remane, which, Babynon (of Babylon
minime Carmara, or Marmara) Vsed, Vnderstood not.

Vr — He is the ende of the three last Corruptible times: Vnder which, this is the last.

Three times Δ The one, as Noes flud ended, the second at Christ his first comming
and this is the third.

Vr It is so.

Vide supra pa. prima precedentis. Δ The Characters and words annexed to the Kings names in the vtter
circumference of the great Circle or Globe: How are they to
be vsed?

The 7 Characters of the 7 Kings set in the former page in Babylonish Chaldean &c.

Vr — They are to be pourtrayed vppon Virgin Vellum: and so to be sold in thy Hand,
by which shall saue cause to vse them.

Δ For the bringing of the orbes into the place of index thereafter,
What is your order and direction?

Vr — After you haue eaten, it shall be told you.

Δ We prayed, and so went to Supper

1583

The same Sunday. ~~14~~ May 5. after Supper hora 8 1/2

Δ After diuerse ejaculations and prayse of prayer and thanks
vnto god, this was sayed.

Vr — Be it thus vnto you [the prayers in English Language]
After this holy booke is finished, then is at hand serue bulls expedition
that the foresayd commandement, of concerning the fifte seale
of the earth, be fulfilled and performed. And be it vnto
you as HE will. And HE sayeth thus
My Angel shall be among you, and shall direct his journey: and
will bring his seele, euen into the place and place: where
that earthly filth and Corruption lieth. Behold I
will deale mercifully with him: For, Error shall not deceyue
him. Notwithstanding what I will haue done with it

How the Invocation is to be vsed.

or how it shall be vsed, is yet to be enquired of.
Secret are the determinations, and vnsearchable purposes, wherewith all the most mightie dealeth with Worldlings; and lookes vnto the vse, and necessarie application of Worldly things. Many temptations shall assayle him in following this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.
Yet one more. If there haue any doubt herein it shall be satisfied.

Δ What if he go first to Newbery, and with the oathes being taken there, to proceede to the other place noted in the Skroll. And then with the oathes of those ten places, the rest of the Skroll, the olde Shradith found, and the red couered thing in the bottle stone, to come directly hither: and then the rest of the peculier matter for dooing the premisses, to be serued. Or else els will you haue him ordered his voyage?

The Skroll. The Book. The red powder.

Yr. As shall with reason, so shall it be vndertaken to pay.

Albertus Laski, Palatinus Siradiensis Vicecancellarius Polonia Iordine Ocio. Maij mdlxxxiij

Δ As concerning the Ambassage of the Lord Albert Laski the Polake. Whose much desyred my acquaintance, and conference, I shall (if I vse my self) to gaine his best liking: my Countries honor, and my own good Credit?

Yr. Remember, it is sayde, that the Prince of the earth shall not discredit, much lesse work thy confusion. He that dwelleth in the, is aboue Worldes: and shall giue the sufficient discretion Worldly in Worldly occasions. For, where the blessings of God are, euery thing is perfited.

My good Angel.

Δ As concerning the Chamber for Praier appointed by me, and the scaffold vpon the Table standeth, I doe vnderstand that it is sufficient.

Yr. The place can not sanctifie the Action, but the Action the place. But I omitte this, after the manner of men.

Hereby, may many other matters be ordered.

Δ The 4 holde seate for comprehending the 4 Letter Barley, is not that dutie they to be?

Yr. According to the rate, of the meanest proportion. And so as the heads of the Table, be, as it, and it is.

EK. The points not to sit in the ayre: but I perceyue no danger by indirection.

Δ Are all these things of thy dayes Action to be Noted with your name. ay Uriel.

URIEL I am URIEL, which alwayes will assist vntill this Action be finished.

I leaue. Be Marciall, Bankfull, and merry in him, and for him, for whose name you shall sustayne much bodyly sadnes: More then my message, I may not. And it is done.

Multa nobis perpehenda propter Deum nobis in Oppositum

Δ As

Δ As concerning the Vision which yesternight was presented vnto for to the sight of EK at the Table supper with me, in my Hall, I meane the appering of the Holy Sea, and many ships therein, and the Cutting of the head of a Woman, by a tall black man. What are we to mayntayn thereof?

Yr. The One, did signifie the prouision of forrayn power against the Welfare of this Land: which they shall forthe put in practise: The Other, the death of the Quene of Scotts. It is not long vnto it.

Note the Queene of Scotts shall be beheaded so it was A° 1587 at Fotheringam Castell. And also the same yere a great preparation of shippes against England by the King of Spayne the Pope and other Princes called Catholike.

The Maiestie of his inuisible power, which is ouercommeth all things be among you, vppon you, and rest with you for euer.

Δ Amen.

EK. At his last words he flung fyre with his hands from him toward vs, and it spred it self in the manner of a Croise.

Δ Gloria sit sempiterna Deo nre
Omnipotenti et Aeterno.
Amen.

May 6: Monday, I went to London; and EK remayned ~~diuers of Tables~~ attending the accomplishing of the promise, for the Table ending and for the perfect forme of the holy letters weyning: Which two points when I came home that euen nowe, I found done.
But it is to be Noted, that when EK could not apply mistakes the forme of the Characters, or Letters of thy Name Angel: Hauing ~~thy~~ appeared Vriel on his paper with a light yelow cullor, which he drew the blak vppon; and so the yelow cullor disappearing there remayned only the shape of the Letter in blak. after the manner and inst of this guyde like and proportion.

Note

May 8. [illegible] day. After dynner hora. circiter 4

The Booke

Δ Bem determyned to fynysh all thyngs on my part to be performed, and to thank the Company of EK yesterday for the Booke (& other spekyngs) and to be away 10 or 12 dayes: and for as much of the booke as is to be written in the dayes after August next: and vnderstode of those dayes when they shold begynne. and allso for that I wold do all thyngs (stedyly) by warrant of Scripture & our Instruction, I may determyne to haue wryttē the booke here to be written in paper or parchemēt: in what Letter the lynes may best to be ruled, grene or blak &c. and dyuerse other Doubtes, necessary to be dissolued, I may receyue & haue had some Instrument. After long prayers of my God, desiring they wold soon with some, or hand. then it ran in my hed to set fourth the Stone.

Note the Stone.

EK. said, that assone as he had set the Stone, he sate vpon the Table, (seing and tried, com into the Stone. Driel sat down in the Chayre. the other two, metamorphosed their body to him vnderstād: and vpon, sodenly; one on the one side of the Chayre; the other, on the other side.

The shape vnder the table.

The sides of the Table cloth were turned vp, and a thing like an ygly shape, bigger then a Lamb, appeared vnder the table. then they two did kneele before Driel and sayd,

Jesus et Sanctus et sempiternus

Δ then they rose again. and they seemed to haue talk, or conference together. and thereupon Driel said

Vr. Be it so, because power is giuen vnto him.

A Temptation permitted by God

EK. The Table, Chayre and all the ~~4~~ three do disapere: and thereupon immediately appeared in the Stone a fayre Ladie: and out of the pallace came a tall Welfauored man, very richely apparayled with a brawe hat and a feather on his hed: and after him followed a great number, all like courtiers. and they made much sayd

Man — Oh how pitifull a thing is it, When the Wise are deluded!

Δ — I smell the smoke; proceede Sir, in your purpose.

Man — I come hither, for the desyre I haue to do the good.

Δ — Come on, or are you sent. — Tell the truthe I charge the, in the Name and by the power of the eternall Iehoua

Note: After I perceyued euidently, that it was a Wicked temptor, I vsed bad speaches permitted him at this instant, I began with some Zeale and Earnestnes to reconcile, and to cleare him. But he still more & more disdayned me, contemne me a good Spirite, mock me, and at lengths threaten to destroy me, my wife and children &c.

Δ Hereupon made my earnest prayers to god against this Spirituall enemy: but be in the middle of my prayers, I ceased them.

Man — As truely as the Lord liueth, all that is done, is Lie!

Δ That, thy sentence, will I record against the; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, my Boyce (following) hard of EK.

A Voyce — Pereant tenebræ, cum Principe tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Driel appeared againe

Vr. — Arme your selues; for, great shall be the temptations prouided vnto you shall be hindred, in all that may be.

Temptations & hinderances

Δ — Not any can hinder god his determined purpose.

Vr. — Man may hinder his owne saluation

Fulfill those things that are commanded. 104

The forme of the booke committed to my direction

Forme, and write the booke after the new Iudgement. 105

God his determination is iust; therefore putte your handes More then sayd, and more plainely, cannot be stirred. His Works are true, for, and to the ende.

Δ For al mues of expedition is to be made for the erthy fatchyng and diuers other things: and we saw made assay to get an horse: But we could get none at the hold: And without some better prouision of money then we haue, we cannot redresse the case. Therfore, if it might please god, that of the ten placy Noted, we might haue but the possession of the Mansell of them, deliuered here vnto vs, at this pynche, it might greatly pleasure vs.

Vr. — Will these Worldlings hold on in their iniquite!

EK — They pulle the leggs of the Table away; and come to carry all away in a bundell like a clothe. and so disapered vtterly.

Δ Hereupon I was exceding sorrowfull: and tooke my seat to a lamentable pray of prayer.

Δ After long prayer, appeared in the Stone a thing like a Tunge. all on fyre they sawe my dishonour and from it came this Voyce

Tung — Thou hast deliuered thy self vnto the desires of thy hart, and hast done that which is not Condemen.

Thou hast spoken iniquite, and therfore dothe the Iustice of Gods Domys by vs, decay, in your Wickednes.

Δ I dout of the Iustice of that tung.

Tung — Man (o God) beleueth him self in his own imaginacion. Therfore wype our bodies from the face of the erth and Iustifie your domys, where the Laude and prayse be.

Δ I became nere abashed of my former spirite, and perceyued my Error: vsed perticularly bitterly at the Lord his hand. and at lengths it was gone

Tung — Do that, which is commanded, the Lord is just.

Δ O Lord, forgiue me my trespace, and deale not with me according to Iustice: for, then I, and all mankinde shall vtterly perish. Onlest thy mercy be our safegard, destruction is our desert.

Tung — It is forgiuen: but it shall be punished.

EK — The tung withdrawe vp toward heuen, and he sayd it in the ayre out and abode the Stone. aboue a hand breadth, mouinge vpon

Δ — Thy Name be prayed, in Eternitie, O God Amen

Δ Hereupon

Hereupon, I was in an Exceeding great bedimes, and sorrow of mynde
sundry tymes, & layed my case to God: and promised a great
hence forward, of Gods helpe in my time: and confessing to
Voluntarie or Vncondement desire of my sinne: yea, & to admit
with my Dear wife, carnally: otherwise then as Gods holy Lawe
and permission, or vpon my reconciliation making in the hardning of the Gospell
that Vnhappy the Lord order my cause, I shall be drawne: that if
I shall so deliberately call for help, and not withstanding be entangled
that Vice, such trespace shall not be imputed vnto me, as glad & ghostly
or Spiritually committed of me. &c.

May 9. Holy Thursday in the morning.

Being desirous (before K. his going down into the Countrie) to have some
Comfort and token of free forgiuenes at Gods handes I devised thus
the Stone. Then I went into my Oratorie first to question
Almyghtie God to repent, & the sixty seventh psalme I had endeuored to
with effect; & the 51. psalm. in the confession of the penit.
&c. And prayed the 22 Psalm. in the confession of the penit.

K— One, all in white, appeareth in the Stone, & thus sayde

Amaël —— It is Written: It is Written: yea, it is Written:
Euen as the father his compassion is great ouer his youngelings
and Children: So, is the abundance of thy mercy (O Lord)
great and vnspeakable to the Long offences and sinnes
of thy Seruant. For, it is Written, The Light of
thy eyes have beheld those that feare the: and those that trust
in thy mercy, shall not be confounded.
Be it, What it May: And be you What you were:
For, the Lord, is euen the same, that he was, before:

But be you warned

Misericordia Dei. Behold, my armes ar longer then my body, and I have eyes
rownd about me: I am that, which GOD pronounceth
vpon you: Be it as I have sayde.

Therevpon he disaptered; and immediately, appered Uriel,
who sayd

VRI— Actum est. Then the other two, and the table and
Chayre, and the ancient furniture appeared, & was restored,
and more beautifull, then in foretyme.

NOTE VRI— They, sayeth the Lord: Euen as the Tabernacle which I
restore, is ten times brighter then it Was, So may your
Worthynes deserue brightnes ten tymes ex er then this.
The visions of Symeon doth greatly reioyce by [and]
That, he hath sayde, DO good vnto those that feare me: and
defend them, bycause they know my name. For in Justice,
they

Justice they shall finde me their God: & in mercy their great Comforter.
Before We say, In thy name (o thou most highest) flat.
flat.
156

Justifie not your self:
Be Humble and diligent:
Continue to the Ende. For great is the reward of them that
feare the Lorde stedfastly.

Δ Where as the booke is referred to my Judgment: in my mynde a
requisite, as all the Writing and Redemption of that holy Language
from the right hand to the left, So the beginning of the book
must be (as it Were, in respect of our most vsuall manner
of bokes, in all Languages of Latin, greke, englishe &c) at the
Ende of the boke: and the ende, at the beginning, as in the Hebrew
bible. Secondly the first Leaf can not be Written
inches little and dyuers squares, as all the rest of the 47
Leaves are: bycause the first Leafe, Containeth nine lines (of the
second page) Three: viz all of Words: some containing many
Letters, and some few, very diuersly: Wherfore, I ordered to
make many Leaves, both to distinguish the 49 Leaves of the forty
Leafe: and at the ende of euery Word to draw a line of
partition, vp and downe, betweene the two next parallell
lines. &c. or as shall come in my mynde then.

Be boke.

Note

VR— He, that sayeth, DO this, directeth thy Judgment.
K. Now is there a Veale drawen before all: and all things
appere far better then euer they did.
Δ I rendred thanks to the Iustest, and became in mynde
very Joyfull, that the Lord had pardoned my
offendes: Whose name be prayed, Extolled and
magnified World Without ende. Amen.
I prayed after this the Short Psalme Jubilate Deo
omnes quoniam in terra Misericordia eius.

K, immediately Way to take boke and to go to London: there
to buy a Saddell, bridle, and boke hose: for the Sad (steed) yesterday, bought a
pretty dun Mare, of Goodman Penbrook: for iij li, nedy money, & Complete
God, be his guyde, Keep, and defende
Amen.

Sunday. May 23 Circa 10½ mane. (1609

△ E K being come home yesterday from [illegible] againe: & reading ...

The Tribes. ... the earthly [illegible] holden [illegible] before specified: Who being desirous to ... for her [illegible] of [illegible] Israell; and in order thereby [illegible] to our elections in hand: I made request to stay without doors in my orchard that my desk windowe might be opened: which was presently for E K granted; and for the [illegible] opened: at which time the Governor and assistants of the Nine Lords (Christ [illegible] prepared) was their extraordinary [illegible] of God, that he [illegible] perswasion: using [illegible] very unwilling So to let the [illegible] of [illegible] it: and making [illegible] Albert Laski At length, E K made a melody; and the Boyes of many, singing, these words

It was agreed to the use of prayer for the [illegible] Buildings, which this ... and down ... Edward ... Adam ...

Primus Lepse ganiúrax Kelpadmom pacaps

△ At the length, the curtain drew before Adam, and there appeared a cleare Christall [illegible] same, but not fyre

After that, came the three, which Dee dubbed to come in.

Michael — Graúida est terra, laborat inquitatibus inimicorum suos.
Maledicta [illegible] igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis

E K — They looke about them, as though they looked for somewhat or at somewhat.

Raph — Dicis dicit, sed non est qui audiat
Gementes videmus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum enim [illegible] in illo
Jam sanctificamur. in illo

Mich. — Fiat.

E K. The planets all the Vnder hemisphere doun about the place and do they take the Table downe, and the Chayre: And there the Chayre rests, with a Canopy or cloth of state to hang

Michael — Transeant tenebræ, Incipiunt nobis.

E K. Ther seeme like clouds to come about the canopy being very bradshaft: and the bottom or floore of the place, all couered with pretty stones: and in the middle there, a round thing, like a Carbuncle stone, bigger then ones fist.

Mi — This ?
Uriel — That
Raph — We
} they sayd, pointing about the Throne.

E K. They bring in a Throne like a Iudges seat or Throne and set it vp, with the back of it to the Wall.

Mich — Be it couered for a season: For euer and euer and

(1609

and ... ever in ... thy Justice, O God: [illegible] sayd [illegible] And then [illegible]

107

... came eight fine flashing from the Throne]

Three comming a boord from the Throne, and Madoff Kapha his hand, and seemth to come out at his [illegible] The other three to ... to knock downe: Michael on the right Hand, and Uriel on his left.

Just: Raphael. — I will speak, Lord, because it is iust that thou hast commanded.
Your railings, o Worldlings, is trodden under foote: The layers,
Peccatorum remissio — I say not } Your sinnes are forgiuen
△ O blessed God; o praysse worthy for euer: o comfortable newes
Raph. — For, Whome I will visit, those do I clense (sayeth the Lord)
When other thinges decay by reason of their age and feblenes, quae nunc sunt in summo gradu, and I will not suffer them to indure one foote further (sayeth the Lord) Then shall your branches begin to appere: And I will make you Holy, for my glories sake.
And my testimonies are true, and the Words of my Covenant iust:
My pathes are thorny, but my dwelling place, is comfortable.
Ps. 3 Mercy Math sup: Mar: b 24. And lift vp your hartes, [illegible] from the strengths of another.
But be you [illegible]. My hand is heavy, but my help is great.
Be yo comforted in me: for from me, in my self, I am your Comforter: and lift vp your harts as from the hangs of an other. But be you vnto me a new people: because I am to you no new God. Dwell with me to the ende because I have hyn with you from the beginning: For
Who soever shall arrise against you Behold I am with you.
Your fathers lived in darkness, and yet have relieved
you: Your fathers were in light, and yet they ded not profit
But I will be Kinder: you the Nation vpon earth, shall
Lo this is he, whome we have risen against I AM. therfore veiby
Ang: Iniquitatis respon. Justitia Divina
Antheus sayd } We perish, o Lord for our vnrighteousness sake. [and there
they fell dead.] But in the [illegible] we were created and in the
We rise againe: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad
uasam.
Gyrd your gyrdles together and pluck vp your myndes: I say open your eyes: and all you have eares, heare: for we tremble and
Mercy, quake. This mercy way neder: no not in Israël
Decedant mali, et pereant.
Depart o ye blasphemers, and Workers of Iniquitie: For
Here is Glory, Justification, with Sanctification
I answere the.

△ Note, his mouth, and to such matters as I propounded first of my self, and this Poland prince as is after entred. & Prince had left with me these questions

1 De Vita Regum Regni Poloniæ quid [illegible] dies pr
2 An Successor eius erit Albertus Laskyus an ex domo Austriaca
3 An Albertus Laskyus Palatinus Siradiensis [illegible] regnum Moldaviæ

Behold you thanked God, and it is accepted.

Joy, although we enquire speedy of the end of you: yet ... speedy of you; you have a Master, we are his schollars, without us you cannot not heare him: we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were, & shall be, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called vpon, DO, that which is commanded! But appoint no forme into God his building. Many Wyndes are to come: but then stay your Layne: It is said: The Conquest shall be yours.

To the purpose. Who put up this prince's pride? Who desire to diuert these Countries: or Who hath prohibited him euen that shall prouided him a some, as an armie vnto Sir Solen.

Truely the hills shalbe couered with blud: the valleys shall take of the Cedar trees downe: the seats those places shall turn into what ende. He is dead in respect of his absence. But Samuel him, whome God shall sanctified ... for, shall be [illegible] saith said: Thou shalt gouern me a people a tru[illegible] is purified: and it lie the course of the same: [illegible] said vnto him, O King.

When you come to be carryed vnto end of journey, you [illegible]

Behold (saith he) Fornication shall not prosper. the very stones shall be taken away: and the tables shall couered with blud: and their daily banket shall be [illegible]

What soeuer thou takest in hand first look to: see if it be iust: if it be, put forth thy hand: for it is granted.

It is saied, I haue giuen the power, and by persuasion shall [illegible] like fire. And for my names sake, thou shalt triumph against the mightiest. But beware of Pride.

Many Witches and enchanters, yea many diuels haue risen vp against this stranger, and they haue said, We will preuaile against him: for why? There is one, that affrights: and he is, that seeketh his confusion. But I will graunt him his desire. He shall do you with mercy. your names are none loke. feare not, therfore, Lobe [illegible]

Here

Albertus Lasky

the dead man

Prophetia de Rege Alberto a Lasky. Sed qui [illegible] Deo.

Fornication

Austria facienda.

Perswasion

Alb. Lasky

Alb. Lasky his name in Dukes Coin money

Jesus shall arise, saying, Let talked with strangers. But I will driue them from thee. These honey drops are buryed a far off. They do spit Venom and gall them in the old fashion.

All men like vnto ... praise it glorified. Happy are they, who's faces are marked, and in the ... of a penny, type of their manship.

I will make the Prince (sayeth the Lord) Be shall portly ... O giue me Counsayle for thy Counsayled me, conspire against me:

Behold, Iudas, and these little friendship, are nothing such dede (as thou iustly hast confessed) they were forced to do. good. I say they, begyn to repine at that they haue. Let those, which are of tyme, yelde to time.

One euerlasting Comfort of grace, and perfect Loue be amongst you: to the honor and glory of him that Louest you.

Beloued, for the teacher his sake:

All thou demandest, if answered.

Of our selues (we say) We desire to be with you:

And what is of vs, the same be it vnto you.

K. They plucke the carten, affore the stone, all ouer the carten is like beaten golde. [illegible]

A Semper sit benedicta Trinitas & Deus Omnipotens Deus me.

Amen.

Liber, sexti [illegible] Ille Heroum (et sanctorum) parallelus. [illegible] Nouahsy

Sequitur.

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XLVIII

LIBER IURATUS HONORII

A Critical Edition of the Latin Version of the Sworn Book of Honorius

by

GÖSTA HEDEGÅRD

ALMQVIST & WIKSELL INTERNATIONAL
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LIBER IURATUS HONORII
A Critical Edition of the Latin Version of the Sworn Book of Honorius.

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Abstract
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The *Liber iuratus Honorii*, or the Sworn Book of Honorius, as it is often called, has been the focus of a steadily growing interest ever since the occult revival in the late 19th century. This exponent of pseudo-Solomonic magic has been mentioned from time to time in the literature on magic up to the present day. Unfortunately, scholars have hitherto had to rely far too much upon a poor edition of a partial English translation of this work, which is, in fact, originally in Latin. The contents of the book include complex magic rituals, a list of one hundred names of God, presentations of angels, spirits, and demons of diverse orders, instructions on how to prepare and use magic seals and circles etc.

The present work is the *editio princeps* of the Latin text, and it is accompanied by an index of so-called *voces mysticae* and of divine, angelic, and demonic names. Furthermore, a partial edition of the *Ars Notoria* text *Flores aurei Apollonii*, which has turned out to be one of the sources of the *Liber iuratus Honorii*, is appended.

The introduction includes a description of the manuscript tradition, a discussion of the date and attribution of the text and of its relation to other texts within the same genre, an analysis of its contents and structure, and a description of how the rituals contained in the book were performed. One of the conclusions reached is that the three extant Latin manuscripts represent a closed recension which can be described in stemmatic form, and that even other witnesses to the text can be fitted into this tradition. It is further proved that the *Flores aurei Apollonii* is one of the major sources of the *Liber iuratus Honorii*.

Key words: the Sworn Book of Honorius, *Liber iuratus Honorii*, *Liber sacer*, *Liber sacratus*, Solomon, pseudo-Solomonic texts, *Ars Notoria*, the Notory Art, *Flores aurei Apollonii*, ritual magic, ceremonial magic, mediaeval magic, theurgy, magic seals, the Seal of Solomon, Christian Kabbalah, divine names, angels, spirits, demons.

GÖSTA HEDEGÅRD

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XLVIII

LIBER IURATUS HONORII

A Critical Edition of the Latin Version of the Sworn Book of Honorius

by

GÖSTA HEDEGÅRD

ALMQVIST & WIKSELL INTERNATIONAL
STOCKHOLM/SWEDEN

A Dissertation for the Doctor's Degree in Latin
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Table of Contents

Acknowledgements 7

Introduction 9

1. The Purpose of the Present Work 9
2. The Date and Attribution of the LIH 11
3. The Textual Tradition 13
   3.1. Description of the Manuscripts Containing the LIH and Other Witnesses to the Text 13
   3.2. The Interrelations between the Manuscripts A, B, and C, and their Relations to Royal and Sloane 3853 21
4. The Contents and Structure of the LIH 26
5. How the Rituals were Performed 30
6. Texts Related to the LIH 40
7. Principles for establishing the Text 43
8. Textual Criticism 45
   8.1. The LIH and the FAA 45
   8.2. Angelic and Divine Names 48
   8.3. Critical Problems 49
9. Presentation of the Text 51
   9.1. Italicized Passages 51
   9.2. Chapters, Paragraphs, and Headings 51
   9.3. Orthography, Punctuation, and Abbreviations 52
   9.4. Critical Signs 53
   9.5. The Apparatus Criticus 54

Conspectus siglorum 57

Edition 60

Plates 213

Index 219

Bibliography 293

Appendix: Partial Edition of the 'Flores aurei Appolonii' 298

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I dedicate this book to my wife, Annelie, without whose love and support my work would not have been possible. *Puss, älskling!*

Introduction

1. *The Purpose of the Present Work*

For the serious student of mediaeval magic, Lynn Thorndike's *A History of Magic and Experimental Science* is still, by far, the best and certainly the most comprehensive survey available, although its scope goes well beyond both magic and the Middle Ages. Admittedly, there are more recent, and concise, handbooks and studies of the subject[1], but Thorndike's assiduous probing of the primary sources makes his *magnum opus* an invaluable treasure-trove of information about texts that are still unpublished and available only in collections of *codices* around the world. For despite an increasing interest in the *arcana* and *esoterica* of the mediaeval period, not least among scholars, very few attempts have been made at editing the vast manuscript material of magical texts[2].

In his seminal chapter on Solomon and the *Ars Notoria*, Thorndike discusses a number of pseudepigraphic works on magic circulating as books written by King Solomon during the High Middle Ages and mentioned by authors of that time[3]. One of the treatises to which he attracts our attention, and, in fact, the one which is accorded the greatest interest, is a book that is variously known as the 'Liber sacer/sacratus', the 'Liber iuratus Honorii'[4], or, simply, the 'Liber iuratus', but which is most often referred to by its English title the 'Sworn Book of Honorius'[5]. In the Latin text itself, the work is called 'libellum ... sacrum sive iuratum' (I 18)[6] and 'liber sacer vel liber angelorum vel liber iuratus' (CXLI 1), but we are also told that that

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[1] Two examples being Kieckhefer 1989 and Flint 1991. A study from a somewhat different angle is Russel 1972. Books on ritual/ceremonial magic worth reading are, for instance, Waite 1972, Butler 1979, and Fanger 1998, though Waite and Butler are not exclusively concerned with the Middle Ages. Two collections of special studies, which I have, as yet, been unable to examine, are Burnett 1996 and Ferreiro 1998.

[2] Setting aside non-academic publications, I can think of only five modern editions of Latin texts, viz. *Al-Kindi: 'De radiis'* (d'Alverny – Hudry 1974), *'Almadel' auctor pseudonymus: 'De firmitate sex scientiarum'* (Pack 1975), *Picatrix – The Latin Version of the Ghayat Al-Hakim* (Pingree 1986), *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* (Kieckhefer 1997), and most recently *The Book of Angels, Rings, Characters and Images of the Planets: attributed to Osbern Bokenham* (Lidaka 1998), none of the editors being a Latin philologist, as far as I know.

[3] See Thorndike 1923 – 58, II, pp. 279 – 289. Complementary to Thorndike's account is K. Preisendanz's article on *pseudo-Salomonica*, mostly Greek and unedited, in Pauly – Wissowa, Suppl. VIII, s.v. 'Salomon', coll. 660 – 704.

[4] The attribution of the book will be discussed in ch. 2 below.

[5] See, for instance, Waite 1972, p.31, Butler 1979, p.90, Kieckhefer 1989, p.170, Fanger 1998 a, pp.viii – ix, xi, xiv – xvi, Klaassen 1998, p.9ff, 19f, Mathiesen 1998, p.143ff, and Kieckhefer 1998, p.250ff.

[6] References are to chapters and paragraphs of the present edition.

the book is 'ab angelis ... sacratus' and 'sacratum a Domino' (I 19). The primary reason for the predominant use of the English title seems to be the existence of a manuscript in the British Library (Royal 17-A-XLII) containing a (partial) English translation and later redaction of the Latin text, referred to as the 'Sworne Booke of Honoryus'[7], upon which scholars have relied far too heavily in the past. This text has been published twice, first by Daniel Driscoll in an edition[8] that is quite worthless from a scholarly point of view, and most recently by Joseph H. Peterson in digital form on CD-ROM[9], a fairly accurate (though, palaeographically, somewhat unsatisfactory) transcription of the manuscript text with additional variant readings from three other *codices*. However, there is still no edition of the original Latin text. The primary purpose of the present work is, therefore, to provide scholars with a critical edition of this most interesting work, which I have chosen to call the *Liber iuratus Honorii* (henceforth abbreviated LIH).

The *Ars Notoria*, or the Notory Art, is a method of gaining knowledge about things human or divine from God and his angels by means of mystical prayers, invocations, and magical figures[10]. If one compares the LIH to works within the tradition of the *Ars Notoria*, it is evident that Thorndike was right in connecting the two. He refers to the notory art of Solomon and that of Solomon, Machineus, and Euclid on the one hand, and the 'Golden Flowers' of Apollonius on the other, and notes that there seems to be little difference between the three[11]. An investigation of two manuscripts, British Library, Sloane 1712, *folia* 1 – 22, and Bayerische Staatsbibliothek, Clm 276, *folia* 1 – 26, undertaken by me in the process of writing this dissertation has proved Thorndike right in that the 'Ars notoria Salomonis, Machinei et Euclidis' and the 'Apollonii flores aurei', which he cites, are, in fact, one and the same text, a text for which I will use the title *Flores aurei Apollonii* (henceforth FAA). A comparison of this particular specimen of the Notory Art with the LIH has revealed such close and interesting likenesses between the two that I have chosen to include relevant parts of the FAA in an appendix to this book[12]. There also exists a printed version of the FAA, included in

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[7] See ch. 3.1.
[8] Driscoll 1977.
[9] Peterson 2000.
[10] Called *notae* or *notulae*, whence the term 'Ars Notoria'. On the Notory Art, from different perspectives, see Klaassen 1998, pp. 14 – 19, Camille 1998, and Fanger 1998 b.
[11] Thorndike 1923 – 58, II, pp. 281 – 282.
[12] See ch. 8.1 and my appendix, pp. 298 – 336.

a 17th-century edition of the *Opera* of H.C. Agrippa von Nettesheim, to which I have not had access, and an English translation, purportedly of this print, by Robert Turner (Turner 1657)[13].

To conclude, the text of the present edition belongs to a 'cycle' of pseudo-Solomonic magical texts, and it seems to be one of the earliest Latin exponents of a genre of ritual magic that has become quite long-lived and that was awakened from a momentary slumber and ushered into the modern age by the work of men such as S.L. MacGregor Mathers and Éliphas Lévi, both professed occultists and magicians, at the close of the nineteenth century. Ever since, the LIH has been mentioned from time to time, both before and after Thorndike[14], but it is only recently that it has attracted the interest it deserves[15], so it is my hope that this book will be of use in meeting this interest and, if possible, in furthering the knowledge of mediaeval ritual magic in general.

2. *The Date and Attribution of the LIH*

The date and attribution of the LIH have been recently discussed by Richard Kieckhefer[16] and Robert Mathiesen[17] with somewhat varying results, both of them believing the LIH to be pseudonymous, but Mathiesen dating it to the first half of the thirteenth century, Kieckhefer, on the other hand, placing it about a hundred years later.

To start with the attribution of the text, it is, indeed, most probably spurious: No 'Honorius, son of Euclid, master of Thebes' is known outside the LIH, and the choice of the name 'Honorius' might be intended as a pun ('the honourable/honest'), whereas 'Euclid' has in all likelihood been pilfered from the FAA[18], which invokes the authority of a person of that name, at least in some manuscripts[19]. Thus, the author of the text is cloaked in mystery, which

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[13] See Klaassen 1998, p. 14 with note 43, and Fanger 1998 b, p. 219 with notes 7 and 8. Turner's translation has been reissued by Joseph H. Peterson on CD-ROM (Peterson 2000).

[14] See Waite 1972, pp. 31ff, Summers 1946, p. 133 (misleading information based on Waite), Butler 1979, p. 90 (*en passant*, citing Waite), Kieckhefer 1989, pp. 170 – 171, and 1998, pp. 253 – 257, 261ff, Fanger 1998 a, *passim*, Klaassen 1998, pp. 9ff, 18, 19 – 20, and Mathiesen 1998 *in toto*. There are also two works by Edward Peters (1978) and Norman Cohn (1975) that treat of the LIH (see Mathiesen 1998, notes 16, 17, and 19 on p. 160), but which I have been unable to study.

[15] See particularly Kieckhefer 1998 and Mathiesen 1998.

[16] Kieckhefer 1998, pp. 253 – 254.

[17] Mathiesen 1998, pp. 145 – 147.

[18] Cf. Thorndike 1923 – 1958, II, p. 284 note 2.

[19] 'Hoc Salomonis, Machmei (*sic*) et Euclidis auctoritate maxima compositum et probatum est', quoted from the proem to the FAA in MS Sloane 1712, f. 1r a; Clm 276, f. 1r a, has 'Eutidij' for 'Euclidis'. Incidentally, the person speaking in the proem styles himself 'artium magister' (*ibidem*), which may have suggested Honorius' title.

was most probably his intention, and the geographical provenance is also highly uncertain, despite the fact that all known textual witnesses seem to originate from Britain[20].

Neither is there much certainty as regards the age of the text, though the date of the oldest extant manuscript of the LIH (see ch. 3.1, below), the first half of the 14th century, provides us with a *terminus ante quem*. There is, furthermore, some internal evidence that appears to rule out a dating earlier than the 12th century: For example, the opening of the prayer in chapter X of the present edition is modelled on what G.G. Meersseman calls 'die Fünf-Gaude-Antiphon'[21], which was given its genuine form by Peter Damian in the 11th century and subsequently became very popular[22], and in chapter XI there is a list of names of the Holy Virgin Mary which is quite similar to one quoted by Meersseman from the edition of an anonymous manuscript of the 12th century[23]. This leaves us with a time-span of approximately two and a half centuries (1100 – 1350).

On the whole, I consider Kieckhefer's dating (the early 14th century) the most plausible, though I find his arguments somewhat weak.

First of all, I am not totally convinced that the elements and ideas derived from Jewish mysticism present in the LIH, such as the ritual prescribed in order to attain a *visio divina* or the use of the so-called *Shem ha-meforash* (see p. x, below), could not have been borrowed before the late 13th century[24]. For we know of considerably older texts containing such material[25], pertaining to the sphere of *Merkabah* mysticism[26], that were studied in Western Europe by the German *Hasidim* in the latter half of the 12th century[27] and by Kabbalist circles both in Provence at approximately the same time[28] and in Spain in the early 13th century[29]. I do agree, however, that a more widespread knowledge of the *Kabbalah* in the Christian community of the Latin West is probably of a later date.

Secondly, the fact that a 'Liber sacratus' is mentioned twice by William of Auvergne (*c.* 1180 – 1249)[30] is admittedly tenuous proof of the existence of the LIH in the first half of the

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[20] See ch. 3.1.
[21] Meersseman 1958 - 60, II, p. 33ff.
[22] Meersseman 1958 - 60, II, p. 34f and 190 - 191.
[23] Meersseman 1958 - 60, I, pp. 94 – 95; cf. also note 1 on p. 96, ibid.
[24] In fact, Kieckhefer presents no real proof to back this argument. See Kieckhefer 1998, pp. 254ff.
[25] See Scholem 1978, pp. 14 – 21. Cf. also ibid., pp. 182 – 189, about the so-called 'practical Kabbalah'. For the use of mystical names of God, so-called *Shemoth meforashim*, see Scholem 1970.
[26] See Scholem 1988, pp. 40 – 79, or Scholem 1978, pp. 373 – 376.
[27] See Scholem 1988, pp. 80 – 118.
[28] See Scholem 1990, pp. 199 – 364.
[29] See Scholem 1990, pp. 365 – 475.
[30] See Thorndike 1923 – 58, II, pp. 281 and 283 – 284.

13th century, as Kieckhefer correctly points out[31]. I agree that the terms 'sacred' (*sacer*) and 'consecrated' (*sacratus*) may have been used to characterize more than one book of magic[32], though I am not so sure about the term 'sworn' (*iuratus*). But unlike what Mathiesen believes[33] (and maybe Kieckhefer with him), William's use of the word *sacratus* does not necessarily have to be a variation of *sacer* or a conflation of *sacer* and *iuratus* (which would weaken the strength of this citation as proof even further), since the LIH is actually spoken of as *sacratus* twice in the text[34]. Therefore, it is not altogether unlikely that the 'Liber sacratus' cited by William is, indeed, the LIH.

A far more weighty argument against the earlier dating is advanced by Kieckhefer *à propos* of the story about papal persecution of magicians in the prologue of the LIH. If there is a core of truth in the narration of the prologue[35], the papacy of John XXII (1316 – 1334) seems the most likely historical setting for the composition of such a tale in view of the evidence that Kieckhefer cites[36].

Without being entirely certain, I will, thus, settle for the early 14th century as the most probable date of composition for the LIH.

3. *The Textual Tradition*

3.1. *Description of the Manuscripts Containing the LIH and Other Witnesses to the Text*

The LIH is preserved in three Latin manuscripts, all contained in the Sloane collection of the British Library, bearing the *signa* Sloane 313, 3854, and 3885. No other complete manuscripts of the Latin text are known[37].

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[31] Kieckhefer 1998, p. 254.

[32] As for the title *Liber sacer*, we know that it was, in fact, used of more than one book. For the manuscripts of a *Liber sacer* referred to by Thorndike (1923 – 58, II, p. 281, note 3) as being the same as the LIH, namely Sloane 3883, *folia* 1 – 25 (*rectius* 2r – 25v), and Sloane 3885, ff. 1 – 25 (*rectius* 2r – 25r) and 96v –125 (*rectius* 96v – 110r), do not contain the LIH but another magical treatise called 'De modo /ad/ministrandi librum sacrum'.

[33] Mathiesen 1998, pp. 159 – 160 note 14.

[34] Both times at II 19.

[35] Though Kieckhefer himself calls it 'fiction' (1998, p. 253).

[36] Kieckhefer 1998, pp. 253 – 254.

[37] It should be emphasized in this context, as well (see above, note x), that Thorndike's information concerning manuscripts containing the LIH (Thorndike 1923 – 58, II, p. 281, notes 3 and 5), recycled by Mathiesen (1998, p. 145), is partly incorrect: Sloane 3883, ff. 1 – 25, and Sloane 3885, ff. 1 – 25 and 96v – 125, do not contain the LIH. Neither can the LIH be found in Sloane 3826, ff. 58 – 83, which Mathiesen (ibid., pp. 144 – 145) claims, since, according to an e-mail from Rachel Stockdale, head of manuscripts cataloguing at the British Library, ff. 58 – 62 contain 'The rule of the booke of Consecration or the manner of working, with some orisons',

Sloane 3854 (henceforward called A) is a collection of manuscripts of diverse dates, all on subjects related to magic. Ff. 112 – 139, containing the LIH, make up a clearly distinct part, probably dating from the first half of the 14th century[38], written in a variant of the Gothic *textura* that appears to be English[39]. It is a vellum manuscript, fairly well preserved and easy to read, whose leaves measure 135 x 190 millimetres on the average. The text is divided into two columns per page, each column measuring about 45 x 135 millimetres and containing 32 lines on *folia* 112r – 113r, a number that increases to 40 – 45 lines from f. 113v on. The main text, in brown ink, is written by a single scribe, as far as can be judged, whereas the rubricated headings and capital initials may be the work of a second hand. The major part of the marginal notations (rather sparse compared to those of Sloane 313; see below) seem to be written by the same hand as the main text. This is the only manuscript of the three which contains a complete copy of the LIH, and it would have been possible to date it down to the very hour of its completion, had the scribe not broken off his *colophon* right in the middle of a word[40].

Sloane 313 (henceforth referred to as B) is a vellum manuscript, containing the LIH only (ff. 1 – 26), whose leaves measure 150 x 220 millimetres roughly. It once belonged to the English poet and dramatist Ben Jonson (1572 – 1637), whose *ex libris* ('Sum Ben: Jonsonis liber') and motto ('tanquam explorator') it bears on f. 9r, and, later, it was also in Dr. John Dee's possession[41]. The text, measuring 125 x 175 millimetres per page on the average, is in a cursive English script of the second half of the 14th century, with about forty lines to a page. Due to the very worn condition of the manuscript, its text is sometimes quite difficult to decipher, and the leaves have often lost corners as well as part of the margins. The main text, in black ink, is written by one scribe only. Here and there the writing has been erased in part but subsequently restored, something which may have been done by a later hand. Headings, capital initials, some marginal notations and underlines in the text are in red ink. The frequent *marginalia*, often of a practical nature, testify to an active and genuine interest in the text, and

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apparently in English, whereas ff. 65 – 83 contain 'Magical directions'. On the other hand, Waite's statement (1972, p. 35) that the treatises in this part of Sloane 3826 'extract matter' from the LIH may possibly be right. According to the introduction to J.H. Peterson's digital edition of the 'Sworne Booke of Honoryus' (Peterson 2000) there are also excerpts from the LIH in Sloane 3849, an avenue of investigation which I have been prevented from entering, as yet.

[38] I owe the information about the dating and provenance of Sloane 313, 3854, and 3885 to two letters from Dr. Scot McKendrick, curator of manuscripts at the British Library, who was kind enough to help me, when Edward Scott's Index (Scott 1904) was of no use.

[39] Compare the so-called 'Gotica Inglese' in Battelli 1991, p. 228, with plate I on p. 213.

[40] See the critical apparatus to CXLI 6.

some of them, as well as some of the headings, seem to have been written by one or more later hands, though nothing can be attributed to Ben Jonson, as has been determined by experts[42]. The manuscript has probably once contained the complete text as we know it from A, but due to physical damage it now lacks three leaves[43], the *lacuna* occurring at CXXVIII 15 – CXXXVII 11 of my edition[44].

B shows clear signs of being the work of an eager practicioner rather than a conscientious copyist. It has numerous *marginalia*, some of which were probably intended to make reference easier[45], others to catch the readers attention or refer him to other parts of the book[46], and yet others simply to facilitate the use of the text[47]. Some supra-linear headings have also been added, apparently for the same practical reasons[48].

Moreover, there are other signs of independent activity in B. For example, on two occasions[49], the manuscript gives 92, instead of 93, as the number of chapters in the book, which is obviously a change made after one of the chapter headings had dropped out of the table of contents at the beginning of the book[50]. Secondly, a number of variant *formulae* seem to have been interpolated in some of the prayers[51], probably through the insertion of intra-linear or marginal additions into the text.

Sloane 3885 (henceforth called C) is a paper manuscript, whose watermark has been dated to 1588, and which contains several treatises on magic, both in English and Latin, written in different hands[52]. The LIH comprises ff. 58 – 96, and the text is in a cursive English hand of

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[41] See Roberts – Watson 1990, p. 168.
[42] See McPherson 1974, p. 84.
[43] At one time, fol. 9 was separated, as well, from the codex, judging from a notation ('Fragmentum magicum') at the top of the *recto* side written in another hand (possibly John Dee's; see Roberts – Watson 1990, p. 168) than that of the text and that of Ben Jonson's ex libris and motto.
[44] See the critical apparatus to CXXVIII 15.
[45] E.g. *precepta libri sacri* at I 20 – 21 and *modus sacrandi sigillum dei* at IV 56 *et sqq.*
[46] E.g. the common and ubiquitous *nota* and the use of *respice* at IX 6 and 10, X 1 – 6, XI 8, and a great many other places where the *visio divina* is mentioned or alluded to, in order to refer the reader back to ch. V.
[47] E.g. *precedentis particula* at XXIX, in accordance with the information given in LI 1 – 4, and *Iste 8 sequentes dicantur cum 3bus precedentibus: quando vis videre deum, quando vis habere scienciam, quando vis loqui cum spiritibus angelicis, quando vis defendi a periculo, quando vis cogere spiritus aere aparere* at XXXI, drawing on information given at LI 4 + 8 – 13.
[48] E.g. *Prologus precedentis* at XVIII 1 and *Mutacio peticionum* at XIX 1. The former was inspired by what is said in LI 1 – 3, whereas the latter has obviously been inserted for easy reference.
[49] See the critical apparatus to I 17 and II 1.
[50] See II 22 with critical note.
[51] E.g. IX 6 ... *in visione beata + vel in consecracione huius signi*, XI 8 ... *digneris me facere + hoc signum et nomen filii tui benedicere et consecrare ut aptitudinem quam optinere deberet. optineat. vel*, XV 5 ... *tui nominis + vel hoc nomen et signum bene et perfecte consecrare.*
[52] It should be noted, however, that the scribe who has copied the LIH seems to be identical with the copyist of a text called 'Practica nigromanciae' on ff. 26r – 57r.

the late 16th to early 17th century. The leaves, measuring about 100 x 140 millimetres, are in good physical condition, and the rather distinct script, in black ink, is distributed over an average of thirty-five lines to a page. The main text, measuring approximately 85 x 125 millimetres, and the very few *marginalia* appear to be written by one and the same scribe. However, the manuscript only contains the text up to chapter CXXVII 1 of my edition[53]. The break occurs on the recto side of a leaf, and another text, written in a different hand, starts on the verso side. This presumably means that the part of the text that is missing was never entered in the manuscript, and this is confirmed by the fact that there are no visible signs of pages being cut or torn out of the codex.

C is characterized by a general tendency towards classical spelling[54] (naturally enough, given its late date), its many corrections of more or less obvious errors[55], and, last but not least, its normalization of the text to a more classical, or 'trivial', diction[56].

Furthermore, there is a fourth textual witness found in the MS Royal 17-A-XLII (from now on referred to as Royal) of the British Library, which contains a partial English translation of the LIH, or the 'Sworne Booke of Honoryus' as it is called in the catalogue of the Royal and King's manuscripts, but also some material taken from other sources. This vellum manuscript is of a certain consequence for the establishment of the text, so it will be described in some detail here. The catalogue assigns the codex to the 15th century, a dating that has recently been challenged, and on good grounds, as it appears. In his essay on the 'Sworn Book of Honorius', Robert Mathiesen points to the existence of close parallells between certain passages in Heinrich Cornelius Agrippa's *De Occulta Philosophia* (published in 1533) and parts of Royal, parts which he considers as 'extracts' taken from Agrippa's text, thus arguing that Royal cannot be earlier than the 16th century[57]. A close examination of the relevant parts of Royal and the *De Occulta Philosophia* reveals that there are passages on suffumigations in the former that may have been culled from book I, chapters 43 and, above all, 44 of the latter[58], though, in these cases, the likenesses may be due to a common source or, possibly, even to Agrippa's borrowing from Royal (in the latter case Royal *must* be earlier than 1533). The

[53] See the critical apparatus to CXXVII 1.
[54] Mainly the use of diphthongs instead of e (e.g. *humanae* at I 1), and -ti- instead of -ci- before a vowel (e.g. *scientias* at I 7), though without consistency.
[55] E.g. I 20 *fecimus* e *facimus* corr. C; III 13 *expectans* ex *-tas* corr. C; XCIX 1 *Dices* e *Dies* corr. C; CXVII 4 *simpliciter* e *simplex et* sup. lin. corr. C.
[56] E.g. *eis* for *hiis* at II 10, *quocumque* for *ubicumque* at II 18, *paulo* for *paululum* at L 2, and *contra* for *ad* at LI 7.
[57] Mathiesen 1998, p. 145 with notes 8 and 9.

same could be said for certain lists of spirits in book III, ch. 24, of Agrippa's work, which also appear in Royal[59]. But on f. 76r – v, we find a word-by-word quotation in Latin[60] together with a table of 72 angelic names, both taken from Agrippa, book III, ch. 25[61], and in view of this, it is reasonable to consider the other previously mentioned passages in Royal as deriving from Agrippa. This proves Mathiesen right. Besides, the assignment of the manuscript to the 16th century is further supported by the hypercorrect (and sporadic) attempts at restoring classical orthography[62], so typical of Renaissance manuscripts, in chapter IV of the LIH, which has been copied in Latin by the scribe of Royal.

The leaves of the *codex* measure approximately 140 x 185 millimetres, and the text, which covers ff. 1 – 81[63], is in Gothic *textura*, apparently written by one scribe. The main text, measuring roughly 125 x 175 millimetres, is in black ink, whereas chapter headings are in red, green or blue, which colours are also used, together with gold, to highlight certain features in the text, such as divine and angelic names. The number of lines vacillates between approximately twenty and thirty per page.

The contents of Royal are disposed in the following manner. On ff. 1 – 15r: Chapters I – V of the LIH (I – III and V in English, IV in Latin); ff. 15r – 23r: A treatise on suffumigations (mostly in English, a small part in Latin); ff. 23r – 27r: Lists of different classes of angels and spirits (English and Latin); f. 27r: LIH, CXXXVII 20 – 22 (English); f. 27r – v: A rite of exorcism of the blood to be used in drawing the Seal of God (Latin; discussed but not given in full in ch. CXXXVII of the LIH); ff. 27v – 28v: LIH, CXXXVII 1 – 19 (English); ff. 29r – 59v: LIH, VI – XI, XIII – XCVI (VI – XI and XIII – XV in Latin, XVI – XCVI in English, apart from the mystical prayers); ff. 59v – 71v: LIH, XCVIII – CXV 4 (English); ff. 72 r – 77r: A treatise on different classes of angels (English except for the Latin passage from Agrippa on f. 76r – v); ff. 77v – 79r: Drawings of rows of angels with empty lines above them, where their names should have been filled in (continued from f. 77r); f. 79v: Blank

[58] These parts of Royal, all in English, can be found on ff. 16v – 18v and 21v – 22r.
[59] Ff. 74r – 76r; descriptions in English.
[60] Including Agrippa's references to previous parts of his work ('secundum vnum modum quem diximus', 'de quibus in superioribus mentionem fecimus'), parts that are not present in Royal.
[61] Agrippa 1533, pp. CCLVII – CCLVIII.
[62] E.g. 'quae', 'literae' and 'prenominatae' (*sic*) on f. 10r.
[63] The parts taken from the LIH can be found on ff. 1 – 15r, 27r, and 27v – 71v.

page; ff. 80r – 81r: Lists of names of angels, most of them apparently repeated from previous parts of the manuscript[64].

As can be seen, Royal contains chapters I – CXV 4, with a couple of minor exclusions[65], and chapter CXXXVII of the LIH, most of it (except, of course, the mystical prayers) in English translation. In addition, there are parts in it, of which there are no signs in the other manuscripts of the LIH, and of which some have been demonstrated to derive from other sources[66]. Consequently, these parts cannot be suspected to have belonged to the original version of the LIH.

The state of Royal makes it somewhat hard to form an opinion about its value as a witness. Upon examination of its Latin passages[67], we find nothing out of the ordinary, just the usual scribal errors, the same hypercorrect tendency towards classical orthography as in C, and a few peculiarities of spelling[68], the text showing no signs of being decidedly better than that of the others.

Moreover, parts of the LIH also occur in a text, partly in English, called 'The Divine Seal of Solomon' in MS Sloane 3853, ff. 127v – 137v (16th century). The material common to this text and the LIH is the following: On f. 127v: A depiction of the Seal of God, somewhat different from the one contained in B. Among other things, the 'magnum nomen Domini' of 72 letters, the so-called *Shem ha-meforash*, inscribed between the two outer circles of the seal, is taken from the branch of the tradition represented by A and C, which, though lacking pictures of the seal, give a version of this divine name, different from that of B, in the text[69];

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[64] Among other things, there is a list of 'The angels of the 7 planetts after the opinione of honorius' on f. 80v taken from chapters CV – CXI of the LIH on ff. 67v – 70r.

[65] Instead of chapter XII we get the following instruction: 'Hic oportet te dicere simbolum tuum vsque ad finem et postea dic hunc psalmum quicunque vult vsque ad finem'.

[66] In the chapters on the planetary spirits (CV – CXI) as given by Royal, ff. 67v – 70r, the seals of these spirits (not present in the other mss) have been depicted, but seeing that these seals are virtually identical with those given by pseudo-Peter of Abano in his *Elementa magica*, pp. 129 – 157, as printed in Agrippa 1565, and considering the previously discussed loans from Agrippa, I find it most likely that the seals in Royal have been copied from Agrippa 1565.

[67] Chapters IV (ff. 9v – 14r), VI – XI (ff. 29r – 31v), and XIII – XV (ff. 31v – 33v).

[68] E.g. 'parsonarum' for *personarum* at IV 2, 'par' for *per* at IV 52 (cf. ch. 9.3, p. 44f), 'dexit' for *dixit* at IV 55, and 'citera' for *cetera* at IV 59.

[69] See the picture on p. 70 and IV 4 – 5 with the critical apparatus. Note that the *Shem ha-meforash* has not been fully transcribed in this version of the seal. Incidentally, there is also a representation of it on f. 70v of the British Library manuscript Sloane 3850. This seal is identical with the one in B except for the *Shem ha-meforash*, which follows the same branch of the tradition as the version in Sloane 3853. Dr. John Dee, who once owned B, also discusses the seal in his *Mysteriorum libri quinque*, the edition of which (Peterson 1985) I have, unfortunately, been unable to get hold of. Furthermore, the seal is given in yet another version, though the *Shem ha-meforash* is here that of B, by Athanasius Kircher in his *Oedipus Aegyptiacus* (1652 – 54, vol. II, part 2, p. 480) in a section called 'Amuleti alterius Cabalistici heptagoni Interpretatio' (ch. VII, § IV, pp. 479 – 481), where he discusses, among other things, the interpretation of the somewhat garbled inscriptions in it. A depiction

on f. 128r – v: An English version of chapter IV 49 – 65 (this is the only part borrowed from the LIH that has been translated); on ff. 129r – 130v: Chapters XXVIII – XXXV, LXXVII – LXXIX, and LXX; on ff. 130v – 134v: Chapters CII – CXV 48; on ff. 134v – 135v: Chapters LXXIII and XCIII; on ff. 135v – 137v: Chapters CXXXV 8 – 17, CXXXVII 1 – 19, and CI 2 – 8.

Finally, there is a manuscript (dated 1700) containing a Hebrew version of the *Key of Solomon*, available in a facsimile edition[70], which seems to incorporate parts of the LIH. This manuscript was first brought to light in a small pamphlet by Hermann Gollancz published in 1903[71]. In his rather speculative introduction, Gollancz condemns the manuscripts used by Mathers for his edition of the *Key* (published in 1889)[72] as being un-Jewish in character and discusses the supposedly lost Hebrew original (though he uses the word 'text') of the book[73], and then, a bit further on[74], makes the following claim: 'To come now to the MS. which we are about to describe, and of which I propose to give an outline, I have lately had the good fortune to become possessed of what appears to be (as far as I am able to judge) a Hebrew Manuscript of the "Clavicula Salomonis", until this supposed to have been lost'[75]. Having said this, he rather goes out of his way to defend the Jewishness of the text, something which has subsequently been questioned[76]. Unfortunately, his fairly detailed description of the contents of the manuscript leaves a person with no command of Hebrew in the lurch, since most of it consists of direct quotations from the text. This state of the matter was considerably improved, when Gollancz returned to the subject in 1914 with the facsimile edition mentioned above. For in his introduction to the text, he generously translates most of his rather ample quotations into English, which enables even the Gentile to form some conception of the book, and he also appends an English table of contents. From this introduction it becomes pretty clear that

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of the seal in Sloane 3853 and the section from Kircher including his version of it are both available in Peterson 2000. This *Sigillum Dei* seems to have had an existence partly independent of its surrounding text, judging from the fact that neither the treatise in Sloane 3850 (ff. 68r – 75v, 'Salomonis opus de novem candariis celestibus') nor Kircher's discussion cites or quotes the LIH. The fact that there exist slightly different versions of the seal, of which some have been transferred from one context to another, makes one wonder if this testifies to the existence of manuscripts of the LIH independent of those known at present, or, maybe, reflects the difficulties in visualizing and, thus, putting to practical use the vague description of the seal in chapter IV, if it lacks a picture, such as is the case in A and C.

[70] Gollancz 1914.

[71] Gollancz 1903.

[72] Reprinted in Mathers 1989.

[73] Gollancz 1903, pp. 14 – 15.

[74] Gollancz 1903, p. 15.

[75] Scholem (1978, p. 186) firmly rejects the idea of a Jewish origin for the *Clavicula Salomonis/Key of Solomon*.

one of the sources for this Hebrew *mélange* of magic must, indeed, have been the LIH. For instance, we are told that the text contains twenty-six prayers, of which some are in Hebrew, while others consist of 'Cabbalistic names'[77], and when the editor goes on to quote and translate the first seven[78], they turn out to be slightly adapted versions of the prayers in chapters LIII – LIX of the LIH, thus leading us to surmise that the remaining nineteen are also borrowed from the LIH, presumably the nineteen prayers in chapters LX - LXXVIII. Further along, there is a quotation that probably represents a loan from the LIH, IV 54 – 55[79], and since this occurs at a place in the manuscript where, according to the table of contents[80], a section concerning the 'composition of the Divine Seal' ends and another one concerning the 'preparation of the one performing the act' begins[81], one suspects that these two sections must correspond to the chapter in the LIH describing 'the Composition of the Seal of the Living and True God' (ch. IV). This is further supported by a drawing in the facsimile on f. 3 v (3 b, according to the table of contents) of a pentacle, or five-pointed star, and a depiction of the 'tau' sign, as at IV 6 in the LIH. There are other headings in the table of contents that might refer to still more passages borrowed from the LIH, and the pictorial material in the manuscript testifies to its close connection with several other texts within the pseudo-Solomonic cycle, but being hampered by linguistic deficiencies, I can only guess at the extent of the dependence of this manuscript on the LIH. However, the absence of a picture of the 'Divine Seal' from the description of its composition might indicate that the branch of witnesses to the text of the LIH that was used for this Hebrew version was that represented by A and C[82].

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[76] Scholem (1978, p. 324) calls the contents of the incantations in this manuscript an 'outstanding example of a complete mixture of Jewish, Arab, and Christian elements'.
[77] Gollancz 1914, p. v.
[78] Gollancz 1914, pp. v – viii.
[79] Gollancz 1914, p. ix.
[80] Gollancz 1914, p. xxi.
[81] Cf. IV 56 *et sqq.* 'Primo sit mundus operans, non pollutus, et cum devocione faciat, non astute' etc.
[82] See ch. 3.2.

3.2 *The Interrelations between the Manuscripts A, B, and C, and their Relation to Royal and Sloane 3853*

First of all, it is apparent from a number of *lacunae* which all three manuscripts share that they have a common archetype that is not identical with the author's original. Examples of *lacunae* shared by A, B, and C are:

II 13 *et* om. codd.

II 22 *68um de mulieribus habendis ad libitum* om. codd.

IV 18 *inter* om. codd.

Cap. XXXIV b om. codd.

CI 38 *Marie* om. codd.

There are also indications that the archetype might have contained marginal and/or intra-linear additions. I have already pointed out the presence in the prayers of B of variant *formulae*, which may have their origin in such additions. It is also possible that the additional headings in B mentioned above (in ch. 3.1) were originally marginal notes in the archetype and only later incorporated as headings.

This might also be the case with the headings of the first nine prayers of the book (cap. VI – XV), which would explain why A and B are at variance on this point[83], and why some of the headings are recorded merely in the margins of A[84]. What speaks for the possibility that the prayers originally lacked numerical headings is the fact that, apart from prayer 9, they are not mentioned individually later in the book, whereas the prayers in chapters XVI – XVIII and XX – XLI are referred to by incipit when they are treated of (L – LI). On the other hand, they are explicitly stated as being nine, the prayer in chapter XV being cited as the ninth (L 1), and since the text is actually divided into ten sections, not nine, it is easy to imagine how two conflicting ways of numbering would arise.

There are also numerous cases where A has a heading in the text and B places it in the margin, sometimes in a slightly different form than that of A[85]. I take all this as indications that headings had, indeed, been placed in the margins of the archetype.

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[83] A counts chapters XI – XIII as prayers 5 – 7, whereas B gives chapters X – XII as the 5th, 6th, and 7th prayers.
[84] A (or, possibly, a later hand in A) places the headings of the 1st, 2nd, 3rd, 4th, 5th, 8th, and 9th prayers in the margin, whereas the headings of the 6th and 7th prayers are placed in the text, apparently by the same scribe who wrote the main text.
[85] E.g. LVI 1, LXIII 1, XCIX 1, CVI 1 – CXI 1, CXV 1.

Apart from the errors present in all three manuscripts, there are also those which are common to only two of the witnesses.

As for A and B, there are no significant examples.

B and C have a few errors in common. Examples are:

III 19 *salvam*: *-um* BC

L 9 *scilicet*[1]: *similiter* BC

LIII 2 *et propter – Ihesu Christi*[2] om. BC

LXII 3 *necessaria* om. BC

CXV 28 *humanitas*: *-atis* BC

A and C, on the other hand, have a great number of errors in common, examples of which are the following:

II 28 *apparencia*: *apparicione* AC

IV 21 *intersecans*: *secans* AC

IV 31 *sillaba*: *litera* AC

IV 53 figuram sigilli om. AC[86]

XXV 1 *et conscienciam* om. AC

L 9 *quibis*: *quibus* AC

LXIII 4 *intellectui*: *in intellectu AC*

LXXII 2 *vivum*: *unum* AC

XCI 9 *habilis*: *ab illis* AC

XCIV 3 *largiente*: *largitate* AC

CXI 2 *ensis* om. AC

Let us start by discussing the cases where C agrees with B against A. Firstly, we have the common errors mentioned above. Most of these may well have been made independently, since they involve the ordinary mechanisms of scribal errors. The form *salvum* at III 19 has

[86] Against seeing this omission of the Seal of God as an error, it could, of course, be argued that no long and elaborate description of how to draw the seal would have been needed, if the author intended to include a depiction of it, but that in such a case, he would simply have written something like 'Fac unum sigillum Dei, ut hic patet in figura'. However, the description includes vital information about measures, about the symbolic meaning of different parts of the seal, and about the names in it, information that cannot be conveyed by the picture alone; besides, the description is so intricate and vague as to be liable to produce a number of different seals (which might, incidentally, have been the case; cf. note x, above), if the author did not include the correct one. Therefore, I take the absence of the *sigillum Dei* in A and C to be due to an omission.

probably been brought about by male chauvinism[87]. At L 9 a similar expression in the context might have been copied, or an abbreviation misunderstood. The omission at LIII 2 has probably been caused by *homoeoteleuton*. At CXV 28, finally, *humanitatis* seems to be a quite logical *Verschlimmbesserung* ('Domino humanitatis'), made because the passage had not been properly understood. Apart from common errors, there are instances when B and C agree on readings the status of which is uncertain (e.g. IV 45 *spaciolo*: *spacio* A; CXV 41 *marcialibus*: *marcianis* A; C 21 *mare*: *maris* BC; CII 5 *circaque*: *circa* BC). These cases may indicate that the scribe of C had more than one exemplar at his disposal and that there are, thus, grounds for suspecting contamination in C. And, in fact, there are further indications to that effect: First of all, we have a number of cases, where alternative readings have been inserted in the text, preceded or followed by *vel*[88]. Furthermore, there are several supra-linear additions[89]. And, finally, there are a number of corrections which bring C into harmony with B[90]. All these features would seem to corroborate the suspicions of contamination and, consequently, limit the value of C as a witness to the text of the LIH. On the other hand, there are marginal notations in B which indicate that the scribe had access to one or more manuscripts from the branch of the tradition of A and C[91], and that there is, thus, a possibility of contamination in this manuscript too.

Since A and C are the manuscripts which have the most errors in common, we will now try to determine the exact relationship between the two. The examples presented above have been picked because of their significance, and it seems clear from the great concordance between A and C even as regards more trivial errors, and from their general conformity, that they are quite closely connected. Indeed, it is possible to prove that C is a descendant of A: At I 12 C has *ad* (corrected in the margin to *illud*) for the partly blotted reading 'il{..}d' in A, at III 1 the extraordinary way of abbreviating *tanteque* (' tantez') in A[92] has resulted in the reading

[87] The passage is a quote from Mt 9:22 or Mc 5:34, where the adjective is actually feminine in form.
[88] E.g. LXXIII 2 *hetihel vel hehhel vel helier* for *hetihel* in A (variant readings in the mystical prayers can be found in the index, pp. 219 – 291) and XCVIII 4 *refexione vel relaxacione* for *relaxacione*.
[89] E.g. LXVIII 1, where C has added *Jhelur* (rightly) above the line; XXXVII 1, where *vel lamycthiahel* has been added above *Lamyatuahel*; CI 21, where *vel salmather* is supplied above *zabmather*, whereas A has *Zabuacher*.
[90] E.g. C 6, where C has been corrected from *Escha*, the reading of A, into *Elscha*, the ('correct') reading of B, and C 9, where C has been corrected from A's *Nathanatoy* into B's *Nathanatay*.
[91] E.g. *in al*(*io*) *5* at IV 1, referring to the usual diameter of the magic seal; *in ali*(*io*) *c* at IV 4, referring to one of the letters in the great name of God, *vel gosgamep* as an alternative to *Gofgameli* at CI 3, *beel* as an alternative to *bael* at CXL 3, etc.
[92] A normally abbreviates the enclitic *-que* as q;.

'tantem vel tantam' in C, and at IV 64, finally, C has the expunged letters 'crea' where A has the partly erased word 'cre{..}a'[93].

As for the relationship of Royal to the manuscripts previously discussed, it is apparently very close to A, in fact, so close that it might be suspected to be a descendant of A upon a first inspection. Its Latin parts seem to contain all errors present in A, and the overall rapport between the two appears to be total. This is also confirmed, as far as possible, by the translated parts of the LIH.

As it turns out, however, the Latin parts contain a number of places where Royal agrees with B against A in supplying words that are missing in the latter: At IV 24 *loco* is missing in A but present in B and Royal; in VI *semper*, *Deus*, and *Amen* are all absent from A but present in B and Royal; in VII *Ihesus* is missing from A but present in B and Royal; at XIII 16 *deus* is absent from A but present in B and Royal, and in the same chapter, paragraph 21, the words *non poterit* are missing in A but present in B and Royal. Furthermore, Royal is alone in supplying the right readings *ac* at XIII 8, where A and B both read *aut*, and *et* at XIII 11, where A and B read *ut*, though, admittedly, this might be due to corrections[94]. However, the most decisive proof that Royal must be independent of A is found at IV 64, where it gives the erroneous reading 'creaca' (*creta* in B), which is most certainly the reading that the scribe of A copied from his exemplar before he decided to erase the letters *ac* in an abortive attempt to correct the word in question[95]. Therefore, I would argue that the parts of Royal containing material from the LIH derive from a manuscript prior to A. This is further corroborated by a number of cases in the non-Latin parts of the LIH (i.e. the mystical prayers and *nomina divina*), where Royal seems to supply the right reading, somtimes in concordance with B[96]. There are also clear signs that the scribe of Royal may have had access to at least two exemplars for his transcription and translation of the LIH[97], which puts the manuscript in the category of B and C as possibly being the product of contamination.

An investigation of the passages from the LIH in Sloane 3853, finally, reveal that they do not derive from an *exemplar* independent of the tradition represented by the four manuscripts

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[93] Probably originating in the reading which spawned 'creaca' in Royal. See below.

[94] Seeing that ch. XIII is, in fact, the *Symbolum Athanasianum*, which may have been well known to the scribe of Royal.

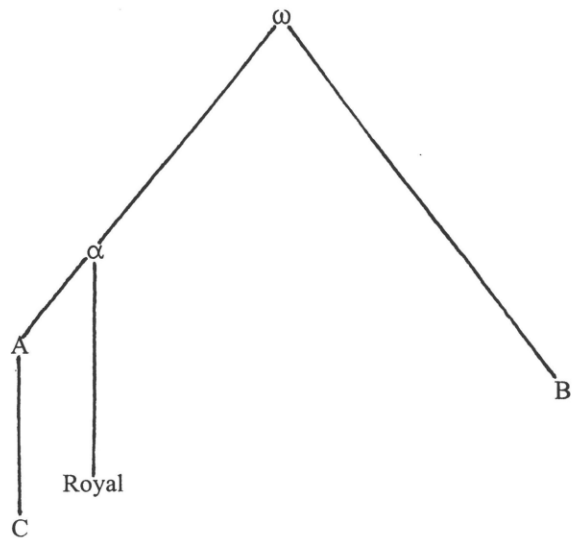
[95] Cf. the discussion of the relationship of A and C, above.

[96] E.g. XXXI 1, LI 2, C 6, and CI 6.

[97] This is indicated by the omnipresence of alternative opening words of the mystical prayers, all placed in the text, e.g. XXXVII 1 'Hamicchiahel uel Hamathahol', XXXIX 1 'Semoht uel Gymath', and LX 1 'Hanazay uel Halacazay'.

discussed above; rather, it is clear that they belong to the same branch as AC and Royal, and since they have nothing of value to add, I have chosen to disregard this manuscript in my edition.

To sum up what has been said above, we may establish that at least three out of four manuscripts can be suspected of contamination (B, C, and Royal), and that there are signs of still more versions than those extant having been in circulation, judging by the presence of alternative versions of *voces mysticae* in C and Royal[98], although these may also have been taken from other, similar texts (as, for instance, the FAA). In spite of this, it seems clear that A, B, C, and Royal have all descended from a common archetype, and we have seen by their conjunctive errors that A, C, and Royal can be grouped together as representatives of one branch of the manuscript tradition, while B, by the lack of such rapport with AC and Royal, can be said to represent another. Furthermore, it is clear that C is descended from A, whereas the parts of the LIH present in Royal derive from a source closely related, but prior, to A. On the basis of this, we may draw the following stemma of the tradition:



[98] See notes 88 and 97, above.

4. *The Contents and Structure of the LIH*

The LIH is a text concerned with acquiring benefits, material as well as spiritual, through the mediation of the Holy Trinity and the Virgin Mary and by means of diverse angels and spirits. This is achieved by the use of certain magic seals and circles, which are described in the book, but first and foremost by reciting a great number of prayers and invocations, both of a general and a more magical/mystical nature. The latter, which I have chosen to call 'mystical prayers', are written in some obscure tongue that the author of the LIH professes to be Greek, Hebrew and Chaldaic[99]. Admittedly, they contain some words of Greek origin and others which can be identified as Hebrew names of God. However, the major part of the words in these prayers seems to be so-called *voces mysticae*[100], though I suppose that someone versed in Semitic languages might make more of it than I. The LIH is on the whole rather pious, as far as textbooks of magic go, and its outlook is basically Christian, though it contains material borrowed from the Jewish sphere of mystical thought[101], natural enough in a text claiming to be made up from the magical works of King Solomon[102].

In the prologue[103], we are told that evil spirits had made the high potentates of the Church turn against the masters of the magic art, forcing the latter to call a general convention where they chose one Honorius, son of Euclid and master of Thebes, from a number of 89[104] masters that had gathered from Naples, Athens and Toledo, in order that he should work on their behalf. Honorius then compiled material from seven volumes on magic into a book with the help and advice of an angel named Hocrohel, a book which for various reasons was subsequently called *sacer* or *iuratus*[105]. Finally, we are informed about a number of rules and conditions that the magicians had sworn to observe, regulating the handling of this *liber sacer*. If one is to give any credit at all to this rather tall tale[106], the most probable part of it is apparently the alleged compilation of the LIH from other sources, seeing that parts of the LIH

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[99] See L 17; cf. also LXIII, called 'Oracio Hebraica' despite the fact that it is mainly in Latin.
[100] Cf. Scholem 1988, pp. 50 – 51.
[101] Cf. Kieckhefer 1998, pp. 253 – 257 and 261ff.
[102] See II 1.
[103] Cf. Mathiesen 1998, pp. 147 – 150, about the prologue of the LIH. However, Mathiesen follows the text of Driscoll 1977, which is an adaption of the English translation in MS Royal 17-A-XLII discussed above, pp. 16 – 18 and 24.
[104] This is the number given by MSS Sloane 3854 and 3885. Sloane 313 gives 8, and Royal 17-A-XLII records 811. This discrepancy seems to reflect a problem in the textual tradition.
[105] See I 18 – 19, 29.
[106] Opinions seem to be divided on this point; Mathiesen (1998, pp. 147 – 150) takes it at face value, as far as I can judge, whereas Kieckhefer (1998, p. 253) considers the prologue fictitious.

are, indeed, borrowed from the FAA[107]. In other respects, the prologue has every appearance of a sales stunt to enhance public interest.

Having whetted the reader's appetite with this rather intriguing introduction, the book continues with a very impressive table of contents listing ninety-odd chapters[108], divided into four *opera* and covering a wide range of subjects, from such sublime and noble things as having a vision of God[109] to more mundane and philistine matters such as getting rich[110]. Unfortunately, the table of contents does not give an accurate picture of the book. Firstly, it is divided into five parts, or *opera*, not four, the fifth being a sort of commentary on the four previous parts. Secondly, the chapter headings, which recur at the beginning of each part, or *opus*[111], do not correspond to what is *actually* treated of in the *opus* in question. Thus, at the beginning of the second *opus*, the author (or rather, as will become evident below, the compiler) of the LIH has dutifully copied the chapter headings listed in the table of contents under the title 'Capitula secundi operis', but the actual contents of *opus* two do not correspond to these chapter headings. For instance, the second *opus* does not contain a specific chapter on how to learn about all things present, past and future, despite the fact that the table of contents lists 'de omnibus presentibus, preteritis et futuris sciendis' as *capitulum 17um* of this part of the book. Theoretically, at least, one might infer that the things listed as *capitula* at the beginning of each *opus* can be learned or obtained by means of the prayers in the first *opus* and with the help of the angels and spirits treated of in the second, third, and fourth *opus*, i.e., if we pursue our previous example, that knowledge of things present, past and future can be gained with the help of the planetary angels described in the second *opus*. Such an inference might be justified by statements made at CII 1 – 3[112] as well as by ch. CXXXVI about the five chapters of the first *opus*, and by the information given at CXV 49 – 52[113] about the twenty-

[107] Cf. ch. 1, above, and see ch. 8.1.
[108] See II 2 – 28.
[109] '2um (*sc.* capitulum) de visione divina'.
[110] '69um de diviciis habendis'.
[111] See CIII 2 – 10, CXVI, and CXXXIV.
[112] 'Divina visione cathezizata de cognicione potestatis divine, de absolucione peccatorum, de confirmacione non irruendi in peccatum mortale, de redempcione trium animarum de purgatorio est cathezizandum, quoniam si aliquid istorum 4 volueris, fac sicut dictum est de divina visione mutando verumptamen peticionem visionis in peticionem cognicionis potestatis divine vel absolucionis peccatorum vel confirmacionis in gracia immobiliter vel redempcionis trium animarum de purgatorio'.
[113] 'Quocienscumque aliquid de 27 predictis capitulis volueris, ut iam predictum est, voca hos angelos celestes sanctos mundum et totam naturam regentes in racione amantis et desiderantis Deum gloriosum. Et quando venerint et te interogaverint: "Quid vis?", postquam responderis: "Pacem et amiciciam vestram", petas illud de 27, quod in oracionibus mundacionis petivisti, cognicionem celorum, si hanc quesivisti, vel mutacionem diei in

seven chapters of the second *opus*. Furthermore, it might receive some support from the words 'Et scias, quod, de omnibus aliis si eodem modo petieris, optinebis' at CXXXVI 10.

Another discrepancy between the table of contents and what the LIH actually contains is that the information one would expect to find within the *opus* to which a particular chapter heading is attached will, in fact, occasionally be found elsewhere. For example, whatever can be learned about making flowers and fruits appear is *not* found in the *opus tercium*, as the heading of the 46th chapter would lead us to believe, but rather in the chapters CVI, CVIII, and CIX, belonging to the *opus secundum*. Finally, there are 13 chapter headings that seem not to correspond to anything at all in the LIH[114].

As regards the gap between the table of contents and the actual items dealt with in the text, this might hypothetically be put down to the author's want of editorial talents, since the book as a whole is composed in a rather disorderly fashion. The case of the 13 missing 'chapters', on the other hand, does not support such a hypothesis. This problem is connected to the question of the sources of the LIH, viz. what they were and how they were used. In the prologue it is stated that Honorius, in compiling material from seven volumes on the art of magic, picked out 93 chapters, out of which he composed a book[115]. As I have mentioned before, this does not seem altogether incredible in view of the fact that parts of the LIH are, demonstrably, made up of material compiled from the FAA[116]. And if this was, indeed, the way the author went about writing his book, it would not be unreasonable to see the list of chapter headings as a plan of composition rather than a table of the actual contents of the book. In that case, the *lacunae* in the text (i.e. the above-mentioned absence of 13 chapters) are probably due to the author's oversight in editing his material, and, as a matter of fact, the relatively coherent state of the book as we know it seems to preclude any major losses of text posterior to its composition.

If we accept the passage about Honorius' compilation at face value, we will have to address the question of the seven volumes that he used[117]. This may be interpreted in a number of different ways: For example, one large work might have been distributed over seven volumes,

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noctem et e contrario, si hoc petisti, vel consecracionem libri, si hanc voluisti, vel utramque simul, si de tanto fueris una operacione dignus, et sic quodlibet de 27 dante Domino facere quibis'.

[114] Not counting chapters 92 and 93, about which it is explicitly stated (II 28, CXXXIV 3) that they have been excluded, these chapters are 36, 38, 39, 59 – 62, 76 – 78, 82, 86, and 87.

[115] 'Qui (*sc.* Honorius) ... 7 volumina artis magice deffloravit ... De quibus voluminibus subtraxit 93 capitula ... de quibus libellum composuit ...'.

[116] Cf. ch. 8.1.

[117] It is also quite possible that these volumes are mentioned merely for some numerological purpose.

or each volume could have contained several shorter works. In short, the LIH could be anything from a concentrated version of a single *megale syntaxis* of magic to a *florilegium* picked out from a great number of different sources.

To give an idea of the actual contents of the book, it can be divided roughly into fourteen parts:

1. Prologue (I), table of contents (II), and an introductory note on the Solomonic variety of magic, including a description of its division into five integral parts, a distinction between the category of angels that cannot be forced to obey the practitioner of the art and the kind of spirits that can be conjured up, and, finally, a differentiation between pagan, Jewish, and Christian practitioners (III).

2. Description of how to construct the Seal of God (IV).

3. Preliminary information about how to acquire divine permission to obtain a beatific vision of God (V) and eight preparatory prayers (VI – XII and XIV, ch. XIII containing a summary of the orthodox catholic faith, the so-called *Symbolum Athanasianum*).

4. Three prayers concerning the essence of the operation (XV – XVIII) and instructions about how to change the wording of the prayer in chapter XVIII, if one wants to acheive anything else besides having a vision of God (XIX), nine prayers to be used in the operations after having acquired divine permission (prayer 1 = XX & XXI, 2 = XXII & XXIII, 3 = XXIV & XXV, 4 = XXVI & XXVII, 5 = XXVIII – XXX, 6 = XXXI – XXXVIII, 7 = XXXIX, 8 = XL, and 9 = XLI), followed by eight prayers, called *termini*[118], used to get divine permission to operate (XLII – XLIX). Then follows information on how to use the eight preparatory prayers in chapters VI – XII and XIV, the first prayers concerning the operation itself in XV – XVIII, the eight *termini*, ten prayers yet to come (in chapters LXXXIV – XCIV), and, by way of an additional note, the prayer in XXVI & XXVII (L).

5. Instructions about the use of the nine prayers given in XX – XLI (LI) and of prayers yet to come (LII). These instructions are followed by thirty-four prayers (LIII – XCVI), and a note on these to the effect that they begin with the first thirty-four of the one hundred names of God that will be listed in ch. CI (XCVII).

[118] This obscure name for the prayers in question has actually been taken over from the FAA. Cf. my appendix, section 25, which is called 'Terminus et meta sensuum', and also section 27. The juxtaposition of the term with the word *meta* indicates that its proper translation in this context is 'goal'. The first of these *termini* in ch. XLII of the LIH corresponds to section 23 in the FAA, which is introduced by the words 'Hoc est huius operis principium'.

6. Further instructions on how to conclude the operation interspersed with still more prayers and information on how to use the one hundred names of God that are listed (XCVIII – C), the list of these names (CI), and a closing note on how the goals of magical operations indicated in the chapter headings of the first *opus* can be obtained by using the eight *termini* and the ten prayers given in LXXXIV - XCIV (CII).

7. Table of contents of the second *opus* of the LIH (CIII).

8. Presentation of the planetary angels, their names, natures, regions, and shapes (CIV – CXI), and instrucions on how to conjure them up and force them to answer to one's prayers or fulfill one's wishes (CXII – CXV).

9. Table of contents of the third *opus* (CXVI).

10. Presentation of the aerial spirits, or the spirits of the compass, their names, natures, regions, and shapes (CXVII – CXXVI), and instrucions on how to conjure them up, constrain them and force them to answer to one's prayers or fulfill one's wishes (CXXVII – CXXXIII).

11. Table of contents of the fourth *opus* (CXXXIV).

12. Presentation of the spirits of the earth, their names, natures, and shapes, and instrucions on how to conjure them up, constrain them, and make them do one's bidding (CXXXV).

13. The fifth *opus*, very short in comparison with the previous four *opera*, containing only some brief expository notes on the contents of the first and third *opera*. These notes are distributed over a chapter explaining how to pray in order to achieve any of the things mentioned in the five chapter headings of the first *opus* (CXXXVI), a chapter about the consecration of the ink used for the Seal of God (CXXXVII), a chapter concerning the precept about the celebration of masses given in the first *opus* (CXXXVIII), a chapter on how to begin the invocation of the aerial spirits (CXXXIX), and a chapter containing a description of how to make a whistle, or pipe, and an exposition of various statements in the third *opus* (CXL).

14. Epilogue (CXLI).

5. *How the Rituals were Performed*

I shall now try to give the reader a general idea of the rituals described in the LIH. For, as I have implied, the composition of the book is something of a scholar's nightmare, and, yet, it does present an apparently complete description of the magician's ceremonial line of action.

As can be gathered from my outline of the contents in the previous chapter, there are a number of sections of the LIH that could be viewed as keys to the ritual practice, namely chapters V, XIX, L – LII, XCVII – CII, and CXXXVI – CXL. Beginning with chapter V, the operator is told that he must have confessed himself and be truly penitent. He must observe purity both in his clothing and in his manner of living, stay away from women and avoid contact with wicked and sick people. He has to keep himself busy at all times, and he must pray to God constantly by means of the prayers following (i.e. in chapters VI – XII and XIV – XVIII). These prayers are formulated with a view to attaining the beatific vision, but in chapter XIX the operator is told how to rephrase his prayers, if his goal is different, e.g. acquiring knowledge or invoking spirits[119]. In chapter L we learn that eight of these prayers (VI – XII and XIV) are intended to prepare the way for the operation so that it will be successful, whereas the ninth (XV) is the first prayer intrinsic to the operation. The eight preparatory prayers should be used just before dawn previous to the commencement of the operation, the ninth at the beginning and the end of prayers other than the eight preparatory ones. Then we are told that the eight prayers called *termini* (XLII – XLIX) are used to get divine permission.

Now the description of the regular operation begins (L 5). Starting on a Friday, after having confessed himself, and being truly penitent, the operator should abstain from all food except bread and water. Around daybreak he must say ten prayers found later in the book, numbered 23 – 32 (LXXXIV – XCIV), and then, after a short break, recite the eight *termini*, pausing briefly at the end of each of them. This is to be repeated once at about the third hour and once around noon. After this, the operator is allowed to eat. The whole thing is to be repeated in exactly the same way on the two days following (Saturday and Sunday), except that on Sunday the operator does not have to fast, but can eat anything he wants, fish or meat, after the third round of praying. On the following night an angel will reveal to the operator in a dream whether he has been granted divine permission or not. If he has received such permission, he can go on with the operation as described in the book. If not, he should wait until another time and see to it that he is better prepared then. After these instructions, the author adds, by way of an afterthought, that following each of the three rounds of praying (and presumably on each of the three days), the operator should say a certain prayer divided into two parts (XXVI and XXVII), pausing very briefly between the two parts. In case the

[119] See CII and CXXXVI for alternative instructions.

operator has to renew his petition for divine permission, he must pray from Friday to Sunday, doing as before, except that on Sunday, instead of fasting, he must give alms to three poor people[120]. Then we are told that, on the following Monday, he must repeat the praying exactly as before and keep doing so each consecutive Monday, until God takes pity on him. In this case, the Latin prayers should be changed, so that the operator will ask for mercy instead of permission. Once again chastity and purity is stressed, and we learn that, in order to avoid punishment, the operator must be devoted in his praying, because the names of God and angels contained in the 'Greek, Hebrew and Chaldaic' prayers[121] are so holy that a human being is allowed to utter them only out of God's mercy.

The author now begins a section called the 'first purification'[122]. After having received divine permission, the operator must move on to the ritual proper (chapter LI). Thus, on the fourth, eighth, twelfth, sixteenth, twentieth, twenty-fourth, twenty-eighth, and thirty-second day following the new moon, a number of prayers found earlier in the book, viz. XV – XVIII and XX – XXV, should be recited at matin, terce, none, and vesper, once on each occasion. Here we learn that the prayer in chapter XVIII is a *prologus* of the previous prayer (XVII) but should be said *after* the latter[123], a terminology which seems illogical but is consistently used in the LIH[124]. We are also informed that there should be a brief pause between the prayers in XX and XXI, and, finally, we are told that the prayers in XXII, XXIII, and XXIV together with its prologue in XXV[125] should be said.

Furthermore, the suite of prayers found in chapters XXVIII – XXX should be recited on four occasions on the first day following the new moon: Once in the early morning, once at terce, three times at midday, and three times at none. On the third day following the new moon they should be recited once in the morning, once at midday, and once at none, on the sixth day twice in the morning, twice at midday, and twice at none, on the ninth day three

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[120] This may appear somewhat illogical, since we have previously been told that the operator can eat anything he wishes on Sunday, but either these words refer simply to the time of fasting on Sunday *before* the third round of praying or may be interpreted in the following way: The operator who has not received divine permission must placate God in some way, not, however, by fasting, which would have been a traditional way of winning the favour of God, but by giving alms, another traditional way of doing so.

[121] 'In illis enim oracionibus Grecis, Hebraicis et Caldaicis sunt sacratissima nomina Dei et angelorum'.

[122] 'Prima mundacio', comprising chapters LI – XCVII.

[123] In one of the manuscripts that I have used for my edition of the FAA (in the appendix, below), namely Sloane 1712, the section (no. 3 in my ed.) corresponding to ch. XVIII in the LIH is called 'narratio et expositio precedentis orationis'. The *precedens oratio*, found in section 2 of my ed., thus, corresponds to ch. XVII in the LIH.

[124] See, for instance, LI 8 – 9 and chapters XXXIII, XXXIV b, XXXVI, and XXXVIII.

[125] In Turner's translation of the FAA (Turner 1657, p. 22), the prayer corresponding to ch. XXV of the LIH is actually called 'the prologue of this (*i.e.* the preceding) oration'.

times in the morning, three times at midday, and three times at none, on the twelfth day three times in the morning, three times at midday, three times at none, and three times at vesper, and, finally, on the fifteenth day three times in the morning, three times at terce, three times at midday, three times at none, and three times at vesper. On the eighteenth day, the prayers numbered 21, 23, 26, 29, and 30, which will be found later in the book (i.e. chapters LXXX & LXXXI, LXXXIV, LXXXVII & LXXXVIII, XCI, and XCII), should be read at the same hours and as many times as XXVIII – XXX on the fifteenth day. In addition, we are told that XXVIII – XXX could also be used against threats of fire, wild animals, or demons. Furthermore, the suite of prayers found in chapters XXXI – XXXVIII should be recited after the suite of prayers in chapters XXVIII – XXX on all occasions, the only exception being when a major request is made, such as permission to converse with spirits or to see God. In that case, XXXI – XXXVIII should be recited but once, namely in the morning.

On other days than those mentioned above (viz. the second, fifth, seventh, and so forth), the prayers found in chapters XXXIX – XLI are to be said together with the one in XXVI (and, presumably, the one in XXVII[126]) at the same hours and as many times as has been described before. Finally, we are told about some special applications of XXXIX – XLI and, in addition, about some special applications of the suites of prayers in XXXI – XXXVIII and XXVIII – XXX.

In chapter LII the operator is admonished to say the sixth, tenth, and twelfth prayer (LVIII, LXV, and LXVII) at all hours except prime, provided that he has done nothing wrong or had the intention of committing any sin (i.e. in the interim after his last confession). In the morning he should go to mass, reciting prayer 16 (LXXI & LXXII) on his way there, and in church he must say prayer 22 (LXXXII & LXXXIII) and then 14, 24, 21, 32, 33, 34, 29, and 30 (LXIX, LXXXV, LXXX & LXXXI, XCIV, XCV, XCVI, XCI, and XCII). The operator will do this continuously for twenty days, diligently avoiding lapsing into sin. Should he sin by accident, he will immediately go to confession and repent, and fast continuously, if he can. At least, he should abstain from meat for seven days.

At this stage, the operator must have the assistance of a cautious and trustworthy priest, who will sing matin, prime, and terce, and say the mass of the Holy Spirit for him. While saying mass, the priest should recite prayer 13 (LXVIII) during introit and prayer 9 (LXIV) after offertory. He should then take the censer and recite prayer 1 (LIII), as he approaches the altar.

[126] XXVII is called a part of XXVI at L 12.

Next, the second prayer (LIV) must be recited, and after "Te igitur" prayers 3, 4, 5, 7, and 8 (LV, LVI, LVII, LIX, and LX & LXI), and while consecrating the sacramental wafer the priest should pray for the operator that he will obtain the fulfilment of his wishes through divine grace. Finally, the priest will recite prayer 26 (LXXXVII & LXXXVIII) after communion, and when mass is over, the operator will recieve the Eucharist saying prayers 19 and 20 (LXXVII & LXXVIII and LXXIX). As a conclusion of this part of the ritual, we are informed in chapter XCVII that a number of names of God present in the thirty-third prayer (XCV 5) should be recited at the beginning of each of the preceding prayers.

The operation now enters the 'second purification'[127], starting with chapter XCVIII. Once again, stress is put on purity and constant praying for absolution. The operator should fast on bread and water for twelve more days, saying his prayers and going to mass as has been previously described, and on the thirteenth day, which must be a Thursday, he should recite a given prayer (XCVIII 5 – 9) before receiving the Host. This done, the operator will return home and start the operation as follows: He should read the psalter and the litany with its proper prayers once and then recite prayers 25, 26, and 31 (LXXXVI, LXXXVII & LXXXVIII, and XCIII), making certain additions. After this, the operator must keep himself isolated from other people, and each day he should say all prayers previously mentioned that pertain to the operator together with the lists of divine names and the additional prayers following in the text (C 2 – 3, 4 – 5, 6 – 8, 9, 10 – 14, 15 – 27); this should be done morning, noon, and night on the following Friday, Saturday, Sunday, Monday, Tuesday, and Wednesday.

With chapter CI the operation enters the stage of completion. In the early hours of the following Thursday the operator must say his prayers as prescribed and then make a bed of straw on top of some clean ashes, and in the ashes around the bed he should write the one hundred names of God listed at CI 2 – 8. After this, he should eat, and then perform a rite of purification, washing himself with cold, clear water and reciting a prayer (CI 10 – 15). Subsequently, he must enter the sanctuary, dressed in a hair shirt and black clothes, and sit down there reading the psalter and litany with the proper prayers etc. as prescribed in XCIX 1 – 4. This being done, he must recite a number of divine names and a concluding prayer. Afterwards, the operator should observe silence and go to sleep, and then he will behold the

[127] '2ª mundacio', comprising chapters XCVIII – CI.

celestial palace and the divine majesty in all its glory, the order of angels and hosts of blessed spirits.

In chapter CXXXVIII additional information is given about the saying of masses during the second purification: We are told which mass should be said and what its preface should be on each day for sixteen days running, which is a bit surprising, since there would seem to be a maximum of fourteen days upon which masses should be said, viz. the first to thirteenth and, possibly, the twentieth. On the other hand, it is quite possible that the operator may break the isolation prescribed in C 1 in order to go to mass, though nothing is said to that effect. Should this be the case, masses will be said for sixteen consecutive days, ending with a Sunday, and the following Monday, Tuesday, Wednesday, and Thursday will be devoted exclusively to solitary prayer.

The author concludes his description of the ritual by a few remarks on the actual feasibility of seeing God while still alive, which might be questioned by some (CI 46 – 59), and, finally, the first *opus* is rounded off by a chapter (CII) containing instructions on how to adapt the previously described operation to the goals indicated by the second, third, fourth, and fifth chapter headings of the first *opus*[128]. (There is also a counterpart to, and an expansion of, this information in chapter CXXXVI, where we are told exactly how to ask for these four things in our prayers.) In addition, we are informed that the eight *termini* (XLII – XLIX) and the ten prayers numbered 23 – 32 (LXXXIV – XCIV) could be recited on any day of the operation in the morning, at the third hour, and at noon in order to correct any mistakes that might have been made in the procedure.

As can be seen, this is a quite complex, time-consuming, and trying ritual: To reach his goal, the operator will have to spend well-nigh all his time praying, fasting, and going to mass for 75 days, at the very least, viz. a minimum of three days to get divine permission and, then, 32 + 20 + 20 = 72 days to perform the proper ritual. The number of days is clearly no coincidence, since it corresponds to the number of letters of the *Shem ha-meforash* at IV 4 – 5. After this ordeal, anybody would be ripe for having a vision (and our Good Lord sufficiently fed up to grant it). It is interesting to note how well the different parts of the description fit together, despite the rather capricious manner of presenting them. Admittedly, there are some glitches, e.g. the operator will have to work double on the twelfth of the first thirty-two days of the proper ritual because of the author's conceit of recounting these days, first, by multiples

of four (4th, 8th, 12th …) and, next, by multiples of three (3rd, 6th, 9th, 12th …), and there are four prayers that are never used in the ritual[129], but save for minor inconsistencies, this appears to be a fully functional presentation, even for the eager practitioner. Whether anybody would really go to the trouble of performing the operation (or ever did so in the Middle Ages), is, of course, another matter.

Turning our interest, now, towards the operations involving spirits of different orders, we find in chapters CXII, CXXVII, and CXXXV that the major part of the previous ritual[130] must be performed, before one can start operating with any of the three kinds of spiritual beings treated of in the LIH.

Chapter CXII: In dealing with the planetary spirits (CV – CXI), the operator must first build a circle of stones, bricks, or purified earth, inside of which another circle should be made in the form of a mound, or semi-sphere. This done, the operator should go through the first purification, as described in chapters LI and LII, with a minor modification in the priest's consecration of the sacramental wafer at mass.

CXIII: After having received the Host on the last day of purification, which also seems to count as the first day of the operation with planetary spirits, the operator should leave church, reciting prayer 17 (LXXIII & LXXIV), until he reaches the location of the circles, which he should consecrate saying prayer 15 (LXX).

CXIV: On the second day, the operator should, once again, go to mass and subsequently visit the place of the circles, reciting prayer 17 on his way there. This time he should bring a censer, in which pearls must be put upon the burning coals, and with this he should suffumigate the place, saying prayers 1 (LIII) and 2 (LIV), and then invoke the spirits with the help of which he wants to operate. After this, he should draw two circles a foot apart from each other[131] with a new knife and write the names of certain angels around the perimeter, after which he should invoke the spirits.

CXV: On the third day, the operator should bathe, remove all hair from his body, and put on clean, white clothes made of canvas. Then, turning in the appropriate direction and standing

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[128] I.e. acquiring knowledge of the divine power, being absolved of sin, avoiding mortal sin, and redeeming three souls from purgatory.

[129] Those numbered 11 (LXVI), 15 (LXX), 17 (LXXIII & LXXIV), and 18 (LXXV & LXXVI). See, however, below and, further, also ch. 8.3.

[130] Namely the operation to get divine permission and the entire first purification, if working with the planetary spirits, or the major part of it, if working with the aerial or terrestrial spirits.

[131] Probably the one within the other with a foot between their circumferences; cf. the description of the circles made for the operation with aerial spirits.

erect outside of the circles, he should prepare for the invocation as follows: Holding the consecrated Seal of God[132] in his right hand, he should suffumigate the circles as on the second day, then the seal and finally himself. Subsequently, he must kneel and say prayer 31 (XCIII) and the prayer at C 15 – 27, making an addition at the end of each, and then he should perform a very elaborate invocation in three parts[133] (CXV 5 – 45), which he will round off by showing the spirits the Seal of God. The invocation must be repeated, if the spirits do not turn up on the first occasion, but after repeating it for the third time, they will appear immediately (in the elevated circle within the ring of stones, as we learn from chapter CXL). They should not be looked at or spoken to, until they have spoken themselves, but once they have asked the operator what he wants, he is free to tell them his wishes.

CXXVII: If one wants to operate with the help of the spirits of the air/compass (CXIX – CXXVI), one should go through the first purification, until one reaches the fourteenth day, which will be the first day of the new ritual. This day one must fast and attend mass, and when the priest is consecrating the sacramental wafer, he should pray that the operator will be able to subdue the spirits with which he wants to operate. Then the operator will receive the Host saying prayers 19 (LXXVII & LXXVIII) and 20 (LXXIX), and leaving church, he should recite prayer 17 (LXXIII & LXXIV), until he reaches the place where the circle is to be made, which he must consecrate, saying prayer 15 (LXX). The place of the circle has to be level and even and free from stones or grass. After consecrating the site, the operator must say prayer 18 (LXXV & LXXVI) while drawing a circle with a diameter of nine feet, in which two more concentric circles should be drawn at the distance of a foot from one another, and the names of certain angels must then be written between them. Finally, a heptagon should be drawn within the circles. This figure is also depicted in the text[134]. This done, the operator should step out of the circles and write seven specific names of God outside them on the ground or on slips of parchment, and, subsequently, he should retire for the day.

CXXVIII: On the second day of this ritual, the operator should attend matin, prime, terce, mass, sext, none, vesper, and compline, and then go to the circles saying prayer 17. He must bring a censer with burning coals and incense, and after putting incense on the embers and deleting the seven divine names, he should suffumigate the circles three times, following a specified pattern, while saying prayers 1 (LIII) and 2 (LIV). During the suffumigation, he

[132] Described in chapter IV.
[133] 'Invocacio', 'Sigillum et ligacio', and 'Coniuracio'.
[134] See p. 131.

should also start calling the spirits of the winds according to a scheme given at CXXVIII 4 – 25. After this, he must restore the seven divine names around the circles, and then kneel, facing east, and recite a slightly modified version of the prayer at C 15 – 27. This being done, he will notice a stillness around him, and clouds will surround the circles.

CXXIX: On the third day, the operator must go to church[135], and after this, he should bring[136] fire, a candle of virgin wax, and whatever else suits his purpose, a censer, incense, seven swords of equal length, preferably burnished, some good wine, and, if he wants to, as many as seven associates, who will help him carry the swords. In chapter CXXXIX we are given additional information about this stage of the ritual. We are told that it should take place outdoors, about four to six hundred metres from the circles. Beside the equipment accounted for above, the operator should also bring a whistle/pipe, the making of which is described in chapter CXL, a hazel wand prepared in accordance with specific instructions, the Seal of God, and the seals of the spirits, which must be attached to the Seal of God, so that they hang down from the operator's hand, the seal of the 'angels' (i.e. the planetary spirits) immediately below the Seal of God, then the seal of the aerial spirits, and finally that of the terrestrial spirits. In operating with the help of the 'good angels' (planetary spirits), however, there is no need for a whistle, a wand, or swords. After having had sufficient amounts of wine and fish, or anything else except meat, the operator should begin the ritual at the eleventh hour by calling the spirits of the winds, starting with those who have dominion that particular day and holding the Seal of God in his right hand. Then he should call the aerial spirits, starting in the east and finishing in the north according to a specific procedure (CXXIX 5 – 36), which must be repeated until they appear, though no more than nine times.

CXXX: As soon as the operator sees the spirits moving, he must approach the circles and invoke the spirits once again and, this being done, he should delete the seven names of God and enter the circles at a given point, closing them again from within while reciting prayer 18 (LXXV & LXXVI). Then he must place the swords standing up, together with his associates, if there are any, at certain points of the compass, and everyone should have a stool to sit on, so as not to wipe out what has been written in the circles.

CXXXI: The operator should now perform a ritual of suffumigation three times, holding the Seal of God and the seals of the angels in his right hand and saying prayers 1 (LIII) and 2

[135] Presumably at the same hours as the day before.

[136] To the site of the circle, I suppose, though the text is not quite clear on this point; but it would seem a bit unwise to bring these paraphernalia to church.

(LIV). Then he must kneel and say prayers 25 (LXXXVI), 27 (LXXXIX), 28 (XC), and 31 (XCIII), at the ends of which his purpose should be added in accordance with a given formula (CXXXI 3 – 5).

CXXXII: Having performed this ritual, the operator takes the wand, or staff, made of laurel or hazel, in his right hand and the censer in his left, and, beginning in the east, he suffumigates the circle nine times, stopping at each point of the compass to strike the sword standing there while invoking the appropriate spirits. This done, he puts down the censer by the sword placed in the east and, bowing his head and looking at the sword, he recites a prayer given at CXXXII 14 – 16.

CXXXIII: The operator should now stand in the middle of the circle and invoke the spirits, looking at the sky in all directions. Having performed these three parts of the ritual[137] (CXXXIII 2 – 24), he must walk around the circle nine times, striking the swords and invoking the spirits, as he did before, and having returned to the eastern point of the circle, he should walk around the circle once more, striking the swords and conjuring the spirits according to a given formula (CXXXIII 25 – 31). After this, he should kneel at the four cardinal points to meet and join with the spirits, and each time a certain prayer must be repeated. Then the operator should stand up, strike his whistle/pipe seven times, and walk once around the circle, repeating the part of the invocation at CXXXIII 18 – 21, after which he should stand in the middle of the circle with his open hand in the air, showing the spirits the Seal of God and saying 'Let them come, called by the seal of Solomon, and give me a true answer', and try to conciliate them using a specific conjuration (CXXXIII 38 – 42). If the operator has brought associates, the spirits will try to lure or scare them out of the circle by a number of visions, but the operator will, then, calm his associates down and make the spirits obey and stop their evil trickery by virtue of the seal. Having done this, he should stand in the middle of the circle and call the spirits again, holding his right hand in the air. After the invocation (CXXXIII 50 – 54), the operator will blow his whistle/pipe in all directions, upon which he will immediately see the movements of the spirits and the proper signs of their approaching. He must, then, command them to make haste and force them to obedience by showing them the Seal of God. This will make them appear instantly in handsome and peaceable guise, telling the operator to ask for whatever he wants, and as soon as he has made his requests, these will be granted.

[137] 'Invocacio', 'Adiuracio', and 'Sigillum et ligacio'.

In chapter CXXXV, finally, we are told very briefly about the spirits of the earth and how to operate by them. The ritual is virtually the same as the one previously described, except that the names of the spirits should be changed in the invocations, and the incense used for suffumigation should be sulphur. If one wants to avoid seeing or hearing the spirits, one can write one's request on a tile with a piece of charcoal and place it inside the circle of the spirits, in which case one's wishes will immediately be granted. We are also told, both here and in chapter CXL, about the two circles of this operation: The circle of the spirits must be concave and deep, whereas the circle of the operator should be plane and even[138], surrounded by four divine names, and placed at a distance of nine feet from the other one. The operator must stand within his circle while performing the invocations, and the terrestrial spirits will, then, appear within their circle. These spirits are mostly used by pagans and very rarely by Christians, or so we are told.

As can be seen, these rituals are also described in detail, and they seem to be complete, apart from a few minor deficiencies; for instance, there is still one prayer that has not been used (prayer 11, ch. LXVI) and there are no descriptions of how to make the seals of the different classes of spirits[139], but apart from this, we get all the stock-in-trade of ritual magic: the circles, the suffumigations, the wand, the swords, and so forth. And although I suppose few mediaeval readers of the LIH would actually have ventured to undertake the performance of these operations, still, the sheer allurement of the descriptions must have made their ears burn with excitement.

6. *Texts Related to the LIH*

The single most important source of the LIH is the FAA, the relevant parts of which are edited in my appendix[140]. To a great extent, parts 4 and 5 of the LIH (chapters XV – XCVII; see above, p. x) are derived from that exponent of the *Ars Notoria*. Furthermore, the FAA is the only text I have come across whose relation to the LIH can be determined with certainty.

Since the major part of the psuedo-Solomonic cycle is available in manuscript form only, virtually nothing has been done towards dating individual texts and determining their interrelation, and it is, thus, possible that similarities between the LIH and other texts may

[138] Both depicted in the text; see pp. 143 – 144.
[139] See ch. 8.3.
[140] See pp. 298 – 336.

indicate the former's dependence on the latter. However, seeing that most of the material that I have studied exists in relatively late, in some cases vernacular, manuscripts only (at least to my knowledge) or may be suspected, for other reasons, to be posterior to the LIH, I find it more likely that similarities between the LIH and passages in other texts of the pseudo-Solomonic cycle should be interpreted as evidence of the latter being derived from the LIH than the other way around. Therefore, I see the LIH as an early, more intricate and rather pious, forerunner of the infamous grimoires, the magical handbooks that later became so popular and eventually acquired a distinct flavour of black magic[141].

Apart from general likenesses, there exist similarities between individual passages in the LIH and works within the genre of grimoires which indicate that the LIH is, indeed, part of a tradition of ritual magic whose threads are intricately interwoven[142]. Leaving aside the ubiquitous use in these texts of divine names of Greek and Semitic origin, there is also a frequent occurrence of catalogues of spiritual beings, and although I have found no close parallells to the chapters on the angels/spirits and demons of the planets and of the compass in the LIH, chapters CV – CXI and CXIX – CXXVI, there is clearly a connection between the following passages on planetary spirits in the LIH, on the one hand, and the passages here indicated on angels of the days of the week in the *Elementa magica*[143], on the other: CV and pp. 157 – 158, CVI and pp. 148 – 150, CVII and pp. 138 – 141, CVIII and pp. 129 – 131, CIX and pp. 152 – 155, CX and pp. 143 – 145, and CXI and pp. 134 – 136.

Furthermore, let me point to the omnipresence of strings of *voces mysticae* in this particular genre, and give an illustrative example of how this material can be a conjunctive feature of texts of ritual magic. One of the passages that the author of the LIH culled from the FAA is the following[144]: '{.}ncor. anacor. anilos. theodonos. helyothos. phagor. veor. nacor. thudonos. helyethys. phagor, angeli sancti, adestote, advertite et docete me', a passage actually corresponding to both chapters XXVI and XXVII of the LIH. Incidentally, this passage of the

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[141] Cf. for example Mathers' not very scholarly but quite illustrative edition and translation of the *Clavicula Salomonis/Key of Solomon* (Mathers 1989), maybe the most well-known of all grimoires, a text that is also mentioned by Thorndike (1923 – 58, II, p. 280). Mathers' version of the *Key* (unfortunately without illustrations) together with other similar books, such as the *Lemegeton*, *Le Grand Grimoire*, *Le Grimoire du Pape Honorius*, and the *Grimorium verum*, are now easily accessible in digital editions on CD-ROM (Peterson 2000).

[142] Cf., e.g., the conjurations of the *Key of Solomon* (Mathers 1989), pp. 29 – 41, with the LIH, CXV 14 – 45. See also the LIH, CXXXIII 50 – 58, and its close parallell in the *Elementa magica* of pseudo-Peter of Abano (Agrippa 1565), pp. 123 – 125, and, more briefly, in the *Lemegeton*, MS Sloane 3825, fol. 116r (according to Peterson 2000); cf. also Waite 1972, pp. 232 – 233 and 273.

[143] Agrippa 1565.

[144] See section 8 of my edition in the appendix, p. 307.

FAA is equivalent to two passages in Turner's translation of that work, published in 1657[145]: one, entitled 'The Oration of the Physical Art', reading: 'Ihesus fili Dominus (*sic*) Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora', and another, immediately following, called a 'part of the same Oration', which reads: 'Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanæ natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me …'; note that the 'Oration of the Physical Art' is very close to ch. XXVI of the LIH and that the so-called 'part' of it, present in Turner's translation but absent from the manuscripts that I have used for the FAA, matches ch. XXVII, which is actually spoken of at L 12 as a part of ch. XXVI. There are yet other passages of the LIH that have their counterparts in Turner's translation but not in the manuscripts of the FAA that I have consulted[146]. Now, as it happens, part of the first textual element quoted above also appears in the *Key of Solomon*, as: 'AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR'[147], in the *Elementa magica* of pseudo-Peter of Abano, as: 'Ancor, Amacor, Amides, Theodonias, Anitor'[148], and in the *Lemegeton*, as: 'Ancor Amacor Amides Theodonias Anitor'[149], something which demonstrates how this material lived on even in relatively late texts[150].

The works on magic which I have studied in manuscripts have yielded precious little. These works are the following: 'Signum pentaculum (*sic*) Salomonis'[151], 'The Divine Seal of Solomon'[152], 'Opus mirabile et etiam verissimum de quatuor annulis sapientissimi Salomonis'[153], 'Salomonis opus de novem candariis celestibus'[154], a Latin version of the *Clavicula Salomonis/Key of Solomon*[155], 'Cephar Raziel'[156], the so-called *Lemegeton*[157],

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[145] Turner 1657, p. 24.
[146] The implications of this will be discussed further in ch. 8.1.
[147] Mathers 1989, p. 93; closer to the source is the 'Key of Knowledge', MS Add. 36674, fol. 15v, a 16th-century English version of the *Clavicula Salomonis/Key of Solomon*, which reads: 'Antor, Anator, et Anabis, Theodomas, Ianitor'.
[148] Agrippa 1565, p. 108.
[149] Sloane 3825, fol. 113v (according to Peterson 2000). Cf. Waite 1972, pp. 143 and 224 – 225.
[150] It is also obvious from the text surrounding these *voces mysticae* in the *Key of Solomon*, the *Elementa magica*, and the *Lemegeton* that the three are more closely connected to each other than to the FAA and the LIH.
[151] MS Sloane 3851, ff. 31v – 53r.
[152] MS Sloane 3853, ff. 127v – 137v.
[153] MS Sloane 3847, ff. 66v – 81v.
[154] MS Sloane 3850, ff. 68r – 75v.
[155] MSS Sloane 3847, ff. 2r – 66r, and Add. 10 862, ff. 1r – 156v. These, the former in English and the latter in Latin, are by no means identical with the highly idiosyncratic edition made by Mathers.
[156] MS Sloane 3847, ff. 161r – 188v.
[157] MS Sloane 3825, ff. 100r – 147v. I have used the transcription published on CD-ROM by Peterson (2000).

'Practica nigromanciae'[158], and 'De modo administrandi librum sacrum'[159]. None of these is very similar to the LIH[160], except in a general sense, and they seem to contain nothing that might have been used by 'Honorius' apart from two chapters in 'Practica nigromancie', viz. 'De equo velocissimo'[161], which reminds one of the *equus velocitatis* mentioned in CXX 3, and 'De inclusio (*sic*) spirituum'[162], which brings the headings of the 38th and the 39th chapters to mind[163]. It is quite possible that other texts used in composing the LIH are still extant and will eventually surface[164], but they may also be irretrievably lost; only further studies can bring us the answer.

7. *Principles for establishing the Text*

The ultimate goal of the edition is, naturally, to be as close to the text of the author as possible. However, this is not an easy task when the author is unknown, the text of uncertain date, and the tradition may be contaminated, as described above.

Though the choice between A and B in trying to establish the text of the LIH is not an easy one, the fact that A seems not to have been tampered with, its relative seniority, albeit small, and, above all, its completeness make it the manuscript closest to the archetype and, thus, the best basis for an edition. However, its value in other respects is not always superior to that of B, and, naturally, there are numerous cases where A is in error[165] and B correct. But, on the whole, A appears to present a fairly accurate picture of the text and it seems to be the only manuscript of the three Latin ones that escapes suspicion of contamination[166]. In principle, I have chosen the readings of A against B, whenever B is not obviously right.

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[158] MS Sloane 3885, ff. 26r – 57r.
[159] MSS Sloane 3883, ff. 2r – 25v (here called 'De modo ministrandi librum sacrum'), and Sloane 3885, ff. 2r – 25r (not complete) and 96v – 110r.
[160] The parallells to the LIH in 'The Divine Seal of Solomon' and 'Salomonis opus de novem candariis celestibus' clearly derive from the former (see ch. 3.1 and 3.2, pp. 18 – 19 and 24 – 25), and, indeed, most of these texts are probably much younger than the LIH.
[161] Sloane 3885, f. 51v. There is a similar chapter called 'Ad habendum equum velocissimum' on f. 55v in a collection of conjurations and invocations of spirits in MS Sloane 3854, ff. 8v – 85v.
[162] Sloane 3885, f. 53v.
[163] '38um de inclusione spirituum' and '39um de incluso spiritu ut respondeat vel non' (see II 16).
[164] For instance, sources in Greek or Hebrew.
[165] E.g. at I 28, having *apparicione* for the correct *apparencia*, at IV 4, having an 'incorrect' version of the great name of God, the *Shem ha-meforash*, at XI 9, omitting *filium*, at XXV 5, having *bonam* for *tuam*, etc.
[166] The marginal annotations which can be found in A at IV 4, where the *Shem ha-meforash* is treated of, and which could be taken to indicate a second source, have been made by a later hand.

Apart from the incompleteness of B, its most serious defect, as even a quick glance at the critical apparatus will reveal, is its frequent omissions of smaller or larger portions of the text, something of which not least the mystical prayers give ample evidence[167]. As a consequence of this, I have occasionally been inclined to follow B when it adds words, since the opposite is so frequently the case in this manuscript and a minor 'addition' in B may, thus, reflect a loss in AC of a small unit present in the archetype. B has its greatest merit in the fact that it is a witness independent of A, representing as it does another branch of the tradition, which means that it will most often supply the correct text, when A is wrong.

C, on the other hand, is greatly inferior to A and B alike as a witness to the text because of its dependence on A, but it may, of course, provide the correct text on occasion, most probably by clever conjecture.

In the few cases where B and C share a reading that appears to be correct, I have chosen it out of an assumption that their agreement is due to contamination.

Royal, finally, cannot be considered as a fully adequate witness to the text, partly because it is not complete, partly because it is a later recension of the LIH, and partly because most of it is, in fact, not in Latin. On the other hand, its independence as a representative of the branch of A gives it a certain value as a corrective of that manuscript.

Thus, A and B are the most important manuscripts in establishing the text of the Latin parts of the LIH. As for the non-Latin mystical prayers, I give the text of these according to my main manuscript only, with minor alterations, since there is no knowing which of the manuscripts presents the most 'correct' text and it is, consequently, impossible to apply normal textual criticism to them, with a few exceptions[168].

To sum up, the state of the textual tradition makes it difficult to establish the text with any degree of certainty. The differences between the two branches as represented by A, C, and Royal, on the one hand, and B, on the other, are often of such nature that it precludes simple choices, as can be expected in a genre where the exact wording is not so important as the actual contents of the texts. However, we are in the fortunate position of being able to correct *Homerum ex Homero* from time to time, since parts of the text are occasionally repeated. I

[167] These parts of the text are much shorter in B than in any of the other witnesses, and wrongly so, as it turns out; see below, ch. 8.1, p. 47.

[168] See, for example, XXIII 1, XXXI 1, and XXXVII 1. Editorial changes in these parts have been made according to the orthographical habits of the scribe of A, not by adopting variant readings from the other manuscripts.

have already mentioned[169] the fact that the chapter headings of the second, third, and fourth *opera* listed at II 4 – 28 recur at the beginning of their respective *opus*[170], and this makes it possible to correct the text in a number of places, although a certain caution is called for, since it is not necessarily true that the author must have given these headings exactly the same form in every case, which, in fact, he has not. Furthermore, the *Shem ha-meforash* can be found both at IV 4 and CI 44, which provides us with a solution to the problem of the two versions given by A (C, and Royal) and B respectively at IV 4. Angelic and divine names are also frequently repeated (see 8.3.3, below), and the formulaic repetitions in the chapters about the different planetary and aerial spirits (CV – CXI and CXIX – CXXVI) and in the invocations of spirits at CXXVII 4 – 25 and at CXXIX 5 – 36 will sometimes provide solutions to textual problems. Thus, a great deal *can* actually be done, but it may be worth pointing out that some of the irregularities in the text could be due to the fact that it is a compilation from different sources, and, in this case, they would have been present already in the author's original.

8. *Textual Criticism*

8.1. *The LIH and the FAA*

The relation between the LIH and the FAA has been mentioned previously[171], but I will now discuss it a bit more in depth, since it provides us with an interesting insight into the mechanisms of textual tradition both within the genre of ritual magic and in general. I will start by presenting proof that the parts in the LIH that correspond to parts in the FAA actually derive from the latter, not *vice versa*.

This is best done by looking at the non-Latin parts of the texts, which I have chosen to call 'mystical prayers' when dealing with them above. In these, there are at least three features that support my claim:

Firstly, the differences on word level clearly indicate that the text of the FAA is prior to that of the LIH. A striking example is a passage at XLIV 1 in the LIH, where the text reads 'kirihel. ypolis … karihel'. An inspection of the corresponding passage in the FAA (section 25) reveals that it reads 'kyrieleyson. christeleyson. kyrieleyson', which is most certainly the

[169] In ch. 4, p. 27.
[170] In chapters CIII, CXVI, and CXXXIV.
[171] In ch. 1, p. 10.

text that spawned the palaeographically so obvious corruptions of the LIH. Such thoroughgoing corruptions often make it quite difficult to identify a given word in the LIH as a variant of a word in the FAA; there are frequent examples of alterations caused either by the palaeographical difficulties with which the copyists have had to struggle[172] or by the fact that two words have been conflated into one[173]. Other changes entail transposed syllables, haplography, dittography, and so forth.

Secondly, there are a number of cases where the order of textual elements in the LIH is different from that of the FAA[174]. This, too, can be explained as the corruption of an original state in the FAA. For if we look at a particularly revealing case in the LIH, ch. XVI, we will find that these transpositions have been brought about by the fact that the textual elements in the FAA, section 1 b, were originally inscribed in a figure made up of concentric circles[175]. Subsequently, some copyist has slipped while going from one ring of circles to the next in transcribing the text, a mistake easily made. Hence the confused state of the text in the LIH. This is further corroborated by the fact that the beginning of one of the transposed elements (|$^{c-}$ … $^{-c}$|) is the beginning of the textual element inscribed between the first and second circle of the figure in one of the manuscripts of the FAA that I have used[176]. Probably, these differences between the LIH and the FAA in other parts have been caused by similar circumstances, since a great many of the passages called 'prayers' in the LIH have actually been inscribed in more or less intricate figures (the so-called *notae*) in the FAA manuscripts.

Thirdly, we have the difference in bulk between the parallell passages in the LIH and the FAA, which can also be explained as a corruption of the text of the FAA brought about by the activities of transcribers. A closer look at the text of the LIH will show that the greater size of its passages has been caused, almost exclusively, by the repetition either of parts of words[177], or of whole words[178], or of longer sections[179]. This is probably due to scribal errors,

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[172] E.g. 'Jecromian' in the FAA, section 1 b, has become 'tetromaym' in the LIH, XVI 1, through the misreading of *i* (presumably capital) for *t* and *c* for *t*, through the transposition of *i* and *a*, and through the ambivalence of a vertical stroke above a final vowel.

[173] An interesting example can be found in the LIH, XVI 2, where the word 'colnaphan' seems to have arisen from the words 'neol. eccomai. naphain' in the FAA, 1 b, through the loss of the word 'eccomai' and the ensuing conflation of 'neol' and 'naphain'.

[174] These cases can be found in the LIH, chapters XVI, XX, XXI, XLII XLVI, and LXXXVII.

[175] See p. 302.

[176] See p. 302.

[177] E.g. in the LIH, XVII 3, where 'gelgemana' is immediately followed by 'semana', a repetition of the latter part of the preceding word in a slightly modified form (the word in the FAA, 2, corresponding to 'gelgemana' being 'Gelsemana').

[178] E.g. the words 'semyhot', 'zemyhot' and 'semoiz' in the LIH, XXIII 3, which are all variations of 'semohit' ('semoit' in the FAA, 5).

corrections, the incorporation of variant readings from several manuscripts etc. As I have indicated in my critical apparatus and in my edition of the parts of the FAA that are parallell to chapters in the LIH[180], I further suspect that six chapters in the LIH derive from three sections of the FAA through some sort of gemination[181]. Seeing that these duplicate forms are present in two cases out of three in Turner's translation of the FAA[182], it seems safe to argue that most of the changes mentioned above had already taken place, when 'Honorius' compiled material from the FAA, and that he must, thus, have used a later copy of the text than those I have looked at.

Whereas textual criticism can hardly be applied to the non-Latin parts of the LIH deriving from the FAA, since the manuscript material of the FAA that I have consulted is too small to form any judgement about the tradition of that text and the 'correctness', or lack of such, of the LIH in borrowing from it, it is, however, possible to use these parts in the FAA to determine whether the versions of them in A or those in B are closer to the source. For there is a considerable difference between A and B in the size of these sections, those of B being generally shorter than those of A. Considering their appearance in the FAA, it would be fair to assume that B is the manuscript closest to the FAA in this respect, but, as it turns out, B is true to its general tendency towards omission in these parts, too[183], which lends further support to my choice of A as the basis of my edition.

The Latin parts of the FAA, on the other hand, occasionally provide tools for dealing critically with their counterparts in the LIH, but in so doing, one has, naturally, to keep in mind that the text of the exemplar of 'Honorius' may have differed from that of Sloane 1712 and Clm 276, and, indeed, probably did so. Furthermore, the goals of 'Honorius' in using this material were different than those set out in the FAA, which means that he has adapted the text to suit his purposes; this becomes perfectly clear even from a superficial comparison. Thus, I have refrained from interpreting every deviation in the LIH from the text of the FAA as an error. In principle, I have made emendations with the guidance of the FAA only when

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[179] E.g. the section 'hamissiton – taphamal' in the LIH, XX 2, which is repeated as 'hamisschon – caphanial' at XX 8 (both corresponding to 'tingenamissiton – sephacaphalmal' in the FAA, 4).
[180] See the appendix, pp. 298 – 336.
[181] LIH, XX and XXI < FAA, 4; LIH, XXII and XXIII < FAA, 5; LIH, XXVIII and XXIX < FAA, 9.
[182] Ch. XX corresponds to Turner 1657, pp. 14 and 105 – 106, ch. XXI to pp. 15 and 106 – 107, ch. XXII to pp. 15 and 107, and ch. XXIII to pp. 19 – 20. No part corresponding to ch. XXIX can be found in Turner, whereas the counterpart to ch. XXVIII is on p. 30.
[183] For instance, a comparison between the versions of A and B of ch. XLIII reveals that B lacks paragraphs 10 – 12 completely, and since these paragraphs contain approximately 30 words (variant forms not counted) present in section 24 of the FAA, the version of B cannot possibly be the one closest to the original text of the LIH.

this has seemed sound from a semantic and philological point of view. That some of the errors in these parts of the LIH may be there either through the fault of 'Honorius' or because of the state of his source material is possible and perhaps also inevitable when dealing with a text of this nature.

8.2. *Angelic and Divine Names*

In a handbook of ritual magic, one will expect to find quite a few references to our Holy Father and to spiritual beings of different orders, and the LIH is certainly no disappointment in this respect. The text abounds with more or less barbarous names, and though some of them are recognizable enough, the major part remains mysterious due to the lack of parallells and because their origin is obscure. Since these names recur from time to time, one soon discovers that their shapes are somewhat unsteady, and the textual critic will, of course, question this state of things. Consequently, I have tried to correct, or rather harmonize, these various forms of names after a philological fashion. Through collecting all the instances of one and the same name and comparing them, I have in most cases been able to discern a pattern and, thus, to weed out deviant forms. As can be seen by my index to this edition[184], I have not sought total conformity, since such would hardly have existed even in the author's original. Rather, I have looked for some sort of 'phonetic consensus', which means that I have not changed so-called orthographical variants. In these statistic calculations, I have mainly been guided by the frequency of occurence of each form but also by the patterns of agreement between manuscripts A and B on different forms. Thus, I have often found two agreements between A and B more decisive than two or three identical instances in A alone. In those cases, finally, where the material is scarce or the instances of two conflicting forms are divided between A and B, I have most often followed A[185].

[184] See pp. 219 – 291.

[185] As in the case of the divine name 'Abracio', where A has two instances of this form, but B 'Abracon' at both places; see the index, pp. 222, s.v. 'Abracio'. Either form can be explained as a corruption of the other.

8.3. *Critical Problems*

Despite the fact that the text of the LIH can be corrected, to some extent, by the use of internal material and with the aid of its sources, there are still a number of problems that remain to be solved. Since the major part of these are treated in the critical apparatus, I will confine myself to a few examples that deserve further comment.

In chapter 4[186], I pointed out the fact that one of the prayers contained in the book (number 11, ch. LXVI) is never mentioned in the description of the rituals. Whether this is due to an oversight of the author or to a scribal error is virtually impossible to say, but seeing that the prayers in chapters LIII – XCVI are always referred to by number, it is not improbable that it has been left out from a cluster of such numbers in the descriptive parts of the book. Where such an omission might have occurred is not easily determined, but a possible place would be LII 2.

In referring to this unused prayer, I also mentioned the absence of descriptions of the seals of spirits. Such seals are, indeed, spoken of as part of the rituals of invocation[187], and, consequently, it seems a bit curious that no instructions on how to make them are given. Again, this may be a slip of the author or the consequence of a *lacuna* in his source material. On the other hand, there are three headings in the text that would suggest that something has been left out, viz. 'Sigillum et ligacio' at CXV 14 and, again, at CXXXIII 18, and, finally, 'Sigillum terre' at CXXXV 13. The 'ligacio' mentioned in the first two headings evidently refers to the conjurations following in the text, but where are the *sigilla*? The same thing must be asked about the 'Sigillum terre'. As it happens, chapter CXXXIX tells us about the existence of a seal of the angels, a seal of the aerial spirits, and a seal of the terrestrial spirits, and since the headings discussed occur in the parts of the text describing the conjurations of precisely those classes of spirits (or angels, as the planetary spirits are also called, e.g. at CIV 1), I find it more than likely that some sort of pictorial representations of these seals were originally present in the vicinity of the headings in question and subsequently left out by some scribe without the talent or the patience to copy them[188].

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[186] P. 40.

[187] Beside the mentioning of the seals of different classes of spirits in the table of contents at II 5, 9, and 10, there are more or less explicit references to them at CXV 14, CXXIX 35, CXXXI 1, CXXXIII 18, CXXXV 13, and, above all, CXXXIX 3 – 4.

[188] Cf. the absence of a picture of the Seal of God in the manuscripts A and Royal.

An interesting example of the passages that I have chosen to obelize, is the one at the very beginning of the text (I 1). The full paragraph reads as follows: 'Cum convenissent maligni spiritus demonia in cordibus hominum intonantes, cogitantes utilitatem fragilitatis humane posse suo corrumpere et totam mundi machinam volentes suis viribus superare …'. Up to 'intonantes', it is fully understandable, but the rest is a bit baffling, to say the least. The scribe of Royal renders it 'When wycked sprites ware gathered to gether Intending to sende devills In to the hartts off men to the entente thay wolde dystroy all thinges profytable ffor mankynde and to corrvpte all the whole worlde even to the vttermost off there powr', which seems a bit too smooth to be correct. For 'cogitantes utilitatem fragilitats humane … corrumpere' could hardly be taken to mean 'intending to destroy everything profitable for mankind', or, at least, it would seem a to involve a singular interpretation of the phrase 'utilitatem fragilitatis humane'. In the critical apparatus, I have suggested a reordering of the text by moving 'et' to a position between 'volentes' et 'suis', which, admittedly, makes the word order a bit strange but allows us to interpret the passage from 'posse' to 'superare' as meaning 'wanting to corrupt the whole universe with their power and conquer it by their strength'.

Finally, there are a number of obscurities in the text that seem not to be due to corruption. I have chosen to discuss a verb that occurs at several places, but whose meaning still seems unclear. The first instance is at CV 3, where we learn that the demons of Saturn 'in ventis … penantur vel requiescunt'. Exactly the same phrase is, then, repeated at CVI 3, CVII 3, CVIII 3, CIX 4, CX 5, and CXI 4. That all these planetary demons rest in their respective winds is all very well, but what else do they do? That the verb should be interpreted as *poenari*, 'be chastised', is, of course, possible but not very satisfactory, especially not in the light of its last occurrence (CXVII 9), where we read 'Et penantur spiritus illius partis (*sc.* caeli), unde quilibet debet aspicere ventum sue operacioni competentem'. One would expect it to mean something like 'be in activity' or, maybe, 'fly' (though *pennor* cannot be interpreted that way, as far as I am aware). That there is something unusual about this verb is obvious from the fact that C has the variant reading 'ponantur' on two occasions and, subsequently, the variant 'paenantur' twice. With much hesitation, I have proposed it to be a Latinized form of the Greek verb πένομαι, 'toil', since the chapters about planetary spirits may possibly have been taken from a Greek source.

9. *Presentation of the Text*

9.1. *Italicized passages*

I have italicized the passages common to the FAA and the LIH in order to highlight them, as I have done in my partial edition of the FAA in the appendix. I am well aware that my choices of words to italicize in the non-Latin parts of the LIH might be open to criticism, since there are often a number of variant forms to chose from in the text[189]. In these parts of the LIH, my principle has been to choose the variants closest to the text of the FAA as represented by MS Sloane 1712, upon which I have based my edition of this text. There are some cases, however, where Clm 276, the second manuscript that I have collated in working with the FAA, has a reading that is closer to another variant form in the corresponding part of the LIH than the one I have chosen to italicize. In these cases, note has been taken of this fact in the footnotes of my edition of the FAA.

9.2. *Chapters, Paragraphs, and Headings*

The three Latin manuscripts vary slightly in their division of the text, as can be expected, though a general conformity prevails, especially where the narration falls naturally into shorter sections, such as prayers. In these cases, a new section is ususally indicated by the scribe's starting a fresh line and beginning it with a capital letter. As a rule, I have followed my main manuscript (A) in dividing the text, but from time to time I have thought it convenient to deviate from the manner of presentation of the manuscript and to break up the text into smaller portions. The chapters have been numbered with bold-faced type Roman numerals, and, for easy reference, these have in their turn been subdivided into paragraphs, which have likewise been numbered, but with bold-faced type Arabic numerals.

For the sake of convenience, I have chosen to place all headings in the text, although these were probably placed in the margins of the archetype[190]. Where I have found it useful, I have also added headings within round brackets.

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[189] Cf. above, ch. 8.1, pp. 46 – 47.
[190] See ch. 3.2, p. 21.

9.3. *Orthography, Punctuation, and Abbreviations*

In my edition I have followed the orthography of A as closely as possible. Where readings from B or C have been used in the text, they have, if necessary, been adapted to the spelling of A.

In some cases, however, I have deemed it necessary to normalize orthographical habits: In all three manuscripts prefix and radical in compounds are frequently separated, and, conversely, preposition and noun phrase are sometimes written together as one word. Thirdly, the enclitic *-que* is often written as a separate word. For the sake of clarity, these peculiarities have not been retained in the text of the present edition[191].

The letter *i* is used for the orthographical variants *i* and *j* in the manuscripts, and *v* represents the consonantal, *u* the vocalic and semi-vocalic sounds, except in the non-Latin mystical prayers, which I have given as they stand, with minor modifications.

Capital letters are used in line with modern standards, e.g. in proper names. These have been spelt with capital initials even in the mystical prayers[192].

The punctuation of the manuscript, which to a modern reader seems quite erratic, has been altered to a mainly syntactic one, exceptions having been made in order to clarify. In the predominantly non-Latin mystical prayers, however, the text is presented as it is found in A, i.e. with each word separated from the next by a dot.

Abbreviations have been resolved in accordance with forms written out in full[193], if such exist in the manuscript, or according to the scribe's general orthographical habits[194]. Given the inconsistent spelling of the manuscript, as indeed of most manuscripts of the Middle Ages, this naturally presents a problem, if an abbreviated word is spelt in more than one way, when written out in full. Let me take a case in point. The verb *imperare* is used eight times in the text, three times abbreviated (with ꝑ for *par/per/por*), and five times in full. The first two instances of the word are abbreviated[195], and as a matter of course one assumes them to

[191] However, all scribal habits have been respected in notes on variant readings and *marginalia* in the critical apparatus.
[192] Where the first word of a mystical prayer begins with two capital letters, I have capitalized only the initial.
[193] When it is uncertain how an abbreviation should be resolved, the letters supplied by the editor in the critical apparatus have been placed within round brackets, as in *al(io)*, where *al(iis)* might also be possible.
[194] For example, the word *scilicet* is always represented by the ordinary abbreviation .s. in A, and it is possible that the scribe would have used the orthographical variant *silicet* as the full form of the word, but since he generally retains the combination *sc* in words of that spelling, I have chosen to use the regular form *scilicet* in the edition.
[195] XCIII 11 and CXV 36.

represent the standard way of spelling (*-per-*), but the third time the verb appears[196], it is spelt *imparo*. This could well be suspected to be a mere misspelling to be corrected, especially since the next appearance of the verb is in the form *imperas*[197]. However, it turns out that there are three more cases of the 'a-form'[198], the last instance being again an abbreviation[199]. The wavering between *-er-* and *-ar-* is a feature of what is usually termed 'vulgar Latin'[200], but in a manuscript of the 14th century, whose scribe had acquired Latin as a 'language of learning', this is clearly not the case. However, the causes of instability may have been similar, seeing that the pronunciation has had a strong influence on orthography throughout the history and development of the Latin language. Given Dr. McKendrick's information about the probable provenance of manuscript A[201], on the other hand, and knowing the documented confusion of *per*, *par*, *pre*, and *pro* in manuscripts of the British Isles[202], it is reasonable to regard *impar-* as an orthographical variant, maybe brought about by circumstances of pronunciation in the scribe's maternal language (vowel in unstressed syllable)[203], and thus to retain it in the text, especially since it appears more than once. Nevertheless, the abbreviated instances have been resolved into *imper-* according to the norm, since this form is, indeed, represented, albeit but once, in the manuscript and since there is no knowing which variant spelling the scribe would have used, had he chosen to give the words their full form[204].

9.4. *Critical Signs*

Critical signs used in the text are: <> angle brackets enclosing letters or words that the editor thinks should be added; [] square brackets enclosing letters or words that the editor thinks should be removed; () round brackets enclosing headings added for the convenience of the reader or letters supplied by the editor in resolving an uncertain abbreviation in the critical

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[196] CXV 38.
[197] CXXVIII 28.
[198] CXXXIII 10, CXXXIII 15 and CXXXIII 39.
[199] CXXXIII 54.
[200] See, for instance, Väänänen 1967, pp. 35 – 36.
[201] See chapter 3.1, p. 14.
[202] See, for instance, Latham 1980, p. x. Cf. my note (68), above, on the orthographical peculiarities in the Latin parts of Royal.
[203] Cf. Norberg 1968, p. 44, about a similar trait among Irish scribes in the middle ages. See, further, Stotz 1996, §23, pp. 30 – 32.
[204] It is interesting that all four cases where the aberrant form is used are the same, namely *imparo*, and one wonders if the verbal ending has had some bearing on the way of spelling, seing that the only case of normal orthography is in the form *imperas*.

apparatus; {} braces enclosing letters or words that cannot be read in the manuscripts because of physical damage. Where guesswork is of no avail, one dot {.} is used for each missing letter, three dashes {---} when it is impossible to estimate the number of letters missing; <***> asterisks within angle brackets indicating a suspected *lacuna* in the text; †† *obeli* enclosing words or passages considered corrupt by the editor; $|^{a\text{-}\ \text{-}a}|$ or $||^{a\text{-}\ \text{-}a}||$ single or double vertical strokes and superior type letters enclosing textual elements the order of which vary in the FAA and the LIH.

9.5. *The Apparatus Criticus*

The abbreviations used in the critical apparatus can be found in the *Conspectus siglorum*.

The critical apparatus follows the division of the text into chapters and paragraphs. After the number of each chapter follow, within parentheses, the *sigla* of the manuscripts mainly *used* for establishing the text of that particular chapter; for instance, (*ABC*) means that the text of the chapter is present in all the Latin manuscripts, but it does not exclude the existence of it in Royal, nor that the latter manuscript may occasionally be used as a witness. In that case it will, of course, be cited in the apparatus, but since it is mainly an English translation, and my object is to establish the Latin text, I have wanted to avoid the impression that it is a Latin witness, when it is not, or that I will provide a full account of readings in it, which I do not. Furthermore, manuscript information like (*ABC, AB*) indicates that C is partly defective or has supplanted text preserved in A and B by *et cetera* or some similar expression. In the critical apparatus of the mystical prayers, finally, (*A*) means that I follow this manuscript *mainly* and that I will not record or take critical account of readings in other manuscripts except in special cases. Thus, the notes in the critical apparatus refer almost exclusively to readings in manuscript A, since filling it with variants from B and C seems pointless. I have chosen, instead, to include these variants in my index of non-Latin words[205]. This practice of presentation has been observed even where the prayers contain some Latin, provided that the non-Latin part is predominant. In this case the Latin has been critically treated, and note has been made in the critical apparatus, if my main manuscript has not been followed in the text.

Because this is an *editio princeps*, a full account has been given of all Latin manuscripts, despite the fact that C is dependent on A. Information about marginal notations, comments,

[205] See pp. 219 – 291.

and signs, underlines, etc. have been included only when they have some bearing on the understanding or establishment of the text. Orthographical differences are not recorded in the apparatus, except in the case of non-Latin words, when these occur sporadically, or when the orthography is of critical significance. The lemma *hec*, for instance, can, thus, stand for both this spelling and the spelling *haec* in C.

Comments by the editor and parentheses used in such comments have been italicized.

Conspectus siglorum

Codices:

A = London, British Library, MS Sloane 3854 (s. XIV), ff. 112 – 139

B = London, British Library, MS Sloane 313 (s. XIV)

C = London, British Library, MS Sloane 3885 (s. XVI - XVII), ff. 58 – 96

Royal = London, British Library, MS Royal 17-A-XLII (s. XV in catalogo, sed potius s. XVI), ff. 1 – 15 et 27 – 71

Abbreviationes:

add. = addidit/addiderunt

app. = apparatus, -us etc.

cap. = capitulum, -i etc.

cfr = confer

cit. = citatus, -a, -um etc.

cod. = codex, -icis etc.

codd. = codices, -icum etc.

corr. = correctio, -ionis etc.; correxit/correxerunt

crit. = criticus, -i etc.

del. = delevit/deleverunt

des. = desinit

e.g. = exempli gratia

etc. = et cetera

exp. = expunxit/expunxerunt

ext. = exterior, -ioris etc.

Flor. = opus magicum, quod "Flores aurei Apollonii" appellatur, a me in Appendice prima huius libri editum

fort. = fortasse

i.e. = id est

indic. = indicavit/indicaverunt

inf. = inferior, -ioris etc.; infra

int. = interior, -ioris etc.

i.q. = idem quod

leg. = legitur/leguntur

lin. = linea, -ae etc.

litt. = littera, -ae etc.

loc. = locus, -i etc.

marg. = margo, -inis etc.

no. = nota, -ae etc.

om. = omisit/omiserunt

p. = pagina, -ae etc.

pot. = potest

pp. = paginae, -arum etc.

sc. = scilicet

scr. = scripsit/scripserunt

sqq. = sequentes/sequentia, -ium etc.

sup. = superior, -ioris etc.; supra

s.v. = sub voce

transp. = transposuit/-posuerunt

vid. = videtur/videntur

Signa:

{.} = littera, quae legi non potest

{---} = litterae, quae legi non possunt, et quarum numerus pro certo dici non potest

{hen} = litterae a codice C mutuatae vel per coniecturam ab editore insertae, quae autem propter detrimentum codicis vel macularum causa legi vix vel non possunt

() = titulus ab editore insertus vel solutio abbreviaturae incerta ab editore facta

<> = addenda

<***> = lacuna ab editore coniecta

[] = delenda

†† = turbata

|[a- -a]| et ||[a- -a]|| = verba Florum aureorum Apollonii, qui dicuntur, in Libro iurato Honorii e loco proprio translata

omnium[1] = verbum *omnium* primum eiusdem paragraphi

(Liber iuratus Honorii)

(Prologus)

I Cum convenissent maligni spiritus demonia in cordibus hominum intonantes, cogitantes utilitatem fragilitatis humane †posse suo corrumpere et† totam mundi machinam volentes suis viribus superare, **2** ypocrisim cum invidia seminantes, pontifices et prelatos in superbia radicantes, dominum papam cum cardinalibus in unum venire fecerunt, dicentes adinvicem que secuntur: **3** 'Salus, quam dedit Dominus plebi sue, modo per magos et nigromanticos in dampnacionem convertitur cuiuscumque. **4** Nam et ipsi magi potu diabolico inebriati et eciam excecati contra statuta sancte matris ecclesie procedentes ac preceptum Dominicum transgredientes sic dicens: **5** "Non temptabis Dominum Deum tuum set ei soli servies", ipsi Deo sacrificium abnegando et temptando nomina creatoris, demones invocando et eis sacrificia tribuendo, quod est contra baptismatis sacri preceptum, **6** nam ibi dicitur: "Abrenuncio Sathane et omnibus pompis eius"; qui non tantum pompas et opera Sathane prosecuntur set universum populum in suis erroribus provocaverunt, **7** cum suis mirificis illusionibus attrahentes ignorantes pro huiusmodi anime et corporis dampnacionem optinere, et cum hoc nullum propositum aliud cogitantes, propter quod oportet omnes alias sciencias deperire. **8** Dignum est ergo radicem mortis huius stipitis penitus exstirpare cum cultoribus seminum huius artis'.

9 Ipsi vero Diabolo inspirante moti invidia et cupiditate sub similitudine veritatis falsitatem publicantes, quod falsum est dicere et absurdum, quia virum iniqum et immundum impossibile est per artem veraciter operari, **10** nec spiritibus aliquibus homo obligatur, set ipsi inviti coguntur mundatis hominibus respondere et sua beneplacita penitus adimplere. **11** Tamen nullo nostrum volente eis artis principia nec causam ostendere veritatis, ob hoc nos et artem magicam morti suo iudicio tradiderunt. **12** Nos autem permissione divina illud iudicium prescientes, scientes eciam, quod inde possent accidere multa mala, **13** quoniam impossibile erat nos congregacionis populi corporis viribus manus evadere, nisi a spiritibus cepissemus auxilium, dubitantes inde maius periculum evenire, **14** quoniam hostilis demonum potencia per precepta nostra sola hora eos integre destruxisset, ob hoc unum consilium fecimus magistrorum generale, **15** in quo ex 89 magistris a Neapoli, Athenis et Tholeto congregatis elegimus unum nomine Honorium, filium Euclidis, magistrum Thebarum, ubi ars illa tunc

legebatur, ut deberet super predictis pro nobis omnibus operari. **16** Qui consulente angelo Hocrohel nomine 7 volumina artis magice deffloravit nobis florem accipiens et aliis cortices dimittendo. **17** De quibus voluminibus subtraxit 93 capitula cum omnibus virtutibus huius artis, que sub verbis brevibus continentur, **18** de quibus libellum composuit, quem sacrum sive iuratum vocamus hac de causa, quoniam 100 sacra Dei nomina sunt materia huius libri; **19** et ideo sacrum, quasi actus ex sacris, vel quod per istum exeunt sacra, vel quod ab angelis est sacratus, et quia cum hoc angelus Hocrohel eum sacratum a Domino appellavit.

20 Tunc placatis principibus et prelatis contentis de combustione fabularum et destruccione scolarum – et credebant hanc artem penitus destruxisse – nos moti furore et iracundia ista fecimus iuramenta: **21** Primo, quod nulli dabitur iste liber, donec magister fuerit in extremis; et quod nisi tribus tantum copietur; et quod nulli dabitur mulieri nec homini nisi maturo actu tantum et probissimo ac fideli, **22** et qui cognoverit per annum mores et condiciones; et quod de cetero non destruetur sed danti restituetur aut eius successoribus; **23** et quod, si non inveniatur homo sufficiens, cui liber dari debeat, quod magister secum faciat in tumulo sepeliri executores per iuramenta fortissima constringendo **24** vel ipsum alicubi in vita sua sepeliat munde et honeste nec locum alicui per aliquas circumstancias revelabit; **25** et si magister ex discipulis aliquam necessitatem habeat aut velit eos aliqualiter probare, quod pro preceptis suis complendis mortem pati, si necesse fuerit, non timebunt; **26** et quod habens non inquiret de dictis vel factis magistri sui, nec ipsum magistrum suum talia scire alicui revelabit, nec dabit ad hoc circumstancias declarantes; **27** et quod sicut pater alligat filios suos, ita magister discipulos suos alligabit in concordia et amore, **28** ita quod unus detrimentum alterius pacietur nec unus secretum alterius revelabit, sed erunt fideles, unanimes et concordes. **29** Nono iurabit recipiens – et post istud transsibit iuramentum – hec omnia predicta observare, et ob hanc causam librum hunc vocitamus iuratum.

II Incipit liber.

In nomine igitur omnipotentis Domini nostri Ihesu Christi, vivi et veri Dei, ego Honorius opera Salomonis in libro meo taliter ordinavi, quod premisi capitula, ut pateant clarius que secuntur.

2 Capitula primi operis

Primum capitulum de composicione magni nominis Dei, quod apud Hebreos dicitur Semenphoras et est 72 literarum, quod est principium in hac arte.

3 2um de visione divina.

3um de cognicione potestatis divine.

4um de absolucione peccatorum.

5um ne homo incidat in peccatum mortale.

6um de redempcione trium animarum de purgatorio.

4 Capitula secundi operis

Septimum de cognicione celorum.

8um de cognicione angelorum cuiuslibet celi.

9um de cognicione cuiuslibet angeli et nominis et potestatis eius.

5 10um de cognicione sigillorum cuiuslibet angeli et virtutis eorum.

11um de cognicione superiorum cuiuslibet angeli.

12um de cognicione officii cuiuslibet angeli.

6 13um de invocacione et associacione cuiuslibet angeli.

14um de impetracione voluntatis per quemlibet angelum.

15um de impetracione omnium scienciarum.

16um de hora mortis sienda.

7 17um de omnibus presentibus, preteritis et futuris sciendis.

18um de cognicione planetarum et stellarum.

19um de cognicione virtutum planetarum et stellarum et quid habent influere.

8 20um de influenciis planetarum et stellarum mutandis.

21um de mutacione diei in noctem et noctis in diem.

22um de cognicione spirituum et animalium aereorum.

9 23um de cognicione spirituum ignis et eorum nominum et superiorum et sigillorum et potestatum et virtutum eorum.

24um de cognicione nominum et virtutum superiorum spirituum.

10 25um de cognicione sigillorum et virtutum eorum.

26um de cognicione permixtionis et permutacionis elementorum et corporum ex hiis mixtorum.

11 27um de cognicione omnium herbarum, plantarum et omnium animalium existencium super terram et virtutum eorum.

12 28um de cognicione humane nature et omnium factorum hominis, que sunt cogitata et que sunt abscondita et ignota in ipsa.

13 29um de cognicione aquaticorum spirituum et virtutum <et> superiorum ipsorum.

30um de cognicione terrenorum et infernorum spirituum.

14 31um de visione purgatorii et inferni et animarum ibidem existencium.

32um de obligacione corporis et anime ad revertendum.

33um de sacracione huius libri.

15 Capitula tercii operis

Tricesimum quartum de constriccione spirituum per verba.

35um de constriccione spirituum per sigilla.

36um de constriccione spirituum per tabulas.

37um de forma cuilibet spiritui imponenda.

16 38um de inclusione spirituum.

39um de incluso spiritu ut respondeat vel non.

40um de fulgure et tonitruo provocando.

41um de combustione facienda.

42um de purificacione aeris.

17 43um de corrupcione aeris.

44um de nive et gelu facienda.

45um de rore et pluvia facienda.

46um de floribus et fructibus provocandis.

47um de invisibilitate.

48um de equo.

18 49um de absente quod veniat in hora sanus.

50um de re, que deferatur in momento ubicumque volueris.

51um de abstraccione rei.

52um de revocacione rei.

53um de transfiguracione cuiuscumque.

19 54um de flumine provocando in terra sicca.

55um de commocione regni contra dominum.

56um de regno vel imperio destruendo.

57um de habendo potestatem super quemlibet.

58um de mille militibus armatis habendis.

20 59um de formacione castri indestructibilis.

60um de speculo perverso componendo.

61um de destruccione loci vel inimici per speculum perversum.

62um de speculo aparicionis mundi.

21 63um de fure et furto revocando.

64um de seraturis aperiendis.

65um de discordia facienda.

66um de concordia provocanda.

67um de habenda gracia et benivolencia omnium personarum.

22 <68um de mulieribus habendis ad libitum.>

69um de diviciis habendis.

70um de curacione cuiuslibet infirmitatis.

71um de dando infirmitatem cuilibet et qualemcumque placuerit operanti.

72um de interficiendo quemcumque.

23 73um de tempestate et periculo terre et maris faciendo.

74um de nave retenta in mari per adamantem vel aliter retrahenda.

75um de omni periculo evitando.

76um de congregacione et capcione avium.

24 77um de piscibus congregandis et capiendis.

78um de animalibus silvestribus congregandis et capiendis.

79um de bello faciendo inter aves vel pisces vel animalia.

25 80um de apparencia combustionis.

81um de apparencia ioculatorum et puellarum psallencium.

82um de apparencia gardinorum vel castrorum.

83um de apparencia militum pugnancium.

26 84um de apparencia griphonum et drachonum.

85um de apparencia omnium ferarum.

86um de apparencia venatoris et canum in venacione.

87um de apparencia hominis quod sit alibi quam est.

88um de apparencia tocius voluptatis.

27 Capitula quarti operis

Octagesimum nonum de incarceratis habendis.

90um de seris et carceribus reserandis.

91um de thesauris, metallis et lapidibus preciosis et omnibus rebus absconditis in terra habendis.

28 92um de apparencia corporum mortuorum quod loquantur et resuscitata appareant.

93um ut animalia de terra creari appareant.

Set ista duo capitula subtraximus, quoniam erant contra Domini voluntatem.

III Incipit liber.

Nos igitur cum divino adiutorio precepta Salomonis et vestigia sequi volentes tanteque subtilitatis vires recipere unum principium necessarium esse profitemur. **2** Nota, quod primum principium est divina maiestas, et est invocacio vera a fide cordis procedens et est opera iusta efficaciam ostendens. **3** Dixit Salomon: 'Unus est et solus Deus, sola virtus, sola fides', a quo unum opus, unum principium. Una perfeccio in arte consistit, quamvis in membris dividatur multiplicibus. **4** Et sicut partes integrales capiunt suum totum, licet fuerit imperfectum, similiter ex hiis nascitur tota virtus.

5 In nomine igitur illius Dei vivi et veri, qui est Alpha et Ω, principium et finis, qui est Pater et Filius et Spiritus sanctus, tres persone, unus deus, vite dator, mortis destructor, **6** unde dicitur: '...qui mortem nostram moriendo destruxit et vitam resurgendo reparavit, qui Novum condidit Testamentum', **7** de composicione sigilli Dei ad noticiam prime partis, de visione divina ad noticiam secunde partis, de visione angelorum ad noticiam tercie partis, **8** de constriccione spirituum ad noticiam 4^{e} partis et de ligacione infernorum ad noticiam 5^{e} partis vere operantibus per hunc modum.

9 Angelorum tres sunt modi, celestes, aerei, terrestres. Celestium duo sunt modi, quorum quidam serviunt Deo soli, **10** et isti sunt 9 ordines angelorum, videlicet cherubyn, seraphin, troni, dominaciones, virtutes, principatus, potestates, archangeli et angeli, **11** de quibus nec ex coacta virtute nec ex artificiali potencia inter mortales est loquendum, et isti nullatenus

invocantur, **12** quia magestati divine continue laudantes assistunt et nuncquam ab eius presencia separantur. **13** Tamen quia humani generis anima cum ipsis formata, expectans cum ipsis feliciter coronari per donum et graciam Salvatoris, **14** potest suo vivente corpore eos presencialiter cum summa maiestate veraciter aspicere et cum ipsis Deum laudare et suum cognoscere creatorem. **15** Et ista cognicio non est cognoscere Deum in maiestate et potencia nisi illo modo, quo Adam et prophete cognoverunt.

16 Set istud est principaliter notandum, quod operancium tres sunt modi, pagani, Iudei, Christiani. Pagani sacrificant spiritibus aereis et terreis et eos non constringunt, **17** set fingunt spiritus se constringi per verba legis eorum, ut ydolis fidem adhibeant et ad veram fidem nullatenus convertantur. **18** Et quia fidem malam habent, opera eorum nulla. Et qui per talia experimenta operari voluerit, Dominum Deum suum dimittat et derelinquat et spiritibus sacrificet et ydolis fidem adhibeat, **19** quia fides operatur in homine, sive bona fuerit sive mala, unde in Evangelio: 'Fides tua te salvam fecit'.

20 Iudei in hac visione nullatenus operantur, quia per adventum Christi donum amiserunt, nec possunt in celis collocari testante Domino, **21** qui dicit: 'Qui baptizatus non fuerit condempnabitur', et sic in omnibus angelis operantur imperfecte. **22** Nec per invocaciones suas veniunt ad effectum, nisi Christo fidem adhibeant, quia dictum est eis per prophetam: **23** 'Quando venit rex regum et dominus dominancium, cessabit unccio vestra', que nuncquam cessaret, si per hanc artem haberet efficaciam veram, et sic opera eorum nulla. **24** Et quamvis Iudei, in quantum Iudei, a Deo sunt condempnati, tamen summum adorant creatorem set indebito modo. **25** Tamen virtute sanctorum Dei nominum coguntur venire spiritus, set quia Iudei non signantur signo Domini, scilicet crucis et fidei, nolunt spiritus veraciter eis respondere.

26 Solus igitur Christianus potest in hac visione et in omnibus aliis veraciter operari. **27** Et quamvis per hanc artem magicam trium hominum genera operentur, non credendum est, quod in hoc nomine 'magus' debeat malum includi. **28** Nam magus per se philosophus Grece, Hebraice scriba, Latine sapiens dicitur. Sic ars magica a 'magos' dicitur, quod est 'sapiens', et '-ycos', quod est 'sciencia', **29** quasi 'sciencia sapientum', cum in ipsa efficiatur homo sapiens, et per hanc sciuntur omnia presencia, preterita et futura.

IV De composicione sigilli Dei vivi et veri.

Primo fac unum circulum, cuius diameter sit trium digitorum propter tres clavos Domini vel 5 propter quinque plagas vel 7 propter 7 sacramenta vel 9 propter 9 ordines angelorum; set communiter 5 digitorum fieri solet. **2** Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas Moysi vel distantem a primo tribus granis propter trinitatem personarum. **3** Deinde infra illos duos circulos in superiori parte, que dicitur angulus meridiei, fac unam crucem, cuius tibia aliquantulum intret circulum interiorem. **4** Deinde a parte dextra crucis scribe h – aspiracionem – deinde t, deinde o, deinde e. x. o. r. a. b. a. l. a. y. q. c. i. y. s. t. a. l. g. a. [a]. o. n. o. s. u. l. a. r. i. t. e. k. s. p. f. y. o. m. o. m. a. n. a. r. e. m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. y. o. t. **5** Et iste litere sint eque distantes et circumdent circulum eo ordine, quo sunt prenominate, et sic magnum nomen Domini 'Semenphoras' 72 literarum erit completum.

6 Hoc facto in medio circulorum, scilicet in centro, fac unum pentagonum talem: ☆, in cuius medio sit signum 'tau' tale: **T**, et supra illud signum scribe nomen Dei 'El' et sub nomen aliud Dei, scilicet 'Ely', isto modo: . **7** Deinde infra angulum superiorem pentagoni scribe istas duas literas: 'l', 'x' et infra alium angulum dextrum istas duas: 'a', 'l' et in alio post istum istas duas: 'l', 'a' et in alio post istum: 'l', 'c' et in alio post istum 'u', 'm'. **8** Deinde circa pentagonum fac unum eptagonum, cuius latus superius †secundum sui† medium contingat angulum superiorem pentagoni, ubi 'l', 'x' scribebatur, **9** et in eodem latere eptagoni scribe hoc nomen sancti angeli, quod est 'Casziel', et in alio latere a dextris istud nomen alterius sancti angeli, **10** quod est 'Satquiel', deinde in alio 'Samael' et in alio 'Raphael', postea 'Anael', postea 'Michael', postea 'Gabriel', et sic septem latera eptagoni erunt adimpleta.

11 Deinde circa istum eptagonum predictum fac alium eptagonum non quomodo primus factum set taliter, quod unum latus ipsius intercecet alterum latus eiusdem.

12 Deinde fac alium eptagonum talem, qualis primus fuit, cuius anguli 7 contingant angulos 7 eptagoni secundi, qui binus esse videtur. †Hic tamen eptagonus infra predictum secundum concludetur†. **13** Unum latus secundi eptagoni supereundo et aliud subeundo set latus primo

angulo succedens subeundo ibit, et que secuntur serie supereuntis et subeuntis alterutrim se habebunt.

14 Deinde in quolibet angulo secundi eptagoni una crux depingatur. **15** Deinde in illo latere secundi eptagoni, quod transit ab ultimo angulo eiusdem ad secundum angulum eiusdem, in eadem parte, que est supra 'Casziel', sillabe cuiusdam sancti Dei nominis scribantur, **16** ita quod hec sillaba: 'la' scribatur in illo loco lateris predicti, qui est supra primam sillabam de 'Casziel', **17** et hec sillaba: 'ya' in illo loco eiusdem lateris, qui est supra ultimam sillabam eiusdem 'Casziel', **18** et hec sillaba: 'ly' in illo loco eiusdem lateris, qui est <inter> latus intersecans predictum latus et crucem secundi anguli eiusdem. **19** Deinde in latere illo, quod tendit ab angulo primo eiusdem secundi eptagoni ad tercium angulum eiusdem, scribatur hoc nomen sanctum Dei: 'Narath', **20** ita quod hec sillaba: 'na' scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de 'Satquiel', **21** et hec sillaba: 'ra' in illo loco, qui est supra ultimam eiusdem, et hee due litere: 't', 'h' in illo loco, qui est in eodem latere inter latus intersecans ipsum et crucem terciam. **22** Deinde in illo latere eiusdem secundi eptagoni, quod tendit a tercio angulo eiusdem ad quintum eiusdem, scribatur hoc creatoris nomen sanctum, quod dicitur 'Libarre', **23** ita quod hec sillaba: 'ly' scribatur supra primam sillabam de 'Raphael' et hec sillaba: 'bar' supra ultimam sillabam eiusdem **24** et hec sillaba 're' in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et quintum angulum eiusdem secundi eptagoni. **25** Deinde in illo latere eiusdem secundi eptagoni, quod est a quinta cruce usque ad ultimam, scribatur hoc aliud sacrum creatoris nomen: 'Libares', **26** ita quod hec sillaba: 'ly' scribatur in illo loco lateris, qui est supra primam sillabam ipsius 'Michael', **27** et hec sillaba: 'ba' in illo loco lateris, qui est supra ultimam sillabam eiusdem, **28** et hec sillaba: 'res' in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et ultimam crucem. **29** Deinde in illo latere eiusdem secundi eptagoni, quod vadit a secundo angulo eiusdem secundi eptagoni ad quartum, scribatur hoc aliud sanctum nomen: 'Lialg' cum coniunctiva, **30** ita quod coniunctiva in illo loco eiusdem lateris scribatur, qui est supra primam sillabam de 'Samael', **31** et hec sillaba: 'ly' in illo loco eiusdem lateris, qui est supra ultimam eiusdem, **32** et hec sillaba: 'alg' in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et quartam crucem. **33** Set cave, quod coniunctiva sic debet scribi: ſt cum titulo intersecante propter timorem Dei malum volitum dividentem. **34** Deinde in illo latere eiusdem eptagoni tendente a quarta cruce ad sextam scribatur hoc aliud sacrum Dei nomen: 'Ueham', **35** ita quod hec sillaba: 'ue' scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de 'Anael', et

hec litera: 'h' supra ultimam sillabam **36** et hec sillaba: 'am' in illo loco eiusdem lateris, qui est inter latus <inter>secans ipsum et sextam crucem. **37** Deinde in illo latere, quod tendit a sexto angulo eiusdem secundi eptagoni ad primum angulum, scribatur hoc aliud sacrum Dei nomen: 'Yalgal', **38** ita quod hec litera: 'y' scribatur in illo loco eiusdem lateris, qui est supra primam sillabam de 'Gabriel', **39** et hec sillaba: 'al' supra ultimam et hec sillaba: 'gal' in illo loco eiusdem lateris, qui est inter latus intersecans ipsum et primam crucem.

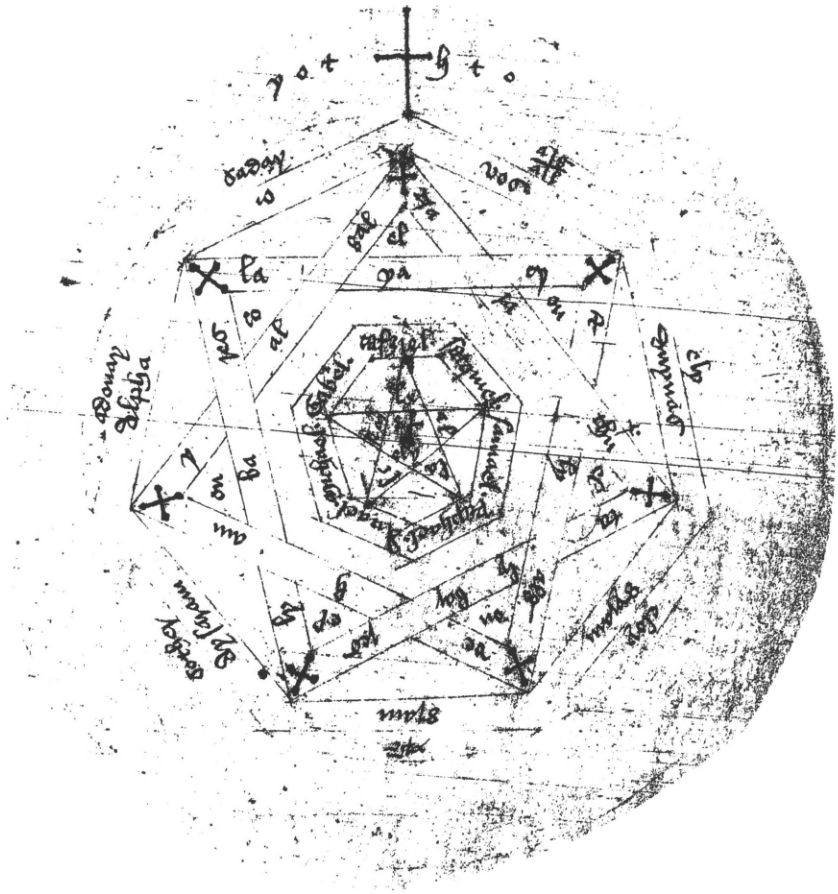
40 Deinde in medio lateris primi [et] tercii eptagoni a dextris scribatur 'Vos' et in sequenti latere eiusdem tercii eptagoni a dextris hoc nomen: 'Duynas' **41** et in alio 'Gyram' et in alio 'Gram' et in alio 'Aysaram' et in alio 'Alpha' et in alio 'Ω'.

42 Deinde in illo spaciolo, quod est sub secundi et tercii angulo primo eptagonorum, scribatur hoc nomen Dei: 'El' **43** et in illo spaciolo, quod est a dextris sub angulis secundi et tercii eptagonorum sub secunda cruce, hoc nomen: 'On' et in illo alio spaciolo sub tercia cruce iterum hoc nomen: 'El' **44** et in alio sub quarta cruce iterum 'On' et in alio sub quinta cruce iterum 'El' et in alio sub sexta cruce iterum 'On' et in alio sub septima cruce 'Ω'.

45 Deinde in illo spaciolo, quod clauditur inter angulum primum secundi eptagoni et secundum angulum eiusdem et primum latus tercii eptagoni et porcionem circuli contingentem illos angulos, depingatur una crux in medio, scilicet spacii illius. **46** Et in bucca superiori a leva crucis scribatur hec litera: 'a' et super buccam crucis secundam a dextris hec litera: 'g' **47** et sub bucca inferiori a dextris scribatur hec alia litera: 'a' et sub quarta bucca hec alia litera: 'l'. **48** Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen: 'Ely' et in alio hoc nomen: 'Eloy' et in alio 'Christus' et in alio 'Sother' et in alio 'Adonay' et in alio 'Saday'.

49 Deinde scias, quod in exemplaribus communiter pentagonus fit de rubeo cum croceo in spaciis tincto, et primus eptagonus de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro. **50** Et spacium inter circulos, ubi est nomen 'Semenphoras', tingitur croceo. Omnia alia spacia viridi habent tingi. **51** Set in operacionibus aliter fieri debet, quia de sanguine aut talpe aut turturis aut upupe aut vespertilionis aut omnium horum figuratur et in pergameno virgineo vitulino vel equino vel cervino, et sic completur Dei sigillum. **52** Et per hoc sanctum et sacrum sigillum, quando erit sacratum, poteris facere operaciones, que postea dicentur in hoc libro sacro. **53** Modus autem sacrandi hoc sacrum sigillum talis, sicut sequitur, debet esse.

(Figura sigilli; Sloane 313, f. 4r)



54 Inspirante Domino dixit Salomon: 'Unus est <et> solus Deus, sola fides, sola virtus', quam Dominus hominibus voluit revelari et distribui tali modo. **55** Dixit angelus Samael Salomoni: 'Hoc dabis populo Israel, qui et aliis similiter tribuent'. Sic placuit creatori, et iubet ipsum Dominus taliter consecrari. **56** Primo sit mundus operans, non pollutus, et cum devocione faciat, non astute. Non comedat neque bibat, donec perfecerit opus, et sanguis, quo scriptum fuerit, primo sit benedictus, sicut postea dicetur. **57** Deinde suffumigetur hoc sigillum ambra, musco, aloe, lapdano albo et rubeo, mastice, olibano, margaritis et thure invocando et orando Dominum, sicut postea de visione divina erudietur. **58** Post in vocando angelos, sicut infra eciam dicetur, mutabitur tamen peticio tali modo. **59** 'Ut tu, Domine, per

annunciacionem, concepcionem' et cetera 'hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris, **60** ut per ipsum te mediante possim vel possit talis N celestes convincere potestates, aereas et terreas cum infernalibus subiugare, invocare, transmutare, coniurare, constringere, excitare, congregare, dispergere, ligare ac ipsos innocuos reddere, **61** homines placare et ab eis suas peticiones graciosius habere, inimicos pacificare, pacificatos disiungere, sanos in sanitate custodire vel infirmare, infirmos curare, **62** homines bonos a malis custodire et distinguere et cognoscere, omne corporale periculum evadere, iudices in placito placatos reddere, victoriam in omnibus optinere, **63** peccata carnalia mortificare et spiritualia fugare, vincere et evitare, divicias in bonis augmentare, et dum in die iudicii apparebit a dextris tuis cum sanctis et electis tuis, tuam possit cognoscere maiestatem'.

64 Et tunc illa nocte sub aere sereno extra domum dimittat. Tunc habeas cirothecas novas sine creta factas, in quas quis nuncquam manum posuerit, in quibus signum †glutetur†. **65** Et sic complebitur hoc sacrosanctum sigillum, cuius primus eptagonus 7 ordines, secundus 7 articulos duplos, tercius 7 sacramenta designat.

V Viso de composicione sigilli Dei vivi videndum est de visione divina, ad quam habendam sic est procedendum. Primo sit operans vere penitens et confessus. Sit a mulieribus et ab earum aspectibus sequestratus. **2** Nam ut Salomon ait: 'Tucius est cum ursa et leone in cavernis morari quam cum muliere nequam'. Ab hominibus malis et infirmis separetur. Nam dicitur in Psalmo: 'Cum sancto sanctus eris, et cum viro iniquo iniqus eris'. **3** Vitam suam munde deducat, quia dicitur: 'Beati immaculati in via, qui ambulant in lege Domini'. Vestimenta eius non sint fetida, immo nova vel mundissime lota. **4** Et intendit Salomon vestimenta nova virtutes esse, quia Deus nec beati angeli de mundanis curant. Ex hoc patet, quod pauperes cicius et verius operantur quam divites. **5** Set in operacione subsequenti istorum angelorum istud convenit, quia habitant cum hominibus et sunt mundi. Ideo mundas vestes appetunt, et ideo Salomon generaliter loquebatur. **6** Nuncquam aliquis, dum hoc facere voluerit, sit ociosus, ne cicius decidat cor suum ad peccatum. Nam dicitur: 'Semper aliquid agite, ne ociosi inveniamini'. **7** Semper et continue roget Deum per has sanctissimas oraciones, que secuntur, quia dicitur: 'Beatus servus, quem, cum venerit Dominus, invenerit vigilantem'.

VI Prima oracio

Acciones nostras, quesumus, Domine, aspirando preveni et adiuvando prosequere, ut cuncta nostra operacio a te semper incipiat, et per te incepta finiatur, qui vivis et regnas per omnia secula seculorum. Amen.

VII 2ª oracio

Ave, Maria, gracia plena. Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Mater Dei, ora pro nobis. Amen.

VIII 3ª oracio

Salve, regina, mater misericordie, vita, dulcedo et spes nostra, salve. Ad te clamamus exules filii Eve. Ad te suspiramus gementes et flentes in hac lacrimarum valle. Eya! **2** Ergo, advocata nostra, illos tuos misericordes oculos ad nos converte, et Ihesum, benedictum fructum ventris tui, nobis post hoc exilium ostende, o clemens, o pia, o dulcis Maria. **3** Ora pro nobis, sancta Dei genitrix, ut digni efficiamur promissionibus Christi.

IX 4ª oracio

O gloriosa virgo semper Maria, mater glorie, mater ecclesie, mater pietatis et indulgencie, ave, carissima domina, semper virgo Maria, mater luminis, honor eternus, signum serenitatis. **2** Ave, piissima domina Maria, aula Dei, porta celi, sacrarium Spiritus sancti. Ave, piissima domina Maria, urna aurea, templum divinitatis, reclinatorium eterne pietatis. **3** Ave, clementissima domina Maria, decus virginum, domina gencium, regina angelorum. Ave, amantissima domina Maria, fons ortorum, ablucio peccatorum, lavacrum animarum. **4** Ave, desideratissima domina Maria, mater orphanorum, mamilla parvulorum, consolacio miserorum. Salve, sancta parens. Salve, sancta et immaculata virginitas assistens vultui Dei, memor esto nostre fragilitatis. **5** Salve, benignissima, salve, suavissima, salve, misericordissima. Propiciaberis, semper virgo benedicta et gloriosa semper virgo Maria, que virga sacratissima et Dei mater es piissima, maris stella clarissima. **6** Salve, semper gloriosa, margarita preciosa, ficus, lilium, formosa, olens velut rosa. Alleluia! Dirige me in visione beata. **7** Obsecro te, regina perhennis, sancta Maria, per amorem Patris et Filii et Spiritus sancti et per commendatum tibi celeste sacrarium et per multas miseraciones, quas fecit super me et super genus humanum, **8** et per virtutes et per misteria sancte crucis et per sanctos

clavos fixos in suas preciosas manus et pedes et per sancta 5 vulnera sui preciosi corporis et per precium sancti corporis sui, quo nos redemit in sancta cruce, **9** ut ores pro me et pro omnibus peccatis meis et necessitatibus anime et corporis mei ad dilectum filium tuum, ut me vivente ipsum videre et collaudare merear. Amen.

X Gaude, virgo immaculata, Dei genitrix. Gaudium michi dona. Gaude, que gaudium ab angelo suscepisti, et gaudium visionis divine michi dona. Gaude, que genuisti eterni luminis claritatem. **2** Gaude, Dei genitrix, et gaudium visionis divine michi dona, ut sublever de omnibus angustiis et tribulacionibus et viciis meis, que sunt in corde meo, et quero amplius, ut tecum sim a latere constans ad videndum me vivente Deum eternum. **3** Adoro te, sancta mater Domini nostri Ihesu Christi, et laudo et magnifico te. Adoro altitudinem tuam. Adoro castitatem et virginitatem tuam. Adoro pietatem et misericordiam tuam. **4** Adoro viscera beata tua, que portaverunt deum et hominem. Adoro beatum uterum tuum, qui portavit Ihesum Dominum. Adoro beata ubera tua, que lactaverunt salvatorem mundi. **5** Precor te, carissima semper virgo Maria, per amorem filii tui, Domini nostri Ihesu Christi, ut intercedas pro me peccatore ad visionem Dei eterni me vivente habendam et succurras michi in omnibus angustiis et necessitatibus meis et ne derelinquas me, **6** neque sim sine adiutorio in hac visione beata neque in illo tremendo die, cum exierit anima mea de corpore meo, aut in illa mirabili hora, cum rapta fuerit ad videndum me vivente Deum eternum. **7** Postulo, graciosa, me ad portas paradisi facere venire, ut merear videre ibi filium tuum et merear habere leticiam sempiternam visionis divine cum ipso filio tuo gloriosissimo, qui vivit et regnat per omnia secula seculorum. Amen.

XI 5ª oracio

Ego peccator indignus ad laudem et honorem gloriosissime semperque virginis Marie, genitricis Domini nostri Ihesu Christi, eius sacra nomina, cum sim indignus, iuxta meum exiguum sensum Spiritu sancto dictante nominare curo. **2** O gloriosa Dei genitrix, semper virgo Maria, ne indigneris contra me nequissimum et innumerabili iniquitate plenum set accipe propicia misericorditer quod indignus ad honorem tuum offero et affecto. **3** Etenim, piissima, sacra tua nomina corde, ore, opere distinte nominare et exaltare volo. Nominaris namque Maria, Genitrix, Mater, Sponsa, Filia, Theotan, Virga, Vas, Balsamus, Nubes, Ros, **4** Pacifica, Princeps, Regina, Aurora, Imperatrix, Domina, Ancilla, Ortus, Fons, Puteus, Via,

Vita, Semita, Splendor, Stella aurea, Lumen, Luna, Fenestra vitrea, Ianua, Porta, Velum, Cella, **5** Domus, Hospicium, Capsa, Templum, Aula, Tabernaculum, Manna, Civitas, Liber, Stola, Flumen, Pons, Uva, Malogranatum, Femina, Nutrix, Mulier, Turris, Navis, Redemptrix, Liberatrix, Amica, **6** Thalamus, Vallis, Cinamomum, Turtur, Columba, Lilium, Rosa, Consolacio, Portus, Spes, Salus, Gloria, Fundamentum, vera peccatorum Medicina, Sacrarium Spiritus sancti, Radix Iesse, Antitodum, Recreatrix, Syon, Puella, Miseratrix. **7** Tuam deprecor sanctissimam misericordiam, ut per hec divina tua nomina, que ego nunc tibi plenus immundicia coram altari tuo de te presumendo optuli, **8** ut in hac hora me audias et insaciabiliter digneris me facere videre atque laudare te et tuum filium gloriosum corpusculo meo vivente. **9** Teque interpello, gloriosa, per tuum filium, quem concepisti, quem genuisti, quem peperisti, quem in carne lactasti, quem in balneo misisti, quem pannis involvisti, quem in templo presentasti, **10** quem predicantem audisti, quem in cruce pro nobis suspensum vidisti, quem mortuum et sepultum inspexisti, quem surgentem a mortuis scivisti, quem ad celum ascendentem ad Patrem vidisti, **11** et inde venturus est iudicare vivos et mortuos et seculum per ignem, per ipsum quoque pollutus labiis, pollutus carne, pollutus corpore, pollutus mente <te> ausus nominare imploro, **12** quatinus in hoc opere te et sanctam trinitatem cum sanctis angelis tuis facias me aspicere et videre et in extremo magno iudicio ab eternali pena eripias per Christum, Dominum nostrum. Amen.

XII 6$^{<a>}$ oracio

Credo in Deum, Patrem omnipotentem, creatorem celi et terre, et in Ihesum Christum, filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu sancto, natus ex Maria virgine, passus sub Poncio Pilato, crucifixus, mortuus et sepultus. **2** Descendit ad inferna, tercia die resurrexit a mortuis, ascendit ad celos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. **3** Credo in Spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurreccionem et vitam eternam. Amen.

XIII 7^{a} oracio

Quicumque vult salvus esse et visionem Dei habere, ante omnia opus est, ut teneat catholicam fidem, quam nisi quisque integram inviolatamque servaverit, absque dubio visionem divinam non habebit. **2** Fides autem catholica hec est, ut unum deum in trinitate et trinitatem in unitate

veneremur neque confundentes personas, neque substanciam separantes. **3** Alia est enim persona Patris, alia Filii, alia Spiritus sancti. Set Patris et Filii et Spiritus sancti una est divinitas, equalis gloria, coeterna maiestas. **4** Qualis Pater, talis Filius, talis Spiritus sanctus. Increatus Pater, increatus Filius, increatus Spiritus sanctus. Inmensus Pater, inmensus Filius, inmensus Spiritus sanctus. **5** Eternus Pater, eternus Filius, eternus Spiritus sanctus, et tamen non tres eterni set unus eternus, sicut non tres increati nec tres inmensi set unus increatus et unus inmensus. **6** Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus sanctus, et tamen non tres omnipotentes set unus omnipotens. **7** Ita Deus Pater, Deus Filius, Deus Spiritus sanctus, et tamen non tres dii set unus est Deus. **8** Ita Dominus Pater, Dominus Filius, Dominus Spiritus sanctus, et tamen non tres domini set unus est Dominus, quia sicut singillatim unamquamque personam Deum ac Dominum confiteri Christiana veritate compellimur, ita tres deos aut dominos dicere catholica religione prohibemur. **9** Pater a nullo est factus nec creatus nec genitus. Filius a Patre solo non factus nec creatus set genitus. Spiritus sanctus a Patre et Filio non factus nec creatus nec genitus set procedens. **10** Unus ergo Pater, non tres patres, unus Filius, non tres filii, unus Spiritus sanctus, non tres spiritus sancti. **11** Et in hac trinitate nichil prius aut posterius, nichil maius aut minus, set tote tres persone coeterne sibi sunt et coequales, ita ut per omnia, sicut iam supra dictum est, et unitas in trinitate et trinitas in unitate veneranda sit. **12** Qui vult ergo salvus esse et visionem divinam habere, ita de trinitate senciat. **13** Set necessarium est ad eternam salutem et divinam visionem, ut incarnacionem quoque Domini nostri Ihesu Christi fideliter credat. **14** Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Ihesus Christus, Dei filius, deus et homo est. **15** Deus est ex substancia Patris ante secula genitus, et homo est ex substancia matris in seculo natus. **16** Perfectus deus, perfectus homo ex anima racionali et humana carne subsistens, equalis Patri secundum divinitatem, minor Patre secundum humanitatem. **17** Qui licet deus sit et homo, non duo tamen set unus est Christus, unus autem non conversione divinitatis in carnem sed assumpcione humanitatis in Deum, unus omnino non confusione substancie sed unitate persone. **18** Nam sicut anima racionalis et caro unus est homo, ita deus et homo unus est Christus, qui passus est pro salute nostra, descendit ad inferos, tercia die resurrexit a mortuis, ascendit ad celos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. **19** Ad cuius adventum omnes homines resurgere habent cum corporibus suis et reddituri sunt de factis propriis racionem. **20** Et qui bona egerunt, ibunt in vitam eternam et visionem divinam, quam nunc petimus, qui vero mala, in

ignem eternum, cui nunc abrenunciare postulamus. **21** Hec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit nec hanc divinam visionem optinere quibit.

XIV 8ª oracio

Ego divina institucione formatus et preceptis salutaribus †imprecatus† audebo dicere: Pater noster, qui es in celis, sanctificetur nomen tuum. Adveniat regnum tuum. **2** Fiat voluntas tua sicut in celo et in terra. Panem nostrum supersubstancialem da nobis hodie. **3** Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptacionem set libera nos a malo. Amen.

XV 9ª oracio

Alpha et Ω, Deus omnipotens, principium omnium rerum sine principio, finis sine fine, exaudi hodie preces meas, piissime, **2** neque secundum iniquitates meas neque secundum peccata mea retribuas michi, Domine, Deus meus, set secundum misericordiam tuam, que est maior rebus omnibus visibilibus et invisibilibus, miserere mei, **3** sapiencia Patris, Christe, lux angelorum, gloria sanctorum, spes et portus et refugium peccatorum, cunctarum rerum conditor et humane fragilitatis redemptor, qui celum et terram mareque totum ac moncium pondera palmo concludis. **4** Te, piissime, deprecor et exoro, ut una cum Patre illustres animam meam radio sanctissimi Spiritus tui, **5** quatinus in hac sacrosancta arte taliter possim proficere, ut valeam ad facialem tui, Deus eterne, visionem virtute tui sanctissimi Spiritus et tui nominis pervenire. **6** Et tu, qui es Deus meus, qui in principio creasti celum et terram et omnia ex nichilo, qui in Spiritu tuo sancto omnia reformas, comple, instaura, sana animam meam, ut glorificem te per omnia opera cogitacionum mearum et verborum meorum. **7** Deus Pater, oracionem meam confirma et intellectum meum auge et memoriam meam ad suscipiendum beatam visionem tuam meo vivente corpusculo et ad cognoscendum superexcelsam et supereternam facialiter tuam essenciam, qui vivis et regnas per infinita secula seculorum. Amen.

XVI Oracio

|ª*Helysemath. hazaram. hemel. saduch. Theon. Heloy. zamaram. zoma. ietromaym. Theos. Deus pie et fortis, hamathamal. ietronamayhala. zanay. hacronaaz.* zay. **2** *colnaphan.*

salmazaiz. ayhal. geromelam. haymasa. Ramay. genzi. zamath. heliemath. semay. selmar. iecrosamay. iachat. lemar. harana. hamany. memothemath.-[a]| hemelamp. **3** |[d]-*et tu, sancte Pater, pie Deus et incomprehensibilis in omnibus operibus tuis, que sunt sancta et iusta et bona.*-[d]| **4** |[c]-*Megalhamethor. semassaer. zamathamar. geogremai. megus. monorail. hamezeaza. hillebata. maraama.* iehenas. *iehemia. malamai. sephormay. zemonoma. Melas. hemay. hemesua. iecormay.* **5** *lemesey. senosecari. zemaher*-[c]|. helcamay. calion. tharathos. tronios. nebay. tharathos. vsyon. gezsethon. semynathemas. zezahas. thamam. helomany. hamel. |[b]-*Amen.*-[b]|

XVII *Theos. megale. Patir. ymos. hebrel.* habobel. hecoy. *haley. helihot.* hety. hebeot. letiel. *iezei.* sadam. salaseey. *salatial.* salatelli. samel. sadamiel. **2** *Saday. helgion.* helliel. l*emegos. micron.* megos. myheon. legmes. muthon. mychohyn. heel. *hesely. iecor. graual. semhel.* semobzhat. semeltha. samai. geth. **3** gehel. *rasahanay. gelgemana.* semana. *harasymihon.* salepatir. *salepati. ragion.* saletha. thurigium. hepatir. vsion. *hatamas.* hotonas. *harayn.*

XVIII *Lux mundi, Deus inmense, pater eternitatis, largitor sapiencie et totius gracie spiritualis pie et inestimabilis dispensator noscens omnia, priusquam fiant, faciens tenebras et lucem,* **2** *mitte manum tuam et tange* animam meam et corpus meum *et pone illam ut gladium* furbitum *ad* visionem tuam habendam *et fac* eam *ut sagittam electam* et granum tritici reconditum *ad* contemplandum tuam mirabilem faciem **3** et *emitte Spiritum sanctum tuum,* Domine, *in cor meum ad* istud donum *percipiendum et in animam meam ad* emundandum *et in conscienciam meam ad* speculandum. **4** *Per iuramentum co<he>r<e>dis tui, id est per dexteram pie* sciencie *tue, misericorditer, clementer* et leniter in me graciam tuam *inspira et doce* et *instrue* **5** *et instaura introitum et exitum sensuum meorum, et doceas me et* clarifices me et mundifices me et *corrigas me* cum *disciplina tua usque in finem,* **6** ut visionem tuam facialiter optineam, *et adiuvet me consilium altissimum per infinitam sapienciam* tuam et *misericordiam tuam. Amen.*

XIX Si autem velles impetrare aliquam scienciam vel sacrare librum vel invocare spiritus, mutares peticionem oracionis precedentis sic: **2** '*mitte manum tuam et tange os meum et pone illud ut gladium acutum ad ennarandum et eloquendum hec* sancta *verba et fac linguam meam ut sagittam electam* ad ennarrandum mirabilia tua et *ad pronunciandum ea* et *memoriter*

retinendum'. **3** Sic petes pro sciencia impetranda. Set pro consecrando librum sic: '...ut gladium acutum ad consecrandum et sanctificandum hec tam sancta quam alia verba ... ut sagittam electam ad confirmandum in veritate mirabilia tua et ad pronunciandum ea et pro libito impetrandum'. **4** Si pro vocando spiritus agis, pete sic: '...acutum ad eloquendum hec verba tam sancta quam alia ad coartandum et cogendum venire, respondere, stare, recedere, obedire spiritus tales N michi tali N, filio talis N **5** ... electam ad ostendendum mirabilia sancte potencie tue et ad pronunciandum verba et gladialiter et flammee tuos tales spiritus N coartandum.' **6** Si aliud pecieris quam illa, que dicta sunt, simili modo secundum naturam illius peticionem mutares et non solum in hac oracione, immo in omnibus Latinis, in quibus aliqua peticio reperitur.

XX Oracio

|[1a-]*Assaylemaht*. rasay. semaht. *azahat*. haraaht. lameth. hazabat. hamat. hamae. *gesemon*. grephemyon. zelamye. *relamye*. *hazatha*. hamatha. hazaremehal. hazanebal. *helial*. zebial. **2** *seziol*. semyhor.[-1a]|[1d-] *hamissiton*. fin*tiugon*. tintiugethe. hamissirion. *sebarnay*. halmoht. *alymyon*. *gemail*. halmiot. *sadail*. hehomail. *neomail*. *Cristos*. thiothot. *sepha*. *taphamal*.[-1d]| **3** |[1b-]*paphalios*. *sicrogramon*. laupdau. *laupta*. *iothim*. iothileta. *lazahemor*. iemeamor. lotahemor. *fitcomegal*. haemor. giselector. gilzelerethon. *glereleon*. gamasgay. *semagar*. semalgay. **4** semasgyy. *balua*. arethon. iesamahel. gegemahelay. *hala*. hela. iemay. semethay. may. semnay. geles. syney. iolehemey. iesmar. samennay. bariactoca. cariactera. tharihetha. socalmata. **5** getimay. socalma. socagamal. helgezamay. balma. *hailos*. halos. zaynos. *ienenegal*. sarimalip. *sarmalaip*. sacramalaip. *tamygel*. thamahel. sathabynhel. sathabinal. samal. maga. samalanga. **6** saminaga. *satalmagu*. *silimal*. salmana. saguaht. silimythu. *semalsay*.[-1b]| gahit. galiht. |[1f-]*gezamannay*. sabal. zegahathon. *zahanphaton*. iezanycrathon. ietuaphaton. iezemo. iezelem. **7** *ioselimen*. hatanathos. *hathanathay*. *semaht*. zemehet. iezorahel. checorab. Hel. *gerozabal*.[-1f]|[1c-] *craton*. hariabal. hariagal. hanagai. *hariagil*. *parithomegos*.[-1c]|[1g-] *samazihel*. simazihel. *leosemmaht*. **8** leosamaty. themiathol. *genynatol*. gemizacol. hebalthe. *halabee*.[-1g]| hamisschon. sebanay. halmye. gemail. sadail. neomahil. cristolepha. caphanial.|[1e-] *hazaron*. *gezamel*. haymal. *hayhala*. **9** *sememay*. *gehesmoy*. *thariattha*. *gemiazai*.[-1e]| zohanphaton. ielesamen. hatanathay. gemaht. iesomabel. haynosiel. halabethen. iabaioge. halabeht. ebalohe.|[1h-] *nyphos*. *phabos*. phelior. phobos. *ydolmassay*. **10** predolmassay. pholihor. *negioggen*. neginather. pharampnee. *pharanehe*. scomicopoten.

sohomychepoten. hymaliassenon. ymiamos. manyahas. *geromay. iemay. ietathama-*[-1h]|[1j-]*-zai. passamaht.*[-1j]| Theon. beht. bon. **11** sathamat.|[1i-] *hagynol. naragal. semozihot. nerothi*nay.[-1i]|[1k-] raguathi. raguali. ranal. *ragahal.* hagmal. *hagamal.* fagomossyn. *fagemesym.* domogentha. *theomogen.* theromogen. salmatha. **12** salamaht. *zalamatha. Hon. bolon.* halon. *sephezimu.* sapynon. saphiamon. hamon. *harion. usion. gemession.* sepha. phalymyt. sebanay. hamyssithon. thyutyugren. hactou. *rogou*bon. lon. usion. *Amen.*[-1k]|

XXI Oracio

||[2a-]*Hazailemaht.* lemaht. *azat. gessemon. thelamoht. hazab.* halatal. *haebal. sezior.* sicromagal. gigoro. mogal. gielocheon. samagoy. **2** haphiles. *pamphilos. sicragalmon. laupda. iothim.*[-2a]||[2b-] *haiual. hailos. halua. geneuogal. samanlay.* tacayhel*thamyel. secalmana.* **3** hesemolas. *hesomelaht. gethasam.* cethalsam. scilmon. *saibaiol. semalsay. crathon. hanaguil. pancomnegos. tyngeny. hamissitoy.* **4** *sebarnay. hassimilop. thenaly. soday.* henaly. *halaco. meahil. crihicos. sepha. caphaual. hazaron. cezamahal. haila. saramnay. gelior. synoy. bariachacha.* **5** *gehemyzai.*[-2b]||[2d-] *iecrafagon. legelyme. hathamathay. senac.*[-2d]|| gromyhazay.||[2c-] *sothal. magaal. iemazay.*[-2c]|| zehemphagon. hasihezamay. legelime. hacama. ||[2e-] ieizobol. **6** *ierozabal. symaliel.* seymaly. seihel. *leosamaht. gemyhacal. halabre.* cyhophagros. *Theos. phabos. ycolmazai. negen.* **7** *pharameht.* nehihahon. *sehon. gethorem.* nehehom. helisemaht. saratihai. ierafiai. *hynaliha. sememanos. gezamai. iecre-*[-2e]||[2f-]*-mai.* **8** *passamaht. thagail. hagamal.* fagamesy. *fagamesym. themegoman.* zemegamar*y. salamatha.* salomotho*no. bon. lon. sepizihon. harion. usyon. semession. tegon. Amen.*[-2f]||

XXII Oracio

Lemaht. sebanthe. helitihay. gozogam. romasim. hegetti. gozimal. exiophiam. sorathim. salathaam. besapha. saphiez. haculam. *samiht. senaiho. phethaloym. harissim. genges. lethos. Amen.*

XXIII Lameht. lenat. *lemahat.* semaht. *selmahat. helmay.* helymam. helmamy. zezetta. zezegta. *gezegatha.* zozogam. *remasym.* themaremasym. ieranyhel. phu*erezo. gamyhal.* zecegomyhal. hezetogamyhal. **2** *heziephiat.* hozoperbiar. iosaithyn. iosathyn. iosany. *gosamyn.* salaht. salatoham. *salatehen.* salatambel. hen. hen*bem.* habena. hen*lezepha.* bo*sephar. thamar.* sahaletromar. **3** hafartitmar. thimas. tirimar. namor. semyhot. *semohit.*

zemyhot. semoiz. lemdihon. lemahat. phethalon. hamiht. phethalonamie. zomye. zamiht. prihiti. philei. haphyn. gergeon. gergohen. **4** ierthon. lothios. lothos. semyhot. lemahat. zemohit. *lemaiho. phetalon*. hamye. *hamyphyn*. pethio. *gergion*. lecton. iergohen. thothios. *lectos. Amen.*

XXIV Oracio

Deus summe, Deus invisibilis, *Theos. Patir. behemnos*. lehemnyos. behenny. te rogamus, ymos. *per sanctissimos angelos tuos*, qui sunt Michael, id est medicina Dei, Raphael, fortitudo Dei, Gabriel, ardens, **2** et seraphyn. *helipha. massay*. cherubyn. *ielomynctos*. gadabany. zedabanay. *gederanay. saramany*. lomtety. loctosy. gerohanathon. zahamany. lomyht. gedanabasy. setemanay. seremanay. henlothant. *helomyht*. henboramyht. samanazay. gedebaudi. **3** <de> plenitudine sciencie, cherubyn et seraphyn, vos suppliciter rogamus *et* te, Ihesu Christe, *per* omnes sanctos *<arch>angelos tuos gloriosos, quorum nomina a Deo* consecrata *sunt*, que *a nobis proferri non debent, que sunt hec*: **4** Deihel. *Dehel*. Depymo. Dein. Hel. *Ex*luso. Depymon. Helynon. Exmogon. *P*arineos. Exmegan. Pheleneos. *N*auagen. *H*osyel. *Or*agon. *G*arbona. Rathion. Monyham. Megonhamos.

XXV *Te queso, Domine mi*: Illustra et clarifica animam et *conscienciam meam splendore luminis tui* et *illustra* et *confirma intellectum meum odore suavitatis Spiritus tui* sancti, ut optinere valeam gloriosam visionem tuam, quam nunc humiliter deposco. **2** *Adorna*, Domine, *animam meam, ut* videam faciem tuam, videam et audiam gloriam tuam et laudem tuam. **3** *Reforma, Domine, cor meum. Instaura*, Domine, sensum meum. *Placa, piissime, memoriam meam* ad aspiciendam visionem facialem tuam et beatam. **4** *Tempera, benignissime*, animam et *linguam meam* ad habendam hanc visionem *per gloriosa et ineffabilia nomina tua*, tu, *qui es fons bonitatis et tocius pietatis origo*. **5** *Habeas*, queso, Domine, *pacienciam in me et memoriam* et graciam *tuam da michi*, ut accipere valeam hanc visionem beatam, **6** *et quod a te pecii in hac sancta oracione* da *michi* et *largire*. Tu, *qui peccantem statim non iudicas set ad penitenciam misertus expectas*, **7** *te queso indignus peccator, ut facinora et peccata* mea *et delictorum meorum scelera abstergas* et penitus extinguas, ut aptus efficiar, Domine, sancta visione tua, **8** *et me peticione tanta per* sanctorum *angelorum et archangelorum* tuorum *virtutem, de quibus prefatus sum, dignum et efficacem facias per gloriosam maiestatem tuam*, tu, *qui es trinus et unus <et> verus Deus* omnipotens. *Amen*.

XXVI Oracio

Ihesu, Dei filius incomprehensibilis, *hancor. hanacor. hanylos. iehorna. theodonos. helyothos.* heliotheos. *phagor. corphandonos.* norizaue. corithico. hanosae. helsezope. *phagora.*

XXVII Oracio

Elemi*nator. candones. helos.* helee. resphaga. thephagayn. thetendyn. *thahonos.* uicemya. heortahonos. uelos. behebos. belhores. hacaphagan. *belehothol.* orto*phagon. corphandonos.* **2** humane natus pro nobis peccatoribus, et vos, *Heliothos. Phagnora. angeli sancti, adestote, advertite et docete me* et regite me ad visionem Dei sanctam perveniendam, habendam, optinendam **3** per gloriosum, clementissimum et omnipotentissimum creatorem, Dominum nostrum vivum, sanctum et inmensum, pium et eternum, cui est laus et honor et gloria per infinita secula. Amen.

XXVIII Oracio

Lameht. ragua. ragahel. ragia. *ragiomab.* hagnaht. *hoguolam. exactodan.* heractodam. *hanthonomos.* hethaeneho. **2** hemones. iothe. *lothensezaiha.* sazaratha. hensazatha. serail. marab. mynathil. *marathal.* mairathal. brihamocon. *thahamathon.* **3** leprodoz. *lephoris.* leprohoc. lephorijs. *hesacro.* hesacohen. *corquenal.* choremal. guoyemal. ualiaiol. *salail.* salaiz. **4** salaior. halaiz. salquihel. gessidomy. *gesseuazi.* iessonay. hazoroz. *hazarob.* tharahal. *bostihal.* hamol. *hamalamyn.* Amen.

XXIX *Semeht.* seghehalt. *raguaht. reloymal. haguliaz. exhator. hanthomos. lezen. saccail. marab. brihamathon. lephez. hiefacto. themay. salaihel. agessomay. arathotamal.*

XXX Oracio

Memoria irreprehensibilis, sapiencia incontradicibilis et *incommutabilis Deus, eterni consilii angelus, amplectetur* hodie *cor meum dextera tua,* et *adimpleat conscienciam meam memoria tua* **2** *et odor unguentorum tuorum, et dulcedo gracie tue muniat mentem meam splendore Spiritus sancti* et claritate, *qua angeli faciem tuam,* Domine, *cum omnibus celi virtutibus intueri sine fine desiderant,* **3** ut valeam cum ipsis te, clementissime, facialiter intueri,

sapiencia, qua omnia <fecisti, intelligencia, qua omnia> reparasti, *beatitudinis perseverancia, qua angelos restituisti, dileccione, qua hominem lapsum ad celestia* traxisti, *doctrina, qua Adam omnem scienciam docere dignatus es.* **4** *Informa, reple, instrue, instaura, corrige,* clarifica *et refice me, ut fiam novus in mandatis tuis intelligendis et suscipienda* hac visione tua beata *in salutem corporis et anime mee et omnium fidelium credencium in nomine tuo, quod est benedictum in secula* seculorum. *Amen.*

XXXI Oracio

Hazaram. hihel. *hehelilem.* hethelilem. thelihem. *hazagatha.* agruazcor. hizguor. liaiah. isenesan. *zezor. iesar.* ysail. **2** *et vos, angeli, quorum nomina scribuntur in libro vite* et ibi *recitantur,* iasym. horos. helsa. heremogos. myrecagil. *resaym.* lemay. lemar. rasamen. *lemar. themamoht.* irasim. **3** iemamoht. themamoht. *secray.* sotthaht. sehan. *hanamar.* thau. sechay. helymaht. *iosoihel. helymoht. sattamaht. helymyhot.* iosey. *theodony.* iasamaht. pharene. panetheneos. *phateneynehos.* **4** haramen. Theos. *hathanaym.* hanataiphar. hatanazar. basiactor. ieseuemay. iesamana. *iesamanay. haziactor. hamynosia.* zezamanay. hamos. hamynos. hiatregilos. *cahegilihos. zaguhel.* zatahel.

XXXII Hielma. *helma.* helymat. heuina. hytanathas. hemyna. hitanathois. helsa. hebos. *hiebros. helda.* hagasa. *hoccomegos.* raitotagum. coictagon. *myheragyn.*

XXXIII *Confirma, consolida, elucida, abba. Theos.* behetimyhat. *hehem. ruhos.* bethar. husuruhunt. hetarius. *Theos. Deus Pater, Deus Fili, Deus Spiritus sancte,* [o]*racionem* nostram. **2** Confirma et *intellectum* et animam meam et *memoriam meam ad suscipiendam, cognoscendam,* videndam, intuendam visionem et faciem tuam beatam et gloriosam. Amen.

XXXIV *Agloros. theomythos.* themyros. sehocodothos. *zehocodos. hattihamel.* sozena. haptamygel. *sozihenzia.* hemya. gettahol. **2** helyna. sothoneya. *geherahel. halimyz. zezoray.* gezetiz. gerehona. hazihal. *hazai.* meguos. *megalos.* usyon. saduhc.

XXXIV b < *Deus omnium, qui es Deus meus, qui in principio omnia ex nichilo creasti, qui in Spiritu tuo omnia reformasti, comple, restaura, sana intellectum meum, ut glorificem te per omnia opera cogitacionum et verborum meorum.*>

XXXV Oracio

Megal. agal. iegal. hariothos. handos. *hanathos.* hanathoios. hauothos. *lemazai.* semezai. lamezai. lethonas. **2** *iethonay. zemazphar.* zeomaspar. zeomaphar. *tetragramos.* thethagranys. hatammar. *hazaamahar. zahamyr.* **3** *iechosaphor.* zethesaphir. gethor. saphor. hasagitha. *hasacapha.* hasamypa. haragaia. hazaguy. phasamar. *samar.* saleht. salym. salmeht. **4** sameht. *saloht.* sillezaleht. sadayne. neothatir. neodamy. *hadozamyr.* zozena. belymoht. hazat. helyhot.

XXXVI Oracio

Veritas, lux, via *et vita omnium creaturarum,* iuste *Deus, vivifica me,* visita me *et intellectum meum et* animam meam *confirma et instaura conscienciam meam* et clarifica et purga, **2** *sicut* Iohanni et Paulo <*promisisti*>, quando rapuisti eos ad visionem tuam eis ostendendam, ut sic, Domine, meo vivente corpore possit te anima mea inspicere facialiter et videre.

XXXVII *Hamycchiahel.* hamsahel. dalihir. hair. halel. *zedach.* hazarach. zedaizh. *hazaias. lezorihal.* zezorias. iechori. al*semaia.* ysamyha. zama. ysa. **2** samma. *ysarai.* ysameht. ysathay. lemyhel. nehel. semehel. *iemymehel. mythynab.* nybahal. mychyn. mybancaiab. hamyly. mynab. heliasal. hometibymal. helymal. hymbos. zebracal. *zelimal.* **3** iechro. samaril. zezocha. *iecrosahal. melos.* zalimebor. zalymylos. zaguhel. *mychathomos.* myheromos. mycracosmos. nycromyhos. *Amen.*

XXXVIII *Ego in conspectu tuo, Domine, Deus* meus, *in cuius nutu omnia nuda sunt et aperta,* et in cuius manu omnia sunt munda et pura – mundifica et depura me, Deus omnipotens –, *hec* enim *loquor,* **2** *ut ablato infidelitatis* et infeccionis *errore* et labe *adiuvet* me *Spiritus tuus* bonus, sanctus, *vivificans omnia,* et †vivificet† omnem *incredulitatem* et labem *meam,* **3** ut visionem tuam sanctissimam, licet indignus, propter tuam misericordiam valeam efficaciter et absque defectu iam optinere. Amen.

XXXIX *Semoth. gehel.* helymoht. hemeb. sabahel. zerothay. *zabahel. gerozay.* hebel. crosaihamagra. *hatchagra.* rageu. seromay. *zehez.* hezehengon. *iezomay.* hemehegon. hamagrata. cezozoy. gesommay. **2** hesehenguon. lethomay. *Halla. hathanaton. hagigel. hatamyhel. hathomas.* hecohay. *zemohay.* theageta. theal. regon. hagem. iezeregal.

zehalragem. geht. *zeregal*. *hamabihat*. *hezegon*. **3** *gethage*. madiaaios. *zadanchios*. *exhedon*. pallathoros. zallachatos. *thelthis*. trehodios. zezochthiam. *pallititacos*. nethi. delthis. *heremodios*. *helmelazar*. helyne. zazar. haron. **4** *gezero*. *mymyhel*. henthon. hermelazar. *sython*. genithon. hezemyhel. heymemy. helmelazar. cremymyhel. *exheruz*. *zorol*. mothora. rabihel. samyb. lamely. melion. *sarabihel*. *samyl*. tamyl. Samyhel. Amen.

XL *Omnipotens*, *sempiterne Deus et misericors Pater ante omnia secula benedicte*, *qui nobis*, *eterne Deus incomprehensibilis et incommutabilis*, *remedium salutare contulisti*, **2** *qui* propter *omnipotenciam maiestatis tue nobis facultatem* laudandi, glorificandi, videndi facialiter maiestatem tuam *concessisti ceteris*[que] *animalibus negatam*, *cuius disposicio in sui providencia non fallitur*, **3** *cuius eciam natura eterna est et consubstancialis* deitati sue et trinitati sue, que est Pater et Filius et Spiritus sanctus, *que est exaltata super omne celum*, ubi *divinitas* et deitas *corporaliter habitat*, **4** *deprecor maiestatem tuam*, Domine, *et omnipotenciam* tuam *glorifico* et *eternitatis tue virtutem*, *ac magnificenciam* tuam *summam et eternam* cum nimia *imploracione intencionis flagitans deposco*. **5** Te, *Deus meus*, *sapiencia* inestimabilis et *ineffabilis*, *vita angelorum*, *Deus incomprehensibilis*, *in cuius conspectu* chorus *angelorum consistit*, *te deprecor et flagito*, **6** *ut per sanctum et gloriosum nomen tuum et per conspectum angelorum tuorum et principatus celestes michi graciam tuam* dones huius sancte visionis **7** et statim *subvenias* michi *et* sanctitatem *michi tribuas* et subtilitatem visionis tante *et intellectus tui* puritatem *et perseveranciam concedas*, **8** ut te facialiter videre valeam, *qui vivis et regnas eternaliter per omnia secula seculorum in conspectu omnium virtutum celestium nunc et semper et ubique*. *Amen*.

XLI *Semoht lamen*. *lezahel*. *salmatihal*. zamatihel. *mahazihel*. zamazihal. *ezeleaz*. mahatihoten. hezoleam. *megos*. hemol. **2** hemnoleha. methos. hazamegos. *halzamyhol*. alzamoy. menmanittos. *memomittos*. zely. marayhathol. *zolmazathol*. *zemeney*. iemenay. *lameley*. zethemalo. *zethenaran*. labdaio. lodeho. zabday. hoton. **3** ladaiedon. *lapdaihadon*. lothanan. hizemazihe. izthamhihe. *iotha*. *uahuzuzif*. zihanatihephomos. zeherem. zehe. *zie*helmos. hiehanathihe. *homos*. zeherem. hessimathal. *hessicomal*. *On*. **4** chehe. sihotil. magal. hesiothil. mytho. halpha. husale. *ouus*. flum. fals. hallemassay. *alesemonoy*. salemanasai. helemasay. zazaico. semanay. nachairo. *natham*. gemehol. yetulmassay. *gemahol*. **5** iezemalo. *magul*. gehamas. senadar. *iezama*. salpha. *secramagay*. iehennagay.

zehetyn. *zemadazan*. iehir. ramagay. geiama. *salpha*. gemama. suphu. *ioher*. iohabos. haymal. *hamanal*. thanocbomas. **6** iobohe. hamynal. *zanogromos*. nyzozoroba. nygerozoma. *negero*. *robali*. negora. hohalym. uytheromachum. tho. lymchay. to*lomay*. loynar. tholinngay. zenolozihon. *hisonomelihon*. Samyhel. giethi. **7** *sicrozegamal*. *thonehos*. carmolehos. *samhel*. geiszefihor. iezolnohit. phicrose. gramaht. theonthos. *carmelos*. lainyhel. harmanail. *gesezihor*. *semarnail*. zaarmatihail. heliozo. thahel. samail. *Amen*.

XLII Primus terminus

|[a-]*Genealogon*. reealologon. tenealogo. *saphay*. *zazaiham*. saphia. *zede*. zemoziham. *zomonrihel*. sanaman. *sanma*. *gegnognal*. *Samyhel*. *ieremyhel*. *horaciotos*. hetha. siothos. *sepharaym*. **2** henemos. *genozabal*. ieremabal. hethemel. *genotheram*. genorabal. semyha. *senma*. *mynarom*. yninathon.[-a]|[c-] *geristel*. hymacton. *chalos*. *phabal*. *resaram*.[-c]|[b-] *marachihel*. *naratheos*. *ietrinantho*. iezibathel.[-b]| **3** |[d-]*sephoros*. thesirara. *zepharonay*. *hazana*. *messihel*. *Sother*. *hazihel*. *semicros*. chiel. *hamacal*. *hator*. *zemothor*. *sauaday*. *morothochiel*. *semenos*. *satabis*. themay. *horel*. remay. *renay*. *zenel*. *hasa*. *gemol*. **4** zemelaza. *iemozihel*. *zemei*. *zemeihaton*. *zechor*. helycos. semysemie. hiacon. iethor.[-d]| mehohin. hazenethon. semase. mepathon. zemolym. sistos. Eloy. semegey. manos. helypos. hemyclopos. geys. seray. sephet. sephamanay. **5** helihothos. cherobalym. hassenethon. hisistos. domengos. iemyrohal. samanathos. semeham. behenos. megon. hanythel. iechomeros. ielamagar. remelthet. genay. domathamos. hathamyr. seryhon. senon. zaralamay. sabayhon.

XLIII Secundus terminus

Geolym. *hazenethon*. *ysistos*. *Eloy*. *sephei*. *manay*. helyhotas. *ierobalym*. *semalet*. *gonay*. *heliothos*. *domathamos*. *hathamyr*. seryhon. hamynyr. *senoz*. *magamagol*. **2** *sethar*. *senam*. *magel*. Hel. *helymothos*. *helseron*. zeron. *phamal*. *iegromos*. *herymyhothon*. lauthamos. heramathon. *laudamos*. lanaymos. seplatihel. *sephatihel*. hagenalis. legenale. *hegernar*. **3** *stanazihel*. stanithel. *hathanathos*. *hegrogebal*. *rogor*. *heremynar*. {hen}ecyman. *marothon*. *iethar*{*naym*}. {*henoz*}*ios*. {i}ezeduhos. *gezconas*. *satam*. *g*{*ort*}*aray*. helycychcym. *helestymeym*. *sephalzna*. *mathar*. **4** saphar. manatham. *bezazay*. samay. sephay. syhemathon. balair. {*s*}*amamar*. hamyhel. marmamor. h{en}emos. gegohomos. samar. sabar. {*hami*}*hel*. *gezamahel*. *sacramay*. iezama{mel}. {*ha*}*mansamel*. **5** hamazamoly. *geromol*. lezemon. *sycromal*. *iezabal*. *sanma*. zama. *hatanathos*. *Theos*. helyhene. zelym. *helyhem*. *hezelym*.

cromemon. *henethemos. gegeguol. hemthemos. iamam. harathinam.* megon. **6** *meguoncemon. scrymay.* hethemel. *hemel. sethor. helsethor. sophornay.* behelthor. sesalihel. tanahel. homyhal. *iezahel. zemahel. komal. guomaguos. sennyr. iechor. nomemal.* gehamguo. **7** genayr. iecorname. malihaguathos. hachamol. iecromaguos. maguarht. noynemal. *haguathos. hamathalis. iecoraguos. sammazihel. ieconail.* hesuogem. chocorim. mynamta*namaytha.* **8** *thanaym.* raymara. *senayhel.* honmon. genthon. lauamyhel. geh*emguor. gemyhothar. iamnamyhel. sezihel. magol. samanay. haganal. menya.* ferimay. *sarranay.* lanamyhel. guohemguor. gemothar. lammyhel. **9** sezihel. maguol. samanay. hagamal. mena. ferimay. sarranay. *lacham.* lyhares. lethanagihel. nathes. *samairliazer. egihel. thamazihel. hacacaros.* cazaihel. hacaraz. *hacatoharena. semyday.* **10** hacca. choharon. semelay. *iamye. iazabal.* lauerecabal. iammeze. thabal. *cumachoros. hacoronathos. sathanael.* hariham. zathhar. harathar. *haziler. zechar.* hazihem. *hazachar. loenigemar.* **11** hazanathar. hameguar. semal. geheu. negemar. *hemeguol. semam. hathamanos.* latimairos. rechihamos. lamogual. semar. *temnalamos. sebranay.* selamnay. *baructhata. ialon. hespuhos. ramel. semal.* **12** renylsemar. *ielamacrom.* ielama. crymyzaiber. *segher.* sayher. ierologuos. iegemaguolon. *geiemamaguosam. ha*mynos. *iamozia. iozihon.* iacuhosia. *haguyhosio. yecologos.* hazeoyon. *hamynos.* **13** *hamyr. matharihon.* mathanon. *senos. heliothon.* zenos. *semear. lauar. lamar. setronalon. gemal. secromaguol.* sacromehal. *lamagil.* sethoham. *sechoiro. maihol.* socromoguol. Genos. thomegen. nycheos.

XLIV 3[us] *terminus*

Agenos. theomogenos. Theos. hatanathos. kirihel. ypolis. ypile. *karihel. cristopholis. Hon.* ymalihor. *ymas. harethena. chenathon. leonbon.* boho. *usyon. ieromeguos. hagenoy.* **2** *hysichou. geromagol. hagyhamal. latham.* zarchamal. *senar. peconahal. lacramagral.* sehar. sehan. iezetom. *genomoloy. genomos. iezoro.* nomeros. *henahihel.* gemehagate. *gemyha. iethenmahos.* myhayhos. **3** *semana. hahel.* semahel. *hoteihos. hatazaihos. saphar. nemenomos.* hoheihos. hataz. ayhos. caphar. nemenomos. horihos. hataz. haihoz. seiha. chomo. *chomothanay.* lamam. lamnamyr. *lamyhar.* **4** *lamanazamyr.* lemyar. *hagramos. generamos*ehc. *senyha. exagal. hamagron. semaharon. semyr. harauma.* mamail. haramcha. mothana. Ramay. iose. *ramaht. hauaramay. Iole. Christus. hamyriscos.* **5** hamirrios. tharathos. *caratheos. saleht. semamarim. iasol. salem.* semyhamaym. *hallehuma. haristeiz.*

bohem. ruhos. Halla. samyey. syloht. Samyhel. *hallenomay.* samythi. *methonomos.* iethonomos. *gedonomay.*

XLV 4us terminus

Geuathores. *sanamathotos.* guanatores. *zanothoros. genomos. ienazar.* seuma. marathos. seuather. *sematheher. senachar. gerub. iamam. exihel.* chublalaman. **2** hesihel. *sethei.* semylihel. *zomyhel. genocomel. thanyham. machar.* hachay. *hazanathay.* Theos. hamanatar. hazanethar. theconay. chiathar. *theohon. namacar.* **3** senuales. *samyha. hesaca.* semaly. hesamen. *semyhahes.* sarcihat*e. nazihatel.* hanaziathachel. hasilihacel. *pamylihel.* haziliatel. hageuoron. hageuorem. **4** *hageuorozom. samaht.* samoht. *habisumaht. hendon.* habysanahat. *tyngehen.* cragohem. hazamgeri. *hazamaguhem. lemehot.* hasomgeri. iomoyhot. semiha. riahacton. *semymarithaton.* **5** semynar. zihoton. *zaguam. horay. honethe. hoparathos. nahamala. rochos. hazata. helralacos.* horetha. horalacos. horetha. horalothos. haralo. lethos. *geno. zabahal.* **6** *lemaht.* hazocha. lematalmay. *halmay. iemalis. secomathal.* harmarlemaht. sethemaesal. *rabasadail. semnazliel.* lethom. hagihal. *legos. patis. iethomagihal. genomychos.* **7** samayhas. ieuemeros. *samma. zasamar. hazamyha.* hasaymam. thaguoro. bandethepharon. *thagromathon. laudoches. pharen. decarpe. medyhos.* decapocheu. duhomelathus. *decaponde. dihamelathos. semyhariht.* **8** samyhan. *genathely. zazamar.* myremoht. satharios. gemiliam. sacrehos. saphorenam. saphoro. megon. hassahamynel. hazaa. myrahel. gerizo. ieristosymythos. hothos. hymicros. Otheos.

XLVI |$^{a-}$ 5$^{<us>}$ *terminus*

Demathy. motheham. *semathyotheos.* hesapopa. *hesaphopanos. gramyhel. garamanas. saphomoron. gelbaray.* ieblaray. *hetidiham.* henzan. hezidiham. canazpharis. **2** *hanthesion. cauastphasis. holithos.* hosschihon.$^{-a|c-}$ *samatihel.* ramaihel. *semiramoht. sathanos.*$^{-c|b-}$ *gecabal. hostosion.*$^{-b|d-}$ *lemeliham. saphara. negon. zaramyhel.* zamyrel. *geriston.* **3** *zymphoros. hocho. hadalomob.* uagem. *nagenay.* megos. *naymogos. semazihar. helaph.* herlo. holopherno. lopheo. *hornobahoceo. nydeht.*$^{-d|f-}$ *herihegil. roguhon.* nydocricib. **4** *uegal.* neguabel. memoht. *hemel. gemoht. saguanar. clarapalos.* zenozmyhel. iosagat. *genoz. hamel. guaramaziel. gerathar. sathamyanos.* sahamuham. gnamazihel. *machelaglilos.* **5** geraguaht. sathamyham. *hurihel.* phalomagos. *phalomgros. iotho. megom. saraht. saaysac.* horamylichos. *carmelichos. hezaladuha.* hezeladam. hisihel. hemal. *usyon.*$^{-f|e-}$ *lamal. raguam.* sablathom. *sabsacom.*$^{-e|}$

XLVII 6[us] terminus

Derogueguos. geronehos. *samanachor*. *sazanachoray*. zamachoray. sauatihel. *lamathios*. *sauazihel*. *thamyquiol*. *zazarahel*. *kyrion*. zamynel. kyris. crememon. *caristonmon*. *sacronomay*. **2** soromono. hestimpandos. *iechampanydos*. ietham. panydos. *methelamathon*. merasamaty. *sabarna*. *heluhama*. *guathamal*. *hemdamyhos*. thega. myhabal. *teguamathal*. *chathanathel*. **3** *thehogethos*. cehoguos. sanazihel. cathanathel. tehogethos. tehoguos. *canazay*. teneloihos. *zenelyhos*. *cathaliel*. *theomeguos*. *lapdamylon*. laudamelyhon. *ierothihon*. lapda. mozihon. **4** homen. samal. samochia. *homy*. *samal*. *samaziho*. sathamenay. samohaia. *sathomonay*. *geromazihel*. hoctho. macalon. *hothomegalon*. *genetazamanay*. *hazatamel*. *hazabanas*. iechro. tynoguale. sehor. gehoraia. **5** haramanay. harathacihel. hazabamoht. *hamython*. *lapdas*. hazathan. thihel. hazabanos. hamacon. hamamalyhon. *samalyhon*. samalerihon. *usiologihon*. legyn. *heleis*. *hymon*. *machitilon*. **6** *Theos*. *heloty*. *sarrainazili*. samachili. helamon. chihamon. *Hel*. *lamochiamou*. *lagay*. *lemechiel*. semezihel. laymos. *lanos*. *hazamathon*. *themohan*. *thanathon*. Theon. natharathon.

XLVIII 7[us] terminus

Maguus. *maguol*. *nazihacol*. *uazihathos*. *heliam*. *mathon*. *saphar*. *nazachon*. gemehihel. *iomorihel*. sanayhel. sazanyhel. saramel. semyhel. *sezimel*. **2** *lebachon*. iarachon. iaratham. *basihas*. *lamnay*. *rouala*. *matliathon*. rasihos. layna. choro. laymatham. *labynegual*. *scomycros*. bazihos. lainna. labunegas. herezemyhel. **3** pheamicros. *negemezihol*. *relmalaguoram*. hanamyhos. *hanomos*. gracosihos. *gracomessihos*. *sothiron*. *genozepha*. *chelahel*. zopascanelios. *zepasconomos*. *hamarazihos*. hamarizihos. **4** *zenazihel*. geramathihel. *gecramathihol*. *hasaguar*. hasagiri. paramyhot. hapasiry. haranamar. Senales. *hasaguanamar*. *sennagel*. *secastologihon*. *geuaguolos*. *hageuolo*. *thegos*. sozor. **5** hamay. seroguomay. *sorosamay*. iamaramos. remolithos. *lammaramos*. zenon. serolen. zabay. peripaton. harihat. hananyhos. crascrosihos. graguomoysihos. sichiron. genozem. pha. zehahel. **6** sephastaneos. hamaristigos. senazihel. geramacihel. pazamyhol. haphasy. zihazanagar. senasel. secasehogyhon. genaguolos. hegonele. thegos. sorozamay. sozor. hamay. iamaramos. zelihon. iezolen.

XLIX 8[us] terminus

Remolithos. ypomehiles. hazimelos. samal. hazaramagos. gelomyhel. gezeno. megual. hauacristos. hanaipos. *gemotheon. samahot. helihemon.* hialamum. *salamyhym. haminos. gezelihos. sartharay.* sarthamy. **2** *gechora. maray.* gethoramy. ieguoram. myhamy. *Theos. agios.* crehanmos. *Yskiros. athanathos.* probihos. meguon. hacazamazay. hecohy. uryhel. iebozihel. sarib. rogay. halomora. sarahihel. hechamazihel. sezamagua. iechar.

L Novem oraciones sunt in principio posite usque ad illam oracionem: 'Heliscemaht, hazaram...', quarum octo sunt preparacio vie ad operandum et preparacio operis ad optinendum, set nona est prima oracio de intrincesitate operis huius. **2** De octo dico tibi, quod summo mane paululum ante crepusculum matutinum ante incepcionem operis cuiuslibet diei ipse sunt proferende, et non oportet de tota die amplius. **3** De nona dico, quod semper in principio orandi per oraciones alias ab illis octo predictis et in fine est proferenda. **4** Octo oraciones sunt in fine posite, que octo termini nuncupantur, et de illis dico, quod valent ad habendum divinum concessum.

5 Sic primo una die Veneris, postquam eris vere penitens et confessus, ieiunabis pane et aqua. **6** Et summo mane circa principium crepusculi matutini dices decem oraciones, quas invenies infra, scilicet 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, suaviter et intente atque sedule prorumpendo. **7** Deinde facto parvo intervallo postulative cogitando dices illos 8 terminos, intervallum similiter parvum et postulativum in fine cuiuslibet termini faciendo. **8** Deinde, cum mane semel dixeris, eodem modo penitus circa terciam semel dices et similiter circa meridiem semel et tunc poteris prandere. **9** In crastino, scilicet in die sabbati, eodem modo penitus facies. In die Dominica similiter, nisi quod non ieiunabis, immo quod vis, vel pisces vel carnes, comedere quibis post meridiem, scilicet finita tercia vice orandi.

10 Tunc in nocte sequenti in sompnis revelabitur tibi per angelum concessus vel repulsa. Si concessus, facies ut docebitur in hoc libro. **11** Si repulsa, spectabis aliud tempus, in quo iterum queres concessum, et tunc te melius preparato apud Deum, unde veniet concessus. **12** - Set nota, quod illa oracio: 'Ihesu, Dei filius...' cum illa: 'Eleminator...', que est pars eiusdem oracionis, nisi quod ibi debet fieri minimum intervallum postulativum, debet dici ter submisse post quamlibet vicem orandi horis predictis. - **13** Si autem repulsam habueris, fac ut dictum est die Veneris, sabbati et Dominico, nisi quod in die Dominico loco ieiunii debes dare tres elemosinas tribus pauperibus misericorditer et devote. **14** Deinde prima luna, scilicet in die

Lune sequenti, fac ut prius penitus et eodem modo similiter luna 2ª et luna 3ª et luna 4ª et sic usque ad finem. **15** Et sic forte Deus miserebitur tui. Tamen in oracionibus Latinis tunc oporteret peticionem mutare, scilicet peticionem concessus in peticionem miseracionis.

16 Et nota, quod qui tales oraciones vult dicere debet esse castus et mundus et devote proferre, et qui aliter fecerit procul dubio punicionem manifestam videbit. **17** In illis enim oracionibus Grecis, Hebraicis et Caldaicis sunt sacratissima nomina Dei et angelorum, que non nisi ex misericordia ab homine proferri permitterentur.

18 Et quando tibi accidit repulsa, non debes desperare set confiteri et renes magis perscrutari et elemosinas multas lete largiri et missas diversas facere celebrari et oraciones diversas genibus flexis ad Dominum alloqui sive fari et tempestivis et protervis fletibus et oracionibus Dominum hortari et amplecti. Hec solent facere sapientes, ut veniant ad effectum.

LI Prima mundacio

Si Adonay largiente concessum habueris et opereris secundum modum subscriptum, luna 4ª, 8ª, 12ª, 16ª, 20ª, 24ª, 28ª, 32ª in die circa matutinum semel, circa terciam semel, circa nonam semel, circa vesperas semel dices has oraciones prescriptas, **2** scilicet 'Assaylemaht...' et 'Hazailemaht...', que est secunda pars eius, et <'Lemaht...' et> 'Lameht lemaht...' et 'Deus summe, Deus...' et 'Te queso, Domine...', [et] que est prologus eius, scilicet 'Deus summe, Deus...', nisi quod ille tres oraciones prime de intraneitate artis: **3** 'Alpha et Ω...' et 'Heliscemaht...' et 'Theos megale Patir...' cum suo prologo 'Lux mundi...', que post eam debet dici, prius dicantur, et post ille: 'Hassailemaht...' < et 'Hazailemaht...'> dicantur facto tamen intervallo postulativo.

4 Illa autem sanctissima oracio: 'Lameht ragua...' cum sua particula 'Semeht seg<he>ah<l>t...' et cum suo prologo debet dici luna prima quater, scilicet summo mane semel, circa terciam semel, circa meridiem ter, circa nonam ter. **5** Luna 3ª proferatur ter: Circa mane semel, circa meridiem semel, circa nonam semel. Luna 6ª proferatur bis in mane, bis in meridie, bis in nona. Luna 9ª proferatur ter in mane, ter in meridie, ter in nona. **6** In 12ª luna proferatur ter in mane, ter in meridie, ter in nona, ter in vesperis. Luna 15ª proferatur <in> mane ter, in tercia ter, in meridie ter, in nona ter, in vesperis ter. In 18ª luna 21 et 23, 26 et 29 et 30 legantur similiter sicut in 15ª. **7** Set nota, quod ista oracio in castitate et in mundicia et

fide prolata valet similiter ad pericula ignis, bestiarum vel demonum, et tunc nichil de horis vel lunacionibus respicere oportet.

8 Illa autem oracio sanctissima: 'Hazaram hihel...' cum suis particulis 4, que sunt 'Hihelma helma' et cetera, 'Agloros theomythos' et cetera, 'Megal agal' et cetera, 'Hamicchiahel' et cetera, cum suis similiter prologis, **9** scilicet 'Confirma, consolida' et cetera, 'Deus omnium, qui es' et cetera, 'Veritas, lux' et cetera, 'Ego in conspectu tuo' et cetera, seriatim, ut prius iacent, debent prorumpi suaviter et intente post illam predictam: **10** 'Lameht ragua...' eisdem diebus et horis nisi in uno casu, scilicet quando pro magno negocio petitur, puta loqui cum spiritibus vel videre Deum. Tunc ipsa non debet dici nisi semel, scilicet circa mane. **11** Set quando petitur sciencia vel tutela a malis vel cognicio celorum et angelorum et sigillorum et cetera, tunc sicut dictum est de 'Lameht ragua...' est faciendum. **12** Et hec oracio eandem efficaciam cum 'Lameht ragua...' habet et aliquid plus in speciali vel, quod melius est, in casu, **13** quo petitur fieri a spiritibus celestibus aliquid arduum et magnum eis approbatum, scilicet descendere et homini loqui vel cogere spiritus aereos et terreos ad veniendum et obediendum.

14 Illa autem oracio: 'Semoht gechel...' et illa: 'Omnipotens, sempiterne Deus...' et illa: 'Semoht lamen...' proferantur cum illa: 'Ihesu, Dei filius...' in illis diebus, **15** in quibus alie predicte proferri non debent, sicut dictum est supra, quod non debent proferri luna 2^{a} nec 5^{a} nec 7^{a} nec 14^{a}, et sic de aliis, ut prius patet.

16 Et nota, quod si coram iudice habet magnam causam, que non possit ad finem produci, et ieiunet precedenti die qua ibit ad curiam propositum causam suam pane et aqua, postea proferat basse bis illas tres oraciones: 'Semoht...' et 'Omnipotens...' et 'Semoht...'; **17** tanta enim sapiencia et eloquencia dabitur sibi in proponendo causam suam, quod breviter optinebit, nisi quod oportet [te] esse bene mundum et castum. **18** Similiter hanc oracionem valet dicere, quando aliquis spiritus vocatus venit, cum illa: 'Lameht ragua...' pro evitando periculum et acquirendo sapienciam et eloquenciam affandi audacter spiritu advocato.

LII Cum igitur nichil aliud fecerit vel aliquod peccatum cogitaverit, roget continue Deum aliis horis a primis 6^{a}, 10^{a}, 12^{a} oracione et in mane vadat ad missam et eundo dicat 16, **2** in templo dicat 22, item 14, 24, 21, 32, 33, 34, 29, 30 et ita faciat continue per 20 dies cavens sibi diligenter, ne incidat in peccatum. **3** Si tamen casualiter in peccatum inciderit, immediate peniteat et confiteatur; ieiunet, si possit, continue. **4** Si non, de duobus unum relaxet. Set per 7 dies ordine retrogrado procedendo ab omni morticinio ieiunet.

5 Tunc habeat sacerdotem cautum et fidelem, qui sibi matutinam, primam et terciam et missam de Spiritu sancto cantet dicens in introitu 13, post offertorium 9. **6** Tunc accipiat thus et suffumiget, ut pertinet ad altare, dicens primam. Et quia beati patres in illis gloriosis sanctis ibidem nominatis sperabant, ideo sic fecerunt. **7** Operans autem, si in aliquibus aliis sanctis maiorem devocionem habeat, mutet nomen pro nomine, quia fides operatur ut predixi. **8** 2ª oracio immediate dicatur et post 'Te igitur...' 3, 4, 5, 7, 8, et sic in sacrando corpus Christi petat pro operante sacerdos, ut effectum peticionum suarum per divinam graciam assequatur. **9** Et ita intellige de omnibus oracionibus, que pertinent ad sacerdotem et ad operacionem, quia sunt generales ad omnes peticiones habendas. **10** Set nichil aliis addas. Item post communionem dicat sacerdos 26, post missam vero recipiat operans eucaristiam dicendo 19, 20. **11** Et caveat, ne corpus Christi accipiat pro effectu malo, quia non esset salus immo mors, unde quidam intitulaverunt librum istum sic: 'Incipit mors anime'. **12** Et hoc est verum male operantibus et propter effectum malum, et non propter scienciam. Nam ait Dominus: 'Petite, et dabitur vobis. Querite et invenietis.' **13** Et alibi dicit Dominus: 'Ubi duo vel tres congregati fuerint in nomine meo, ibi sum in medio' et 'De omni re, quam pecierint in nomine meo, fiet illis a patre meo'.

LIII Oraciones prenominate et post nominande numero sunt hee, scilicet:

Prima oracio

Agla, *lux*, *veritas*, vita, *via*, *iudex* misericors, *misericordia*, *fortitudo*, *paciencia*, *conserva* et *iuva* me in hac sancta visione et *miserere* mei **2** propter misericordiam tuam et servicium huius sancti suffumigii et sancti sacrificii Domini nostri Ihesu Christi et propter meritum gloriose semper virginis Marie, matris Domini nostri Ihesu Christi, **3** et meritum apostolorum Petri et Pauli, Andree, Iacobi, Iohanis, Thome, Iacobi, Philippi, Bartholomei, Mathei, Symonis et Thadei, Lini, Cleti, Clementis, Sixti, Cornelii, Cipriani, **4** Laurencii, Grisogoni, Iohanis et Pauli, Cosme et Damiani et omnium sanctorum tuorum, quorum meritis et precibus concedas hanc sanctam tuam visionem per eundem Dominum nostrum.

LIV 2ª oracio

Monhon, *Domine*, *sancte Pater*, *omnipotens*, *sempiterne Deus*, *in cuius conspectu omnia sunt visibilium et invisibilium fundamenta creaturarum omnium*, *cuius oculi imperfectum meum*

viderunt, cuius caritatis dulcedine pleni sunt celi et terra, **2** *cuius aures omnia audiunt, qui omnia vidisti, antequam fierent, in cuius libro omnes formati sunt dies et homines inscripti, respice hodie super famulum tuum tibi* tota *mente* et *toto corde subiectum.* **3** *Per Spiritum sanctum tuum confirma* me, ut te videam. *Benedic* hodie *et protege* omnes *actus meos hodiernos et hanc inspeccionem* et *constancia tue visitacionis* me *illustra.* Amen.

LV 3ª oracio

Tetragramathon, *respice, Domine, Deus, clemens Pater, omnium eterne dispositor* [omnium] *virtutum. Operaciones meas hodie considera,* tu, qui es *actuum hominum et angelorum inspector atque discretor.* **2** Ideo te rogo, *ut admirabilis* gracia *promissionis tue in me dignetur subitam adimplere virtutem* huius sancte visionis, et *in me tantam efficaciam nomini* sancto *tuo* et magno infundas, tu, qui *laudem tuam in ore te diligencium* imponis et infundis. Amen.

LVI 4ª oracio

Hely Deus, *creator, Adonay, omnium <visibilium et> invisibilium creaturarum Pater piissime,* qui *incircumscripto lumine habitas eternaliter* [et] *ante principium mundi omnia ineffabiliter disponens atque gubernans,* **2** *eternitatem tuam* atque *incomprehensibilem pietatem verbis supplicantibus aggredior, ut huius sacramentalis atque mistici operis in me* et *per* tui et *sanctorum angelorum* potenciam *efficacia,* tui visio et *consideracio,* clarescat **3** atque per eorundem sanctorum angelorum nomina in *memoria* et mente habundet, atque *sancta* opera *tua* facialis tue sancte visionis *in me cum stabilitate clarescant.* Amen.

LVII 5ª oracio

Hocleiste, *sancte Deus, Pater pie et indissolubilis argumentacio* cordis, *qui celum et terram, mare et abissos et omnia, que in eis sunt, stabiliri voluisti,* **2** *in cuius conspectu omnis racio, sermo,* opus et sanctitas *subsistit, per hec preciosa sacramenta angelorum tuorum da michi* ea, *que desidero et credo,* visionis *huius absque* malignitatis intencione gloriam et graciam. Amen.

LVIII 6ª oracio

Hamphynethon, *Heloy, clementissime creator et inspirator et reformator* omnium animarum viciatarum et *omnium bonarum voluntatum approbator et ordinator*, **2** *deprecacionem gloriosus intende et mentem meam respice benignus, ut quod ex humilitate* deprecor, *sicut a te promissum est, michi de tue magnificencie largitate concedas*. Amen.

LIX 7ª oracio

Lamyhara, *omnipotens, misericors Pater, omnium creaturarum ordinator, <iuste> iudex, eterne rex regum et Domine* dominancium, *qui tuis sanctis* sapienciam, sanctitatem et gloriam *conferre dignatus es*, **2** concede michi, ut possim te videre *mirabiliter, qui omnia diiudicas et discernis*. **3** *Illumina hodie cor meum fulgore claritatis* et mundicie atque sanctificencie, *ut cognoscam et intelligam* et facialiter videam te et tuam gloriam. Et *quod huius* gloriam videre merear, *exopto*. Amen.

LX 8ª oracio

Hanazay. zarahoron. hubisenaar. ghu. hirbaionay. gynbar. zanailc. selchora. zelmora. hiramay. iethohal. ylaramel. hamatha. mathois. iaboha. **2** gethos. cozomerag. zosomeraht. hamy. phodel. denos. gerot. hagalos. meliha. tagahel. sechamy. salihelethon. monocogristes. lemenron. hachagnon. hamyhon.

LXI Oracio de precedenti Latina

Ianemyer, *unus, magnus, mirabilis, eterne Deus, eterni consilii angelus, dispositor omnium virtutum* et compositor *atque* ordinator, **2** *adorna hodie intelligenciam meam et multiplica in me racionem* penitendi et clarificandi *et cognicionem* ac claritatem, *quam in proferendis nominibus* celestium angelorum tuis *creaturis contulisti*, **3** et *eandem scienciam* et puritatem *secundum promissionem tuam michi concede et* da michi *huius* visionis tue efficaciam et *discrecionem*. Amen.

LXII Oracio

Hadyon, *usyon, omnium potestatum* atque *regnorum* et *iudiciorum eterna* conspiracione *conspicuus, omnium administrans* †thema† glorie et tue visionis, **2** *in cuius regimine nullum impedimentum dabis*, instaura, *queso*, habitam innocenciam et *repetitam* et adhuc maiorem,

cor meum, voluntatem meam, *linguam meam*, opus meum **3** *ad* mei animam mundificandam, absolvendam et tui faciem facialiter videndam *et ad* habendum *que in hac arte necessaria auctoritas divina commendat*, ut *in me* perfecte *compleantur*. Amen.

LXIII Oracio Hebraica

{H}ely. *azelethias. uelozeosmohan. zama. saruelo. hatehus. saguaht. Adonay. zoma. lenozothos. lithon. iezemothon. sadahot. et tu, Deus, propicius* in me *promissiones confirma, sicut* confirmasti *per* eosdem *sermones* regi *Salomoni et* preter eosdem Iohanni et Paulo. **2** *Emitte michi, Domine, virtutem de celis, que cor meum et mentem meam illuminet* et confirmet, et conforta, *Deus, intellectum meum et animam meam.* **3** *Innova* me *et lava me aquis, que super celos sunt, et effunde de Spiritu tuo super carnem meam et in visceribus meis ad facienda et componenda iudicia tua humilitate et caritate*, qua *celum et terram fecisti et hominem ad ymaginem et similitudinem tuam creasti* et formasti. **4** *Infunde* claritatis *tue lumen intellectui meo, ut fundatus et radicatus in misericordia tua diligam nomen tuum, cognoscam* et videam *et adorem te* et optineam *et intelligam* omnes vias *huius artis* habendi visionem tuam, **5** *ob quam hec data a Deo et insignita et emissa per manus sanctorum angelorum sunt figurarum* et sanctitatum *misteria*, que omnia *in corde* meo *et intellectu* mentis mee habeam et cognoscam, *et huius artis* vere et efficaciter *effectum habeam nominis sancti tui et gloriosi prevalente consilio. Amen.*

LXIV 9ª oracio

Sadyon, *scio enim, quia delector in factura tua magna, mirabili et ineffabili, <et> dabis michi* visionem, *quam per hoc opus habentibus pollicitus es secundum magnam et incomprehensibilem* veritatem *tuam*, **2** *Theon. hatagamagon. haramalon. zamoyma. thamasal. ieconomaril. harionathor. iecomagol. gelamagos. remelihot. remanathar. hariomagalathar. hananehos. uelouianathar. haiozoroy. iebasaly.* **3** *Per hec* sacratissima *Dei* et *gloriosissima et profunda misteria et preciosissimam* mundiciam *virtutem* et visionis tue graciam *auge in me* et comple *quod incepisti* et *reforma quod ostendisti in me.* **4** *zemabar. henoranaht. grenetail. samzatham. iecornazay. fundamentum* altissime *omnium bonitatum et scienciarum atque virtutum*, **5** *tribue famulo tuo tibi displicencia vitare contagia* et lavare, *et tua veritate pura et intencione* sancta possim saciari, **6** *ut tuam promissionem toto corde desiderans* et possidens *in omnibus tam* virtutibus *quam* puritatibus *et* viciorum absolucionibus *precipue per hec*

sancta *misteria videar et cognoscar* adipisci *et bene in* ista *arte* perficiar *peritus, laudabilis ac* pro sancta visione mundus.

LXV 10ª oracio

Hely, *reverende, potens* et dominans superioribus *angelis et archangelis omnibusque celestibus creaturis <et> tam infernalibus quam terrestribus, de cuius magnificencia plenitudinis venit,* **2** *ut tibi a nobis digne famuletur, cuius a mundi 4 partibus* regnat *potestas, qui <ex carne>, ossibus, anima et spiritu hominem ad ymaginem et similitudinem tuam* formasti, **3** *da michi huius artis scienciam* et visionis effectum *coroborans me in ipsius facultate* visionis sancte et *sciencie.* Amen.

LXVI XIª oracio

Horlon, *Deus, qui omnia numero, pondere et mensura fecisti, de cuius* munere *omne capud hominis* desiderans elevabitur, *in cuius ordine* omnium *momentorum sive dierum patens* est *et aperta dimencio,* **2** *qui eciam solus stellarum* nomina *numeras* et nominas, *menti mee constantem tribue* visionis tue *efficaciam, ut in huius artis cognicione* et operacione *te diligam* et videam *et tue pietatis munus agnoscam* facialis visionis. Amen.

LXVII 12ª oracio

Porrenthimon, *mediator omnium operacionum* et *creaturarum, a quo omnia* exeunt *naturaliter bona et omnium <virtutum> dona, a quo omne, quod est solidum et perfectum,* **2** *cuius* omnis *sermo* recens est et *de regalibus sedibus venit* gracia *in corda nostra, dum medium tenerent omnia silencium media,* **3** *racione et* mente me tua *caritate* <in> *intellectum* bonum *construe ad* perficiendum *hec tanta tam<que> excellentissima misteria, <ut> huius artis,* sancte tue visionis et istorum *sacramentorum perfectum consequar effectum.* Amen.

LXVIII 13ª oracio

<Ihelur>, *iudex omnipotens,* Pater, *qui notum nobis fecisti salutare tuum* et *in conspectu gencium revelasti iusticiam tuam, revela oculos meos et cor meum* illustra *salutari iusticia tua, ut mirabilia de tuis tam gloriosissimis* videam *<sacramentis>,* **2** *quatinus per ea tantam in hac arte consequar* innocenciam et *intelligencie* clarificenciam, *ut te prestante, qui solus mirabilia facis magna, in ipsa* opera *subitus* celebs *efficiar,* **3** *ut* mea celebitate et innocencia

cum puritate et caritate *recepta* te speculando speculer et te videndo videam et tuam sanctam visionem videam *et intercessione virtutum celestium honorem te in secula* seculorum. *Amen.*

LXIX 14ª oracio

Gofgameli, omnis *sapiencie Deus* et *sciencie* donator illis, *in quibus peccatum non est, omnis discipline spiritualis magister et* doni spiritualis cuiusque largitor, macule omnis elimator, **2** te, *Domine, per angelos et archangelos tuos, per tronos et <dominaciones>, potestates, principatus et virtutes, per cherubin et seraphin, per 24 seniores, per omnem miliciam celestis excercitus* **3** *adoro, invoco, flagito, vereor, glorifico et exalto nomen tuum sanctissimum, terribile et mitissimum et* te *queso,* Domine, *ut hodie cor meum Spiritus sancti lumine et gracia tue visitacionis fecundatum,* clarificatum *et* caritate *coroboratum illustres,* tu, qui es trinus et unus. *Amen.*

LXX 15ª oracio

Emanuel, *adoro te, rex* regum *et Deus meus et substancia mea, salus et revelacio mea,* memoria et virtus mea, *qui hora una diversarum genera linguarum edificantibus turrim dedisti* **2** *et qui sanctis apostolis tuis unccionem septiformis Spiritus* sancti infudisti et illis ediomata, *qui nos docerent de omnibus linguis eisdem repente loqui, tribuisti per virtutem verbi tui, in quo omnia creasti,* **3** *per potenciam huius sacramenti inspira cor meum et infunde in illud rorem gracie tue, ut subito* tui *Spiritus sancti afflatus lumine efficaciam huius operacionis,* **4** innocenciam et purificacionem anime et harum sanctarum visionum *capax* voluntatem subtilem et *ingeniosam* et mentem clarificatam *valeam consequi.* Amen.

LXXI 16ª oracio

{H}on. ezethomos. *iezemonos. hazalathon.* azaithon. hentynethel. *hezemtynethel. zamayzathon.* hamanzathon. zamarzathon. **2** *hezemeguor. zecromanda.* iecomancha. ieraphay. *zaraphamy.* phalezethon. *phaboghecon. seremyhal. sacramyzan.* **3** iethemathon. sacramazaym. se{cr}anal. sacramathan. iezemy. halathon. *hathezihacos. ieceley. mathan.* ateriathos. zai. mazay. **4** *zamma. zazay.* guygucheibib. *gigithios.* guahiros. *megalon.* senegalon. heracruhit. *ciarihuht.* haracrihuz. *<Amen>.*

LXXII Oracio Latina

Domine, Deus incomprehensibilis, invisibilis, immortalis et *intelligibilis, cuius vultum angeli et archangeli et celestes virtutes ardenter videre desiderant,* **2** *cuius maiestatem eternaliter* desidero adorare *atque continue pro posse meo exerceo adorans te Deum vivum in secula seculorum. Amen.*

LXXIII 17ª oracio

Admyhel, *Domine, Deus, sancte Pater omnipotens, exaudi preces meas hodie et inclina aurem tuam ad oraciones meas,* **2** *chemon. gezomelyhon. samaht. gezagam.* iezehator. *lesehator.* sezehacon. saymanda. *samay. gezihel.* gulahentihel. iezel. *iezetihel.* galetihel. gazay. hetihel.

LXXIV Oracio Latina

Deus, semper via, vita, veritas, da lucem tuam florere per virtutem *sancti Spiritus in conscienciam* meam *et mentem meam et concede,* **2** *ut fulgeat et clarescat donum operacionis tue* et donum gracie tue *in cor meum et animam meam nunc et per omnia secula seculorum. Amen.*

LXXV 18ª oracio

Honzmorb. *lemogethon.* hegemothon. hazathay. *hazathar. hazamathar.* hazatha. hazamathar. iazamathan. *zegomothay.* gohathay. *zachana.* legomothay. iachama. legomezon. *legornezon. lemdomethon.* hathanathios. **2** lamdomathon. iegomaday. hathamam. *zachamos.* hathanayos. hellesscymon. *zelezion. uaderabar.* uagedaroin. lauinauaht. *lamandi. gemechor.* guomon. gehor. genamchor. *hellemay. iezecromay.* iecromal. iecrahaly. *tholomanos.* colomaithos.

LXXVI Oracio Latina

Vita hominum et *omnium creaturarum visibilium et invisibilium, claritas eterna celestium spirituum,* omnium *hominum salus indeficiensque pietatis origo,* **2** *qui omnia novisti, antequam fiant, qui iudicas omnia, que videntur <et non sunt et que non videntur> et sunt, <et> ineffabili disposicione discernis, glorifica sanctum nomen tuum* et *ineffabile hodie.* **3** *Corrobora cor meum et intellectum meum et* animam *meam* et *auge* innocenciam *meam et confirma* precem *meam et* a viciis *expeditam redde* animam *meam,* clarificatam *in* virtutibus

et penitenciis et fletibus et innocenciis, **4** *ut facultate* puritatis et innocencie *a te michi collata et* lima penitencie et tue gracie *laudem* te *et cognoscam te* sine enigmate et videam facialiter te *et* glorificem *nomen tuum* ad laudem tuam *in secula seculorum. Amen.*

LXXVII 19ª oracio

Joht. omaza. behea. Theon. megal. menehon. exhehal. tirigel. harapheiocon. semenoyn. sehmneny. **2** hachemathan. hiemarayn. gemehehon. lucharanochyn. exnotheyn. themelihen. segyhon. hihoueuyr. hacrisientheon.

LXXVIII Oracio Latina

Rex regum, Deus infinite misericordie et *maiestatis inmense, largitor ac dispositor* atque dispensator, *stabilitor omnium fundamentorum,* **2** *pone fundamentum* omnium *tuarum virtutum in me et aufer a me insipienciam cordis* mei, *ut stabiliantur sensus mei in dileccione caritatis tue,* **3** *et informetur Spiritus* sanctus in me *secundum <re>creacionem et innovacionem voluntatis tue,* ut habeam efficaciter tuam facialem visionem, *qui vivis et regnas Deus per omnia secula seculorum. Amen.*

LXXIX 20ª oracio

Hofob, *Deus, Pater inmense, a quo procedit omne, quod bonum est, cuius magnitudo <misericordie> incomprehensibilis est, exaudi hodie preces meas, quas in conspectu tuo refero, et* concede michi donum, quod a te peto. **2** *Redde michi leticiam salutaris tui, ut* deleam iniquitates meas *hodie* et accipiam *vias* tuas et semitas *scienciarum tuarum, et convertantur ad te rebelles et increduli, ut quod corde repeto et ore commemoro in me radicitus habeat fundamentum, et in operibus* tuis *efficax videar et adiutus. Amen.*

LXXX 21ª oracio

Messamarathon. *gezomothon.* ezomathon. haihatha. hagihar. *hagiathar.* haihatha. *lethasiel.* lechisihel. gethiduhal. geguhay. *iethonay.* samazataht. *samazarel.* zamazthel. *sergomazar. hazomathan.* hazothynathon. iesomathon. **2** *iezochor.* heihazay. *heihazar.* samy. *zamyn. helihel.* samehelihel. *siloth.* silereht. *gezemathal. iecoronay.* iecornenay. *samyhahel. hesemyhel. secozomay.* sedomasay. sethothamay. *sanna. rabihathos. hamnos.* hamnas. Amen.

LXXXI Oracio Latina

Rex, eterne Deus, *iudex et discretor omnium conscienciarum bonarum*, tu *hodie* clarifica *me propter nomen sanctum tuum et per hec sancta sacramenta* tua purifica *mentem meam*, **2** *ut intret* innocencia *tua <in> interiora mea sicut aqua* fluens de celo *et sicut oleum in ossibus meis per te, Deus, salvator omnium*, qui es fons bonitatis et tocius pietatis origo. **3** Dirige me et promove me in ista sancta faciali visione, quam deposco, tu, qui es trinus et unus. *Amen.*

LXXXII 22ª oracio

Hanethi, *Deus, tocius pietatis auctor et fundamentum, omnium salus eterna et redempcio populorum, inspirator* omnium graciarum *et* sanctitatum, omnium purarum operacionum *largitor inmense*, **2** *de cuius munere et misericordia venit, ut tantum nobis famulis tuis* indulgenciarum *inspirare digneris augmentum, qui eciam michi misero peccatori tua concessisti scire sacramenta*, **3** *tuere*, Domine, defende et clarifica *animam meam et libera cor meum de pravis huius mundi cogitacionibus et incentiva libidinis* voluptate et *omnis fornicacionis* desideria *in me potenter extingue et reprime*, **4** *ut* puritatibus *tuis et* actibus misticis ac virtutibus *<intentus> delecter in eis, et des michi peticionem cordis mei, ut in glorificacione tua confirmatus et* delectatus *diligam te*, **5** quod valeam efficaciter tuam facialem visionem et sanctam meo vivente corpusculo optinere, *et augeatur in me virtus sancti Spiritus per salutem tuam et remuneracionem fidelium in salutem anime mee et corporis mei. Amen.*

LXXXIII Deus, Pater inmense, a quo procedit omne, quod bonum est, misericordissime, omnipotentissime Deus, ure renes meos ex gracia Spiritus sancti et igne visitacionis tue visita me hodie **2** et propicius esto michi misericordiamque tuam concede, ut potem et sacier de fonte, qui Deus est, et sciam voluntatem tuam, benignissime, et psallam et videam mirabilia tua, tu, qui es Deus trinus et unus. Amen.

LXXXIV 23ª oracio

Heriona, *omnipotens, incomprehensibilis, invisibilis* et *indivisibilis Deus, adoro hodie nomen sanctum tuum ego, indignus et miserimus peccator*, **2** *extollens* oracionem meam *et intellectum meum et racionem* meam *ad templum sanctum tuum celestis Ierusalem et assisto tibi hodie, Deus meus, ostendens te Deum* meum, *creatorem meum* et salvatorem meum. **3** *Et*

ego, creatura racionabilis, invoco hodie *gloriosam clemenciam tuam, ut visitet hodie Spiritus sanctus infirmitatem meam.* **4** *Et tu, Domine, Deus meus, qui Moysi et* Abrahe, *servis tuis, per* fidem et puritatem visionis tue graciam *contulisti,* **5** *confer michi hodie graciam superioris dulcedinis* tue, *qua* rorasti *servos tuos,* et *investigacionis,* qua investigasti eosdem per *prophetas, et sicut* voluisti *eis momentaneam conferre* graciam, **6** *adhibe michi* innocencie graciam, *quam desidero, et emunda conscienciam meam ab operibus mortuis et* mitte *cor meum in viam rectam* et *aperi* illud ad te videndum. **7** Destina *intellectum meum* ad viam sanctam, tu, Domine, Deus, *qui me ad ymaginem et similitudinem tuam creare dignatus es.* **8** *Exaudi me in tua iusticia et doce me in tua veritate et reple animam meam* gracia tua *secundum magnam misericordiam tuam,* **9** *ut in multitudine miseracionum tuarum* amplius [me] *delecter* et *in operibus tuis magnis et complaceam in* administracione *mandatorum tuorum* **10** *et secundum opera gracie tue adiutus et restauratus exaltato corde et consciencia mea emundata confidam in te et epuler in conspectu tuo et exaltem nomen tuum, quod bonum est,* **11** o Domine, *in conspectu sanctorum tuorum. Sanctifica me hodie, ut in fide viva et spe perfecta et caritate constanti* visionis, **12** *quam desidero, adepta* gracia *exaltatus, coroboratus et illuminatus diligam* te *et cognoscam te* facialiter **13** *et* innocenciam, *sapienciam et* purificenciam *de* sedibus *tuis* moncium eternitatis, *que hominibus* <dona> donanda *promisisti,* et sanctimoniam firmiter habeam et memoriter retineam. **14** *Ihesu Christe, fili Dei unigenite, cui ante secula dedit Pater omnia in manus, da michi hodie propter nomen sanctum tuum gloriosum et ineffabile* nutrimentum *corporis et anime.* **15** *Ydoneam* presta michi *et perspicuam* voluntatem et animam *liberam et expeditam, ut quicquid postulavero in tua misericordia et* veritate pro *voluntate disponatur, et omnis* oracio mea et *accio mea in beneplacito tuo radicata et confirmata existat.* **16** *Aperi, Domine, Deus* meus *et Pater vite mee,* fundamentum visionis, quam desidero. **17** *Aperi michi, Domine, fontem, quem aperuisti prothoplausto Ade et quem aperuisti servis tuis Abraham, Ysac et Iacob ad* credendum, diligendum, obediendum, clarificandum et sanctificandum. **18** *Suscipe pro me hodie preces* et oraciones, *Domine, omnium sanctorum et omnium sanctarum celestium virtutum,* <*ut*> *omnium* sanctimoniarum *tuarum docibilis constanter efficiar. Amen.*

LXXXV 24ª oracio

Yvestre, *adoro te, rex regum* et *Domine dominancium, rex eterne impermutabilis; intellige hodie clamorem* meum et *spiritus mei et cordis mei gemitum, ut commutato intellectu meo et*

dato michi corde carneo pro lapideo respirem in te, Dominum et Salvatorem meum. **2** *Lava, Domine, interiora mea Spiritu tuo novo. Pro intellectu carnis mee malo pone,* Domine, *intellectum tuum sanctum bonum et aufer a me quod malum est commutans me in hominem novum, ut dileccione, qua reformasti* mundum, reformes *me,* et *salus tua* sancta *michi* tue sanctimonie *tribuat incrementum.* **3** *Exaudi hodie, Domine, preces meas, quibus clamo ad te, et revela oculos carnis mee, <ut> considerans, intelligens et custodiens mirabilia de* glorificaturis et purificaturis gracie *tue* spiritualis **4** et *vivificatus in iustificacionibus tuis prevaleam in conspectu adversarii fidelium Diaboli. Exaudi me, Domine, Deus meus, et propicius esto michi, qui plasmasti me.* **5** *Ostende michi hodie misericordiam tuam et porrige michi vas salutare, ut potem et sacier de fonte* gracie tue, tu, *qui Deus es, ut de* sanctificaturis et de visionis tue facialis monstraturis, **6** quas desidero et adopto, hodie *psallam* cum *intellectu* et anima *et* intuer et stem et fruar *in via immaculata* visionis tue, et *veniat* hodie de celo *gracia Spiritus sancti et requiescat in me. Amen.*

LXXXVI 25ª oracio

Saday, Domine, *confiteor tibi ego reus hodie, Pater celi et terre, Deus, conditor omnium visibilium et invisibilium creaturarum* atque *virtutum omnium et graciarum bonarum dispensator atque largitor,* **2** *qui* custodis *sapienciam tuam, scienciam,* humilitatem tuam et caritatem tuam *a superbis et reprobis* et revelas parvulis. **3** *Humilia hodie,* Domine, *cor meum et intellectum meum stabilem facias et mentem meam* firmam et intelligenciam meam *et consciencíam meam* augmenta, ut te diligam, intelligam et videam. **4** *Signa hodie, Domine, lumen vultus tui super me, ut prorsus innovatus et mundatus ab* omnibus *operibus mortuis* et a *peccatis meis prevaleam in* visionibus et speculaturis *tuis.* **5** *Proba me, misericordissime et omnipotentissime Deus,* et *ure renes meos.* Corrobora *hodie cor meum* et illustra *gracia Spiritus sancti et igne* gracie *visitacionis tue visita me* et illumina mentem meam **6** *et fortitudine stabilitatis tue precinge lumbos meos et baculum* confortacionis *tue da in dexteram meam* et in lavaturis stillarum tuarum me lotum facias **7** *et in* sanctimoniis tuis *dirige mentem meam et in opera manuum tuarum. Confirma spiritum meum, ut eradicatis viciis* omnibus *et sordibus peccatorum meorum prevaleam* fortiter *in* dileccione *misericordiarum tuarum.* **8** *Inspira michi, Domine, hodie spiraculum vite et auge mentem meam et intellectum meum et racionem meam* per *Spiritus sancti* firmitatem *et constanciam, ut in operibus* laudum et visurarum tuarum *exercitatus spiritus meus confortetur et* augeatur. **9** *Vide, Domine, et*

considera hodie laborem mentis mee, et fiat voluntas tua benigna in me, et de celo mitte in terram michi consolatorem Spiritum sanctum, **10** *ut me stabilitate perfecta muniat et auxilium michi conferat in* videndis visionibus tuis et laudandis laudibus tuis et fruendis fruicionibus tuis, *quas desidero*, que sunt gracia et gloria et *defensio mea. Amen.*

LXXXVII 26ª oracio

Maloht. |[a-]*Otheos. hatamagiel.* hataha. marihel. *gezozay.* iezoray. gezozay. *saziel. sazamay.* iezoramp. zazamanp. sacamap. zachamay. *iecornamas.* **2** iecohoruampda. *salatihel. gezomel.* zarachiel. *megalis.* nachama. *nechamyha.* sazamaym. *sophonaym. lazamair.* [-a]|mehisrampna. hamamyl. **3** zamanyl. sihel. |[c-]*deloth. hamamyn. hazemeloch.* [-c]|[b-]*moys. ramna.* secoram. hana*sichonea.* seronea. *zaramahem.* sacromohem. *iegonomay.* **4** zaramohem.[-b]|[d-] *chades. bachuc.* iezemeloht. harugo. *semorgizechon. malaparos.* malapatas. helatay. *helahenay.* methay. *meray.*[-d]|

LXXXVIII Oracio Latina

Pie Deus, misericors Deus, clemens Deus omnipotens omnia dans, *fac michi credenti hodie omnia possibilia et adiuva hodie incredulitatem meam et miserere mei hodie,* **2** *sicut misertus es Ade penitenti, qui ei subitaneam per omnipotencie tue misericordiam multarum* virtutum *contulisti* graciam. **3** *Confer michi hodie per omnipotencie tue misericordiam* graciam, *quam desidero, ut in magnificencia operum tuorum delectatus potestate tue virtutis efficaciam* facialis visionis, quam desidero, valeam adipisci. **4** *Adesto, clementissime Pater,* hodie *operi meo et* clarifica *me, benigne,* alme, *clementissime unigenite fili Dei. Confirma me.* **5** *Aspira* me flamine *Spiritus* sancti, omnipotens, *sancte Deus. Consolida hodie opus meum et doce me, ut ambulem in* innocencia tui ipsius *Dei* gloriosi *et glorier in multitudine effluentis gracie* tue, **6** *et impetus fluminis sanctissimi* Spiritus *civitatem cordis mei letificet* et depuret in *fide* visionis sancte et in *spe efficacie* et innocencie, pro qua laboro, **7** et cor meum *caritatis largitate repleat* et instauret et radiis Spiritus sancti *vivificet* et muniat *c<l>aritate eterna affluentis misericordie.* **8** *Et non sit in me* vacua, te *queso, Deus* meus, *gracia tua,* que *maneat semper* et *multipliciter in me.* **9** *Sana, Domine, animam meam pietate clemencie tue ineffabilis* et inestimabilis, quia peccavi tibi, *et conforta cor meum hodie,* **10** *ut quod* michi trades intranee recipiam et *teneam* et aptitudinem facialis et sancte tue visionis habeam *per hec sacramenta* tua *sanctissima prefata cooperante gracia Patris et Filii et Spiritus sancti. Amen.*

LXXXIX 27ª oracio

Sechce, *pie Pater, misericors Fili, clemens Spiritus sancte*, Deus, rex ineffabilis et *inestimabilis, trinus et unus Deus, adoro* te, *invoco* te et *deprecor* te et *sanctum nomen tuum et supereffluentem equitatem tuam* operantem omnia, **2** *quatinus ignoscas, indulgeas et miserearis michi, peccatori misero presumenti, et officium, quod aggressus sum, de* visione videnda in me senciam et cognoscam, **3** et †tu, Domine mi, ut† gracia, quam desidero, *efficaciter in* me *vigeat et convalescat. Aperi* in me, *Domine, aures meas potenter, ut audiam.* **4** *Conforta manus meas, ut operer.* Exterge *luctum oculorum meorum, ut videam. Dilata* circumspeccionem meam, ut proficiam et lucescam. *Confirma pedes meos, ut ambulem.* **5** *Expedi nares meas et os meum, ut olfaciam et senciam et loquar tibi placita* nunc et *semper ad honorem nominis tui, quod est benedictum in secula. Amen.*

XC 28ª oracio

Elscha, *extollo sensus carnis <et anime> mee ad te hodie, Domine, Deus meus, et elevo* hodie *cor meum ad te, ut placeant* tibi, Domine, *hodie gemitus mei* et represententur *in conspectu tuo,* **2** *et complaceant verba et opera mea in conspectu tuo, et refulgeat hodie omnipotencia* tua et *misericordia tua in visceribus meis, et* clarificetur *mens mea efficaciter in* operibus tuis, **3** *et concrescat* glorificacio *in* anima mea, *et germinet gracia tua in corde meo* et ore meo, *ut quod* commisero *vel* peccavero ita diluam, *sicut* beata Maria Magdalena diluit, **4** et ita in tuo dono gracie quod a te recepero perficiam, sicut sanctus apostolus tuus Paulus perfecit, et *sicut custodivit Abraham,* ita *custodiam,* **5** *sicut memoriter tenuit Iacob, teneam, ut in* purificaturarum *tuarum virtute fundatus et radicatus* in *me tue misericordie fundamentum* confirmatum *glorier acquisisse* **6** *et delectatus in operibus manuum tuarum iusticiam et pacem mentis* mee *et corporis* et paulo post sanctam visionem *perseveranter* adoptem et adipiscar et *custodiam,* **7** *et Spiritus* sancti *tui, Domine, plenarie in me operante gracia hostium,* sive *visibilium,* sive *invisibilium, michi adversancium insidias atque versutias gaudeam superasse. Amen.*

XCI 29ª oracio

Abbadya, *omnium regnorum sive potestatum visibilium sive invisibilium dispensator atque dispositor, Deus,* et *omnium* bonarum *voluntatum ordinator,* **2** tu, *Domine, consilio* tui *boni*

Spiritus dispone voluntatem meam *et* vivifica *hodie potestatem* meam *debilem et imbecillitatem* meam et inordinacionem *mentis mee.* **3** *Ordina*, Domine, *voluntatem meam in bonum* et *in beneplacito tuo et michi graciam tuam multiformem in benignitate dispensacionis largire propicius non ad multitudinem peccatorum meorum respiciens* **4** set *michi que desidero*, voluntatem tibi conformem, sensum in te iubilantem, anime graciam clarificantem in me, confirma et *effectum* meum cum *gracia tua* anime mee *accomoda* **5** *et visita me visitacione Spiritus sancti, ut* [et] *quod ex carnis macula sive* quod *ex nativitate* aut ex *peccati labe contraxi divina tua <illa> ineffabilis pietas aboleat,* **6** *qua in principio celum et terram creare voluisti, illa spiritualis magna misericordia* tua *restauret,* **7** *qua hominem perditum ad gracie* pristinum *statum amissum revocare dignatus es, cui iudicium Sathane facultatem* visionis *abstulit et intellectus.* **8** Tu, *Domine*, cuius *sensus atque sapiencia* et claritas est *attingens a fine usque ad finem fortiter et disponens omnia suaviter* et misericorditer, omnem sinceritatem atque puritatem in me *restituas,* **9** ut *ego, indignus peccator et miser, in* omnibus *operibus tuis confirmatus in hiis, que desidero*, habilis *efficiar et perspicuus et* claribundus *triplici et septemplici Patris et Filii et Spiritus sancti largitate* efficiar **10** ad optinendum sanctam facialem sancte et gloriose trinitatis visionem meo vivente corpusculo Deo prestante *et administrante, cooperante* sua sanctissima *gracia*, qui vivit et regnat trinus et unus. *Amen.*

XCII 30ª oracio

Alpha et Ω, *Deus, vivorum dominator et omnium* visibilium et *invisibilium* administrator, *fecundator omnibus omnia singulis singula tribuens secundum nature sue facultatem,* **2** *pro <e>qualitate meritorum angelorum et hominum gracie celestis largitatem* in me *infunde*, ut *gracia Spiritus sancti hodie cor meum et animam meam* illustret, **3** *et* tu, Domine, *multiplica in me dona Spiritus sancti et corrobora* et innova *<in> me interiorem hominem et fecunda me rore tue gracie, qua angelos* rorasti, **4** et adorna *me largitate* innocencie *tue, qua a principio fideles tuos* adornasti, *ut operentur in me septiformis gracie munera Spiritus sancti tui,* **5** *et aque superioris* fluminis *Ierusalem cum impetu fluentes puteum consciencie mee et animum meum irrigent, repleant et exuberent caritate,* **6** *qua de celo venisti super aquas, maiestatis tue. Huius* puri *sacramenti in me confirma magnalia* <ac> huius sancte visionis. *Amen.*

XCIII 31ª oracio

Leyste, *profiteor tibi hodie*, *Deus*, *Pater omnium*, *qui secreta celestia* ostendisti. Te *deprecor suppliciter* et *maiestatem tuam* precor et exoro, **2** *ut*, sicut tu es *rex et princeps cogitacionum*, voluntatum et animarum et omnium virtutum aliarum, *hodie* exaudi preces meas, **3** *et dirigantur operaciones mee in conspectu tuo*, *et acciones mee in conspectu celestium virtutum prevaleant*. **4** *Clamo hodie ad te*, *Deus* meus; nunc *exaudi clamorem meum*. *Ingemisco ad te*; hodie exaudi *gemitus cordis mei*. **5** Et ego *commendo hodie spiritum meum*, corpus meum *et animam meam et cogitaciones meas in manus tuas*, *Pater mi et Deus meus*, **6** *et ne me a te senciam derelictum set misericordiam tuam in me <senciam>*, *et exaltetur nomen tuum in me*, *clementissime Spiritus sancte*, *Deus*, **7** *cuius bonitas* est *eterna*, *cuius misericordia* est *incomprehensibilis*, *cuius perpetua claritas*, *cuius possessione pleni sunt celi et terra*, **8** *aspira* et *respice* in me, Domine, et *<intende> ad hanc operacionem meam*, *et quod in tue laudis honore devote postulo* michi concede, ut *in* me omnis profectus facialis et sancte visione *dispensacione* divina *compleatur*. **9** *Doce me*, *Domine*, quia *in te pono me docendum*. Purifica me, Domine, quia in te pono me purificandum. Clarifica me, Domine, quia in te pono me clarificandum. **10** Mundifica me, Domine, quia in te pono me mundificandum. Innocentifica me, Domine, quia in te pono me innocentificandum. Glorifica me, Domine, quia in te pono me glorificandum. **11** *Rege me*, *Domine*, quia in te pono me regendum, *et in me gracie tue fidem* infunde et *fige*, *ut Spiritus tuus sanctus in me* veniat, *regnet et imperet* pro hac sancta visione divina. *Amen*.

XCIV 32ª oracio

Horistion, *Domine*, *quia ego servus tuus* sum, *servio tibi hodie et confiteor coram maiestate glorie tue*, *in cuius conspectu omnis magnificencia et sanctimonia est*, **2** *et deprecor sanctum et ineffabile nomen tuum*, *quatinus ad tante operacionis mee effectum hodie aures tue pietatis inclines et oculos* tue maiestatis *accomodes*, **3** *ut aperiente te manum tuam gracia*[m], *quam desidero*, *sacier et fecunder caritate* et claritate, *qua celum fundasti et terram*, *te*, Pater piissime, *largiente*, qui vivis et regnas solus per omnia secula seculorum. *Amen*.

XCV 33ª oracio

Jeremon, clementissime Domine, Deus meus, et miserere mei et parce malis meis. Sana animam meam, quia peccavi tibi. Non abneges uni quod pluribus contulisti. **2** Exaudi, Deus,

oracionem famuli tui N, et in quacumque die invocavero te. Velociter exaudi me, sicut exaudisti sanctam Mariam Magdalenam. **3** Suscipe, Domine, clamorem confitentis ad te, audi vocem precantis et per oraciones beatissime Marie virginis, matris tue, atque omnium sanctorum tuorum, **4** ut oraciones et preces perveniant ad aures pietatis tue, quas ego, N, pro hac sancta visione effundo coram te in hac hora, ut per tua sanctissima nomina et sacramenta, **5** que sunt *Hosel*. Iesel. *Hazaiacol*. Iosel. Authiachar. Hazacol. *Gezor*. *Gezamyhor*. Namathar. Senales. Iole. Tarotheos. Lochos. Genos. Halla. Samyhel. Ramay. Sacharios. Logos. Patir. Sarahc. Iothosym. **6** mundatus, purificatus, clarificatus, innocentificatus et consecratus ad hanc gloriam et sacram tui facialem visionem pervenire merear prestante Domino nostro Ihesu Christo, qui vivit et regnat per omnia secula seculorum. Amen.

XCVI 34ª oracio

Hofbor, excelse Domine, Deus invisibilis, Deus inestimabilis, Deus ineffabilis, Deus incommutabilis, Deus incorruptibilis, Deus piisime, Deus dulcissime, Deus excelse, Deus gloriose, Deus inmense, Deus omnipotens, Deus, Pater tocius misericordie, **2** ego, licet indignus et plenus iniquitate, dolo et malicia, suplex ad tuam venio misericordiam orans et deprecans, ut non respicias ad universa et innumerabilia peccata mea set, sicut consuevisti peccatorum misereri et preces humilium exaudire, **3** ita me, famulum tuum N, licet indignum, exaudire digneris clamantem ad te pro hac sanctissima visione divina humiliter et desiderantissime a te postulata prece tuis sanctis sacramentis insignita, que sunt *Hosel*, Iesel et cetera, **4** ut virtutem et graciam, quam pro tanta visione habere debeo, habeam, scilicet puritatem et innocenciam et claritatem, sapienciam et sanctitatem, **5** caritatem et sinceritatem et humilitatem et firmitatem et bonam voluntatem, te ipso prestante, qui sedes in altissimis, cui laus est atque gloria et honor per infinita secula seculorum. Amen.

XCVII Si seriem harum oracionum scire vis, respice seriem 100 nominum Dei huius libri, quia per illa semper incipiunt oraciones. **2** Et nota, quod illa sacra Dei nomina predicta: Hosel, Iesel et cetera, debent dici paulo post principium orandi eciam in principio cuiuslibet oracionis.

XCVIII Incipit 2ª mundacio in visione divina.

Mundato igitur et macerato corpore volentis videre celeste palacium ipsum mundissimum esse iubemus et in omnibus virtutibus esse vestitum, **2** et semper cogitet et deprecetur Dominum de suorum absolucione peccatorum, quia iustus eciam debet timere, quia qui non timet, non diligit, testante Salomone et dicente: 'Inicium sapiencie timor Domini', **3** unde quilibet debet timere, quia nemo ex sua condicione vel dignitate meretur vel consequitur gloriam vel salutem nec potest videre Deum absque gracia salvatoris.

4 Et iterum alios 12 dies in pane et aqua integre sine aliqua relaxacione ieiunet faciens ut fecerat in predictis, donec veniat ad 13^{am} diem, que sit dies Iovis, et tunc iterum, si quid in se mali senserit, emundet et tunc iterum corpus Christi recipiat dicendo:

5 Oracio ante recepcionem Christi

'Tu, Domine Ihesu Christe, salvator omnium, qui pro me, miserimo peccatore, et aliis in seculo viventibus voluisti corpus tuum salubriter immolare, **6** qui 5ª die, scilicet Iovis <vel> Cenacionis, beatos apostolos tuos de tuo precioso corpore et sanguine saciasti precipiens, ut in nomine tuo sancta mater ecclesia sacratissimum corpus tuum et sanguinem consecraret, ut fieret salus et vita animarum in te credencium. **7** Ego, licet indignus, te, Domine Ihesu Christe, recipiens, sciens et confitens te Dominum meum et creatorem meum, quem in carne mea visurus sum ego ipse et non alius, quem expecto iudicem meum venturum, **8** concede michi propicius et in virtute huius sacri misterii, quod sicut corporeis oculis tuam spiritualem et corporalem potenciam ac eciam divinitatem visibiliter confiteor et agnosco per redempcionem huius sacratissimi corporis et sanguinis tui, **9** sic corpus meum clarificare et mundare digneris, ut abluto corpore te visibiliter cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, qui vivis et regnas Deus per omnia secula seculorum. Amen'.

XCIX Quo recepto recedas ad domum et taliter opus incipies.

Placacio divine maiestatis

Dices illa die Iovis semel psalterium et letaniam cum propriis eam sequentibus oracionibus. Post dices 25, 26, 31 et ibi addes: **2** 'Ut tu, Domine, per annunciacionem, concepcionem, nativitatem, circumcisionem, predicacionem, baptismum, resurreccionem, ascensionem

beatissimi filii tui, Domini nostri Ihesu Christi, **3** corpus meum clarificare et mundare digneris, ut abluto corpore te visibiliter cum tuis novem dictis angelorum ordinibus me vivente mea possit anima collaudare,' **4** – conclusio: – 'quoniam tu es Deus potens et super omnia misericors, qui vivis et regnas Deus in unitate et trinitate, Pater et Filius et Spiritus sanctus, et regnaturus es per infinita secula seculorum. Amen'.

C Separacio

Ex nunc eris in loco concluso, ubi non sit frequentacio personarum, et qualibet die dices istas oraciones, que secuntur, cum precedentibus, que pertinent operanti, et cum hoc dices hec nomina, que secuntur. **2** 'Agla, Monhon, Tetragramaton, Ely Deus, Ocleiste, Amphynethon, Lamyara, Ianemyer, Sadyon, Hely, Horlon, Porrenthimon, **3** Yelur, Gofgameli, Emanuel, On, Admyel, Honzmorb, Ioht, Hophob, Mesamarathon, Anethy, Eryona, Yuestre, Saday, Maloht, Sechce'.

4 Post hoc dices:

Oracio

'Deus meus, Pater omnipotens eterne potestatis, potens facere mundum de immundo conceptum semine, Primellus, Principium, Primogenitus, Sapiencia, Virtus, Sol, Splendor, Gloria, Pax, Lux Patris, Os, **5** Verbum, Salus, Angelus, Sponsus, Propheta, Agnus, Ovis, Vitulus, Serpens, Aries, Leo, Vermis, exaudi propicius oraciones et invocaciones servi tui, ut in virtute horum sanctorum nominum tuorum corpus meum' et cetera.

6 Postea dices ista alia nomina, que secuntur. 'Elscha fortis, Abbadia iuste, Alpha et Ω piissime, Leiste dulcissime, Oristyon potentissime, Yeremon excellentissime, Hofbor excelse, Merkerpon adiutor, Elzephares defensor, Egyryon protector, Pheta largitor, **7** exaudi benigne deprecaciones servi tui, ut ex dono gracie tue per intercessiones beate genitricis tue virginis Marie et angelorum et archangelorum tuorum Michaelis, Gabrielis, Urielis et Raphaelis et omnium aliorum celestium angelorum **8** et apostolorum tuorum Petri et Pauli, Iohannis et Iacobi, Andree, Mathie, Symonis, Iude, Philippi, Thome, Bartholomei et Barnabe corpus meum' et cetera.

9 Postea dices ista sequencia nomina Dei. 'Ombonar ineffabilis, Stimulamathon in substancia invisibilis, Oryon inestimabilis, Erion inpermutabilis, Noymos clementissime, Pep

incommensurabilis, Nathanatay incorruptibilis, Theon inmense, Ysiston gloriose, Porho tocius misericordie'.

10 Postea dices hanc oracionem:

Oracio

'Respice humiliter preces humilis servi tui non aspiciens neque vindicans inennarrabiles iniquitates, quas contra te feci; quoniam, si iniquitates observaveris, quis sustinebit? **11** Set tu, Domine, suscitans a terra inopem et de stercore erigens pauperem in virtute sancte humilitatis et obediencie tue, sicut dicitur: **12** "factus est obediens usque ad mortem" – et alibi: "Ego autem humiliatus sum nimis" – quam pro peccatoribus humiliter pati atque recipere voluisti, sic preces meas placatus recipias – **13** quia confiteor et scio, quia tu es misericors tocius creature te firmiter invocantis, testante David et dicente: "Cor contritum et humiliatum Deus non despicies", **14** et alibi: "Prope est Dominus omnibus invocantibus eum in veritate" – ut animam meam a tenebris corpusculi mei suscitare et a stercore peccatorum meorum erigere digneris, ut abluto corpore' et cetera.

15 Et postea dices hec nomina hanc sequentem oracionem constituencia.

Nomina Dei vivi

'Fothon, celi et terre conditor; Lethellete, qui celum super altitudinem nubium extendisti; Ysmas, qui terram super aquas in sua stabilitate fundasti; **16** Adonay, qui mari terminum suum, quem preterire non poterit, tribuisti; Hachionadabir, qui Solem et Lunam et omnes stellas celi in summa arce collocasti; Omytheon, qui omnia in sapiencia fecisti; **17** Hofga, qui sexta die hominem ad ymaginem et similitudinem tuam creasti; Leyndra, qui Adam una cum Eva, quam sibi comitem dederas, in paradiso voluptatis collocasti, quos propter mandati tui prevaricacionem mox de paradiso eiecisti; Nosulaceps, qui victimam Abel conspexisti; **18** Tutheon, qui mundum propter sui scelera in aqua diluvii perdidisti; Gelemoht, qui Noe et eos, qui cum eo erant in aqua diluvii, salvasti, unde genus humanum restituisti; **19** Paraclitus, qui Abrahe, servo tuo, sub triplici persona ad radicem Mambre aparuisti; Occynonerion, qui Enoch et Helyam ad pugnandum contra tirannum in celis rapuisti; Ectothas, qui Loth, servum tuum, de submersione Sodome et Gomorre misericorditer liberasti; **20** Abracio, qui Moysi, servo tuo, in medio rubi locutus fuisti in flamma ignis; Anephenethon, qui virgam Aaron

frondere, florere et fructum producere fecisti; **21** Abdon, qui populum tuum de terra Egypti de captivitate potenter abduxisti; Melthe, qui, ut siccis pedibus transirent, per medium mare viam aperuisti; Sother, qui in monte Synay populo tuo per manum Moysi legem dedisti; **22** Usyrion, qui populo scicienti de petra sicca nimias aquas exire fecisti; Baruch, qui Danielem prophetam de lacu leonum sanum et incolumem eripuisti; Sporgongo, qui tres pueros Sydrac, Misaac et Abdenago, qui sunt Ananyas, Azarias et Mysael, de camino ignis ardentis illesos abire fecisti; **23** Genouem, qui Susannam bonam fiduciam atque spem in te habentem de falso crimine falsorum iudicum liberasti; Messias, qui Ionam prophetam in ventre ceti tribus diebus et tribus noctibus commorantem incolumem conservasti; **24** Pantheon, qui David prophetam de manibus Golie invictum evadere fecisti; Deus iustus, fortis et paciens, agyos, Otheos, Hiskyros, athanathos, eleyson ymas, Christus, Deus fortis, omnipotens et immortalis, **25** Ihesus Nazarenus, et multum misericors, qui solum ex vera cordis contricione peccatorem mundificas, exaudi clemens et propicius oraciones servi tui, **26** quas in virtute sublimitatis tue profero, ut per misericordiam tuam [et] graciam, quam sanctis tuis tribuisti, michi largiri digneris. **27** Descendat ergo, Domine, super me, famulum tuum, quamvis multis criminibus irretitum tamen a te creatum, virtus Spiritus sancti, que meorum indulgenciam faciat peccatorum, ut ex rore celesti mei corpusculi macule deleantur, ut abluto corpore' et cetera.

28 Hec oracio supradicta debet proferri in omni periculo, quoniam sanos custodit, infirmos sanat, peccata relaxat, iratos pacificat, amicicias nutrit, **29** desperantes confortat, pauperes fovet, iram Domini mitigat, omnes tribulaciones et perversitates vincit, tempestates fugat, incantaciones solvit, spiritus constringit et ligat. **30** Debet proferri ieiuno stomacho, flexis genibus cum devocione maxima, et eius abstinencia est, quod operans debet esse humilis, paciens et pudicus. **31** Taliter igitur diebus Veneris, sabbati, Dominico, Lune, Martis, Mercurii sequentibus hec omnia, et ter in qualibet die, scilicet mane, meridie et sero, integre recitabis.

CI Perfeccio operis

Die vero Iovis sumo mane dicat ut dixerat in predictis et tunc super cineres de fece mundatos de feno cubile faciat, et in circuitu lecti sint in cineribus scripta centum nomina Dei.

2 100 Dei vivi nomina

1. Agla, 2. Monon, 3. Tetragramaton, 4. Ely Deus, 5. Ocleiste, 6. Amphynethon, 7. Lamyara, 8. Ianemyer, 9. Sadyon, 10. Hely, 11. Horlon, 12. Porrenthimon, 13. Ihelur, **3** 14. Gofgameli, 15. Emanuel, 16. On, 17. Admyhel, 18. Honzmorb, 19. Ioht, 20. Hofob, 21. Mesamarathon, 22. Anethy, 23. Eryhona, 24. Iuestre, 25. Saday, 26. Maloht, 27. Sechce, 28. Elscha, **4** 29. Abbadia, 30. Alpha et Ω, 31. Leiste, 32. Oristion, 33. Jeremon, 34. Hofbor, 35. Merkerpon, 36. Elzephares, 37. Egyrion, 38. Pheta, 39. Hombonar, 40. Stimulamathon, 41. Orion, 42. Eryon, **5** 43. Noymos, 44. Pep, 45. Nathanathay, 46. Theon, 47. Ysiston, 48. Porho, 49. Fothon, 50. Letellethe, 51. Ysmas, 52. Adonay, 53. Achionadabir, 54. Omytheon, 55. Hofga, 56. Leyndra, **6** 57. Nosulaceps, 58. Tutheon, 59. Gelemoht, 60. Paraclitus, 61. Occynoneryon, 62. Ecthothas, 63. Abracio, 64. Anephenethon, 65. Abdon, 66. Melthe, 67. Sother, 68. Usirion, 69. Baruch, **7** 70. Sporgongo, 71. Genouem, 72. Messias, 73. Pantheon, 74. Zabuather, 75. Rabarmas, 76. Yschiros, 77. Kyrios, 78. Gelon, 79. Hel, 80. Techel, 81. Nothi, 82. Ymeynlethon, 83. Karex, 84. Sabaoth, **8** 85. Sellah, 86. Cirrhos, 87. Opiron, 88. Nomygon, 89. Orihel, 90. Theos, 91. Ya, 92. Horha, 93. Christus, 94. Hospesk, 95. Gofgar, 96. Occynnomos, 97. Elyorem, 98. Heloy, 99. Archima, 100. Rabur.

9 Quo facto comedat, et quando comederit, opus istud ita incipiat. Accipiat aquam claram fontis frigidam, de qua se abluat dicens: **10** 'Domine, sancte Pater, omnipotens, eterne Deus, cuius ante creacionem seculi Spiritus ferebatur super aquas, qui in mundi creacione una cum aliis elementis eas benedictas fecisti, **11** qui populo sicienti has in alimento dedisti, et ut sordide mundi exteriores macule per eas lavarentur, qui in flumine Iordanis per Iohannem baptistam baptizari voluisti, **12** ut per misterium sacratissimi corporis tui flumina omnium aquarum tua benediccione crescerent, ut sicut per eas exteriora lavantur, **13** ita interiora per ipsas et Spiritum sanctum lavarentur peccata testante propheta David et dicente: "Asparges me, Domine, ysopo, et mundabor. Lavabis me, et super nivem dealbabor", **14** qui beatis apostolis tuis in huius sacri commemoracione misterii pedes eorum lavasti, qui nobis ad saturacionem anime aquam de tuo precioso latere in potum tribuisti et propter nos lancea latus acriter perforari voluisti, concede propicius, **15** quod sicut huius mei miseri corpusculi per hanc aquam exteriora lavantur, sic per virtutem tui sacri baptismatis, quod in me nomine tuo recepi, super me tue future gracie rorem descendere concedas, per quam mea interiora laventur peccata, ut abluto corpore' et cetera.

16 Et scias, quod nullus vacans circa terrena potest hoc facere, quia anima racione obscenitatis terrene a divinis secretis est penitus sequestrata et ideo cum difficultate intelligit. **17** Tamen secundum quod caro magis vult operacionibus anime consentire, cicius intelligit et clarius. **18** Et ideo illi, qui sciencias inveniebant, magis in locis secretis habitabant, quia nolebant per temptaciones carnales a suis operacionibus sequestrari. **19** Nec non si aliquis operari voluerit eciam pro acquisicione parcium, eum convenit a terrenis sequestrari. Pro aquisicione tocius multo magis forciusque debet operans terre dimittere vanitatem.

20 Tunc indutus cilicio et nigris vestibus chorum intret, in quo sedeat. Tunc incipiat psalterium cum letania et oracionibus propriis et aliis, ut predixi, et cum totum compleverit, dicat hec nomina, que secuntur. **21** 'Zabuather, Rabarmas, Yskiros, Kyrios, Gelon, Hel, Techel, Nothi, Ymeinlethon, Karex, Sabaoth, Sella, Chiros, Opiron, Nomygon, Oriel, Theos, Ya'.

22 Oracio

'Deus fortis et potens in prelio, rex eterne glorie, cuius claritatis dulcedine pleni sunt celi et terra, quem angeli et archangeli tremunt et colunt laudando et dicunt: **23** "Sanctus, sanctus, sanctus Dominus Deus Sabaoth; pleni sunt celi et terra gloria tua. Ossanna in excelsis", qui pro dominacione humani generis revocanda de celis ad terram descendisti. **24** Orha, qui per Gabrielem beate Marie virgini, genetrici tue, nuncium tue incarnacionis in templo Ierusalem premisisti. Christus, qui sicut sol per vitrum in eius utero et sine corupcionis contagio obumbrasti. **25** Hospesk, qui in manibus Ioseph virgam siccam florere fecisti. Gofgar, qui adventus tui per Iohannem baptistam populo tuo Israel testimonium et precognicionem misisti, **26** predicandaque dicta erant de te per prophetas, qui nativitatis tue tuis sanctis hominibus in tenebris stantibus lumen misisti, per quod tuum sanctum adventum cognoverunt. **27** Occynnomos, qui tribus regibus te adorare volentibus, Caspar, Melchior, Balthasar, stellam previam transmisisti et eorum munera recepisti te verum Deum et hominem mortalem eis esse demonstrans **28** et eis per angelum tuum falsitatem Herodis in sompnis manifestans, qui beatos innocentes pro tuo nomine cruciatos in celi palacio sublimiter coronasti. **29** Eliorem, qui in templo Salomonis in manibus Symeonis Domino presentatus ipsi Symeoni dedisti cognicionis effectum, ut asserit dicens: "Nunc dimittis servum tuum, Domine, in pace, **30** q{ui}a viderunt oculi mei salutare tuum, quod parasti ante faciem omnium populorum lumen ad revelacionem gencium et gloriam plebis tue Israel". Heloy, qui ad architriclini nupcias

aquam in vinum convertisti. **31** Archima, qui 32 annis populo tuo fidem catholicam predicasti, qui Petrum, Iacobum et Iohannem, Bartholomeum, Thomam et ceteros discipulos in sciencia et gracia perfectos condidisti. **32** Rabur, qui 40 dierum spacio in deserto ieiunasti et a demone temptatus es, qui eciam beate Marie Magdalene super pedes tuos flenti amarissime et capillis tergenti et unguenti sua dulcissime peccata remisisti **33** et Lazarum, fratrem suum, quatriduanum mortuum a mortuis suscitasti et ceco nato visum tribuisti et propter nos corpus tuum immolari, detrahi, ferociter accipi, turpiter iudicari ac eciam blasphemari, duris corrigiis amariter flagellari, **34** alapis et sputis vexari, spinis coronari, in cruce affigi, clavis acutis pedes et manus perforari, felle et aceto potari, lancea latus aperiri, et in sepulcro poni et a militibus custodiri voluisti, **35** qui per summam tuam potenciam ac signo tue sancte crucis, de quo meis me signo manibus ✠, in nomine Patris et Filii et Spiritus sancti scilicet, portas ereas confregisti et amicos tuos de tenebrosis locis inferni eripuisti. **36** Item, Domine, per fidem et credenciam, quam in hiis sanctis misteriis confiteor et scio et habeo, ita et animam meam a corporis mei tenebris eripias, **37** ut indestructo corpore te visibiliter cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, aspicere et glorificare. **38** Tu igitur, Domine, qui tercia die resurrexisti a mortuis et resurreccionem per angelum Marie Magdalene, <Marie> Iacobi et Salomee et tuis discipulis revelasti **39** et beato Thome tua vulnera demonstrasti et post trium dierum spacium ad celos ascendisti, unde discipulis tuis Spiritum sanctum misisti et eis pacem tuam dedisti. **40** Tu eciam, Domine, Paulo, apostolo tuo, atque Iohanni evangeliste secreta demonstrasti et beato Stephano, dum lapidabatur, celos aperuisti, **41** ut asserit se vidisse tuam corporalibus oculis maiestatem dicens: "Ecce video celos apertos et Filium hominis stantem a dextris virtutis Dei", **42** qui martiribus tuis tormenta pacienter recipere concessisti, qui venturus es iudicare vivos et mortuos et seculum per ignem, respice super me et exaudi preces meas, **43** ut per graciam tuam et virtutem sanctorum nominum tuorum animam meam a tenebris mei corpusculi suscitare et a stercore peccatorum meorum erigere digneris, **44** quia in te facio consummacionem vite mee, Deus meus, Hto exor abalay. qci. ystalgaouofularite kspfyomomanaremiarelatedacononaoyleyot, qui dixisti in cruce: "Consummatum est"'.

45 Tunc dormiat et de cetero non loquatur, et sic fiet, quod videbit celeste palacium et maiestatem in gloria sua, ordines angelorum et agmina spirituum beatorum. **46** Set dicet aliquis: 'Cum Dominus dicat: "Non videbit me homo et vivet", sequitur ergo, quod si quis

Deum videat, oportet, quod in corpore moriatur. **47** Ergo de cetero usque ad diem iudicii non resurget, quia nemo bis corpore moritur'. Set falsum est, quod quis in corpore in visione divina moriatur, set spiritus in celo rapitur, et corpus in terra cibo angelico reficitur. **48** Nam de multis raptis in spiritu legitur, quibus multa secreta celestia fuerunt revelata, et eciam in passione Domini nostri Ihesu Christi multa corpora resurrexerunt, ut legitur.

49 Operans debet esse in voluntate operis desiderans et mundatus ab omni sorde penitus, et quanto plus pacietur, tanto plus optinebit, **50** quia si superior, id est Christus, pro suis subditis et inferioribus voluit pati, ut eos in conspectu suo et gloria feliciter collocaret, multo forcius inferior debet pro se ipso pati, **51** ut possit placere suo Domino, quoniam nisi cum difficultate habebitur divina visio et cum puritate perfecta, quia non est super ipsum coaccio immo preces, et eciam cum difficultate habetur, **52** quia Dominus dedit terram homini et cognicionem sue legis testante David et dicente: 'Celum celi Domino terram autem dedit filiis hominum'. **53** Alibi: 'Attendite, populе meus, legem meam'. Et quia fides non habet meritum, ubi racio prebet exemplum, ideo homini difficillimum est cognoscere divinam maiestatem. **54** In hoc opere non debet homo cogitare de morte, quia virtute oracionum et virtute Dei, in quo totaliter habet fiduciam, corpus efficitur quasi spirituale et saturatur cibo celesti, **55** sicut fiunt pulli corvorum, quibus misericordia succurrit Dei testante David et dicente: 'Qui dat iumentis escam ipsorum et pullis corvorum invocantibus eum'.

56 Set cavendum est operanti, ne sit in peccato mortali, quia de cetero esset insanus, et causa est, quia intellectus procedit a parte anime, que intendit videre in quo delectatur, **57** et cum non videt id delectabiliter propter impedimentum peccati, de cetero ad nil aliud cogitabit, et sic in corpore non erit humana racionabilitas. **58** Et similiter videmus in pluribus, quod inanimati efficiuntur eo, quod intellectus procedens a parte anime non pervenit ad optata. **59** Concedat ergo nobis divina virtus graciam visionis, qui in trinitate vivit et regnat per omnia secula seculorum. Amen.

CII De capitulis primi libri

Divina visione cathezizata de cognicione potestatis divine, de absolucione peccatorum, de confirmacione non irruendi in peccatum mortale, de redempcione trium animarum de purgatorio est cathezizandum, **2** quoniam si aliquid istorum 4 volueris, fac sicut dictum est de divina visione mutando verumptamen peticionem visionis in peticionem cognicionis potestatis divine **3** vel absolucionis peccatorum vel confirmacionis in gracia immobiliter vel

redempcionis trium animarum de purgatorio, set sic procul dubio similiter et adhuc facilius optinebis. **4** Et nota, quod, si vis, in omnibus predictis potes qualibet die dicere predictos 8 terminos cum illis 10 oracionibus, que sunt 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, **5** quia in eis non oportet respicere diem neque lunacionem neque de necessitate horam, licet presertim circa mane, circa terciam circaque meridiem proferantur, **6** unde iste oraciones reducunt in bonum quicquid homo erravit per fragilitatem in operacione, et quanto plus et frequencius dicuntur, tanto magis erratum corrigitur et errandum prohibetur.

CIII Incipit secundus tractatus libri sacri.

Expleto primo tractatu huius libri sacri et Domini secreti subditur secundus, qui, sicut primus 6 capitula habebat, de quibus Hely gracia est desertum, ita iste 27 habet, scilicet hec:
2 De cognicione celorum; De cognicione angelorum cuiuslibet celi; De cognicione cuiuslibet angeli et nominis et potestatis eius; De cognicione sigillorum cuiuslibet angeli et virtutis eorum; **3** De cognicione superiorum cuiuslibet angeli; De cognicione officii cuiuslibet angeli; De invocacione et associacione cuiuslibet angeli; De impetracione voluntatis per quemlibet angelum; **4** De impetracione omnium scienciarum; De hora mortis scienda; De omnibus presentibus, preteritis et futuris sciendis; De cognicione planetarum et stellarum; **5** De cognicione virtutum planetarum et stellarum et quid habent influere; De influenciis planetarum <et stellarum> mutandis; De mutacione noctis in diem et diei in noctem; **6** De cognicione spirituum ignis et nominum et superiorum et sigillorum et potestatum et virtutum eorum; De cognicione spirituum et animalium aeris; De cognicione nominum et virtutum et superiorum eorum; **7** De cognicione sigillorum et virtutum eorum; De cognicione mixtionis et transmutacionis elementorum et corporum ex hiis mixtorum; **8** De cognicione omnium herbarum et plantarum et omnium animalium existencium super terram et virtutum eorum; De cognicione humane nature et omnium factorum hominum, que sunt abscondita et ignota; **9** De cognicione aquaticorum spirituum et animalium et virtutum eorum et superiorum eorum; De cognicione terrenorum et infernorum spirituum; **10** De visione purgatorii et inferni et cognicione animarum ibidem existencium; De ablacione corporis vel anime revocanda; De consecracione huius libri.

CIV Hic tractat de natura et officio horum angelorum.

Completo de visione divina et novem ordinum angelorum de secundis angelis incipiamus tractatum, quorum natura talis est, quod serviunt Deo per prius et naturatis per posterius. **2** Homines et eorum naturam diligunt regnantque in speris stellarum. Corpus igneum accipiunt, quando ad mandatum Domini hominibus mundatis et purificatis tamquam sociando, ut eos consolentur, mittuntur. **3** Et istorum sunt 7 modi, de quibus debet natura precognosci, quoniam quilibet suum proprium habet officium predestinatum, quamvis omnibus aliis serviciis possent deservire.

(De spiritibus Saturninis)

CV Istorum autem quidam sunt et vocantur Saturnini et isti sunt Bohel, Cafziel, Mich<r>athon, Satquiel, et eorum natura est tristicias et iras et odia promovere, nives et glacies concreare, **2** et sua corpora sunt longa et gracilia, pallida vel flava, et sua regio est septemtrio, et habent sub se 5 demones, scilicet unum regem et 4 eius ministros, quibus omnes alii demones Saturnini subsunt. **3** Isti sunt Maymon rex, Assaibi, Albunalich, Haibalidech, Yasfla, qui demones in ventis Affrico subditis, qui sunt 3, Mextyura, Alchibany, Alflas, penantur vel requiescunt.

CVI De spiritibus Iovialibus

Alii sunt Ioviales et sunt isti Satquiel, Raphael, Pahamcocihel, Asassaiel, et eorum natura est gaudium, amorem, leticiam, benivolenciam et graciam attribuere operanti omnium personarum, rores, flores, herbas et folia procreare et amovere, **2** et sua regio est inter austrum et orientem, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Iovis subiugantur, et isti sunt Formione rex, Guth, Maguth et Guthryn, **3** qui demones in ventis boree subditis et subsolano, qui sunt 5, Harith, Iesse, Ryon, Nesaph, Naadob, penantur vel requiescunt. Sua corpora sunt medie stature, et color eorum quasi color celi vel cristalli.

CVII De spiritibus Martis

Alii sunt Martis et sunt isti Samahel, Satihel, Yturahihel, Amabiel, et natura eorum est guerras, occisiones, destrucciones et mortalitates gencium et omnium terrenorum provocare, et sua corpora sunt medie stature, sicca et macra. **2** Color eorum materialis est rubeus sicut

carbones accensi bene rubei, et sua regio est austrum, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Martis totaliter subiugantur, **3** et isti sunt Iammax rex, Carmox, Ycanohl, Pasfran, qui demones in ventis subsolano subditis, qui sunt isti 5: Atraurbiabilis, Yachonaababur, Carmehal, Innyhal, Proathophas, penantur vel requiescunt.

CVIII De spiritibus Solaribus

Alii sunt Solis et sunt isti Raphael, Cafhael, Dardihel, Hurathaphel, et eorum natura est amorem, graciam, divicias homini communicare et virtutem, similiter sanum custodire, rores, herbas, flores et fructus in instanti dare. **2** Corpora eorum magna et ampla, omnis benivolencie plena, color eorum lucidus vel citrinus sicut Sol vel aurum, et sua regio est oriens, et habent 4 demones sub se, scilicet unum regem et tres eius ministros, quibus omnes alii demones Solis subiugantur, **3** et isti sunt Barthan rex, Thaadas, Chaudas, Ialchal, qui demones in ventis boree subditis, qui sunt 4, Baxhathau, Gahathus, Caudes, Iarabal, penantur vel requiescunt.

CIX De spiritibus Veneris

Alii sunt Veneris et sunt isti Hanahel, Raquiel, Salguyel, et natura eorum est risus, lacivias, desideria in amorem conversa cum mulieribus, floribus et fructibus tribuere, **2** et corpora eorum sunt medie stature in omnibus, quia neque parva neque magna neque pinguia neque macra, et eorum forma est graciosa, alba sicut nix. **3** Sua regio est inter austrum et occidentem, et habent 3 demones sub se, unum regem et duos eius ministros, quibus omnes alii demones Veneris subiugantur, **4** et isti sunt Sarabocres rex, Nassar, Cynassa, qui demones in ventis subsolano et zephiro subditis, qui sunt 4, scilicet Cambores, Trachathath, Nassar, Naasa, penantur vel requiescunt.

CX De spiritibus Mercurii

Alii sunt Mercurii et sunt isti Mychael, Myhel, Sarapiel, et eorum natura est bonos, eciam se ipsos, [in] aliis subiugare. **2** Respondent de preteritis, presentibus et futuris. Docent secreta facta vel facienda, que debent accidere in hoc mundo. Revelant secreta omnium aliorum. **3** Possunt eciam facere, quando eis coniunguntur, penitus quod hii possunt, et ipsi una cum Luna referunt consilia secretorum omnium aliorum, et sua forma est mobilis, clara ad modum vitri vel flamme ignis albe. **4** Sua regio est inter occidentem et septemtrionem, et habent 5

demones sub se, unum regem et 4 eius ministros, quibus omnes alii demones Mercurii subiugantur, **5** et isti sunt Habaa rex, Hyyci, Quyron, Zach, Eladeb, [eladab], qui demones in ventis zephiro et Affrico subditis, qui sunt 4, scilicet Zobha, Drohas, Palas, Sambas, penantur vel requiescunt.

CXI De spiritibus Lune

Alii sunt Lune et sunt isti Gabriel, Michael, Samyel, Atithael, et eorum natura est voluntates et cogitaciones mutare, itinera properare, verba referre, pluvias provocare. **2** Sua corpora sunt longa et ampla. Sua forma est obscura et alba sicut cristallus vel ensis furbitus vel sicut glacies vel nubes obscura. **3** Sua regio est occidens, et habent 4 demones sub se, unum regem et tres eius ministros, quibus omnes alii demones Lune obediunt et eciam supponuntur, **4** et isti sunt Harthan rex, Bileth, Milalu, Abucaba, qui demones in ventis zephiro subditis, <qui> sunt 5, Hebethel, Amochap, Oylol, Milau, Abuchaba, penantur vel requiescunt.

CXII Formacio circuli

Habita igitur eorum secundum naturam, dominium, regionem et formam cognicione debita dum eos invocare volueris, sic facies. **2** Accipe lapides duros et equales, in quibus non sint foramina vel ruptura, vel tegulas specialiter ad hoc factas. **3** Operans vero sit a pollucione purgatus et habeat calcem et arenam litoris mixtam, cum quibus lapides vel tegule coniungantur.

4 Tunc fiet ex eis locus, in quo protrahetur circulus, et iste locus taliter formabitur. Primo fiet circulus equalis terre habens in longitudine et latitudine 9 pedes, **5** infra quem fiat circulus gibbosus ad modum semicirculi, alcior quam sit alter, in longitudine et latitudine continens 7 pedes et in altitudine tres pedes cum dimidio. **6** Tamen paupertatis oppressio permittit locum hunc de terra munda fieri, si optime decoquatur, dum tamen ibi non fuerit disiunctura.

7 Peracto vero loco circuli operans, ut diximus, sit mundatus, ut in prima mundicia continetur. Set mutetur peticio questionum sic. Sacerdos, dum conficit corpus Christi, dicat:

8 Oracio

'Tu, Domine Ihesu Christe, Deus et homo, qui volusiti per te ipsum fidelem populum tuum medicabiliter visitare, te suppliciter exoro, precor et postulo temet ipsum, **9** quem nunc hic in manibus meis teneo pro famulo tuo N, ut ex dono ac permissione gracie tue omnes illos

angelos, quos invocaverit, **10** ut per eos benigniter consulatur, sibi mittere ac constringere digneris, ut te mediante possit cum ipsis misericorditer consociari'.

CXIII Prima dies

Qui dum, ut diximus, receperit corpus Christi, exiens de ecclesia continue dicat 17 et eam, donec ad locum circuli venerit, recitabit.

2 Benediccio loci circuli

Tunc locum circuli benedicat dicens 15 nec illa die plus faciat.

CXIV Secunda dies

In crastino ecclesiam similiter visitabit et post completorium ibit ad circulum 17 iterum dicendo. **2** Et tunc habeat margaritas super prunas in thuribulo positas, de quibus pars invocatoria et 4 mundi partes, celum et terra <suffumigentur>, ter dicendo primam et secundam oracionem. **3** Hoc facto ter circueundo et suffumigando circulum incipiendo a parte invocatoria et terminans in eadem nominabis angelos, **4** de quibus volueris operari, cum angelis diei et hore, mensis, temporis et faciei, in qua operari volueris, sic dicendo: **5** 'Michael, Miel, Saripiel, Gabriel, Michael, Samyel, Athitael, Boel, Cafziel, Mich<r>athon, Sathquyel, Raphael, Pahamcociel, Assassayel, Samael, Satiel, Yturaihel, Amabihel, Raphael, Caphael, **6** Dardiel, Hurathapel, Hanael, Raquiel, Salguiel, pax vincit, munus subiugat, paciencia superat, humilitas concordiam nutrit. Ego igitur N, filius N et N, vobiscum humilis pacem meam do vobis. **7** Faciens istud meum munusculum confero vobis, ut vos pacificati, pacientes et placati questiones, quas a vobis petiero, michi benigniter intercedente Domino faciatis'.

8 Quo facto protrahe duos circulos, quorum unus distet ab altero per unum pedem, et fiat cum cultello novo, et scribe in circuitu nomina angelorum hore, diei, mensis, temporis et faciei dicendo: **9** 'Venite, vos omnes, N, ad pacem super sedem Samaym, quam precepit Dominus tribubus Israel ad exaltacionem laudis sue. Unde invoco vos, N, ut precepit Zebedeie suis subditis obedire, veniatis'.

CXV 3ª dies

Tercia vero die balneatus ac mundis canabinisque et albis indutus vestibus, a pilis corporis denudatus, habens faciem versus partem, que pertinet questioni, extra circulum erectus sic incipies.

2 Preparacio ad invocandum

Habeas signum Domini in manu tua dextera munde compositum et sacratum et suffumigabis circulum faciendo et dicendo ut iam dixi. **3** Post hoc suffumiga signum et eciam temet ipsum et tunc flexis genibus dicas 31 cum oracione Salomonis '49, celi et terre conditor' et cetera.

4 Addicio

Et addas in fine cuiuscumque: 'ut tuis sanctissimis angelis valeam amicabiliter sociari, qui ex permissione tue dulcissime voluntatis mea velint iusta desideria penitus adimplere'.

5 Finitis igitur oracionibus taliter invocabis:

Invocacio angelorum

'O vos angeli potentes Saturni, Iovis, Martis, Solis, Veneris, Mercurii, Lune: **6** Boel, Cafziel, Micrathon, Satquiel, Raphael, Paamchociel, Asassaiel, Samael, Satiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, **7** Miel, Sarapiel, Gabriel, Michael, Samyel, Athithael, potentes in celis, nubibus et abissis,' – hic erigat signum Dei manu aperta versus celum dicens: – 'ecce formacionem seculi. Spiritus autem spiritum vocat. **8** Amor Dei nos coniungat, sua potencia nos dirigat, sua misericordia nos coniunctos misericorditer custodiat. Vos igitur nomine illius Dei vivi et veri, qui vos et me verbo creavit, **9** cuius nomina sunt tremenda, que sunt 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, **10** quoniam magnus, altissimus, sanctissimus, excellentissimus, potentissimus, fortis, iustus, pius, clemens, dulcis, adiutor, protector, defensor, largitor, misericors, **11** cuius potencia ineffabilis, cuius substancia indivisibilis, sciencia inestimabilis, veritas incommutabilis, misericordia incommensurabilis, essencia incorruptibilis, **12** cuius gloriose gracie pleni sunt celi et terra, cuius forti potencie genuflectuntur omnia celestia, terrestria et infernalia, vos invoco humiliter et deposco, **13** ut vos infra circulos hic circumscriptos descendere dignemini apparentes in forma benivola, de omnibus quesitis michi veritatem respondentes. Per virtutem illius vobis precipio, cuius nomine signatur. Amen'.

14 Sigillum et ligacio

'Vos igitur, sanctissimos angelos, peticionibus meis obedire sigillo, deposco, invoco et eciam coniuro sigillo sanctorum nominum Dei, **15** quo Dominus humane creature servire sigillavit, dicere et facere que licita sunt et honesta. Ya, Ya, Ya, Laaaa, Adonay, Sabaoth, Heloy, Genouem, Merquerpon, Usye, Achedion, Zebedio, Greba. **16** Cum istis et per ista sacratissima <nomina> iterum ad concordiam vos appello. Vos meis peticionibus obedire et coniuro atque virtute Dei precipio, **17** ut vos meo placati munusculo prompti michi in omnibus locis honestis obedire super sedem Samaym hic infra circulos hic circumscriptos **18** a Saturninis, Iovinis, Martialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris descendere dignemini, que sunt iste: Bacalgar, Totalg, Yfarselogon, Alchedion, Meremieca, Ureleguyger, Ioath, Somongargmas, Iohena. **19** Obedite ergo Zebedeie, qui vos Salomoni et tribubus Israel sibi fidelibus ad laudem et honorem sui sancti nominis Sabaoth, quod est "exercitus angelorum", in honestis et licitis obedire precepit, **20** et vobis super hoc et ad hoc nomine suo me munitum optime represento, quoniam misericors est, non ex nostris meritis, set ex sue gracia largitatis. **21** Nomine igitur ipsius vos, N, placatos sub hiis sanctis nominibus iterum appello: Legemoth, Gonathaym, Maloth, Yhoston, Hemonege, Anephene[s]ton, Stobr, Otheos, Tutheon, Thereis, Chatheon, Agla. **22** In hiis igitur perfeccione sigilli quamvis vos sciencia vestra cum humilitate preceptis <precepit> obedire creatoris, **23** tamen ego, N, filius N, pollutus viciorum meorum contagio vestrum amittere timeo iuvamentum; humilitatis tamen indutus cilicio obedire peticionibus meis vos deprecor et invoco. **24** Set virtute creatoris eterni ferens insignium vos nomine illius summi creatoris obedire michi, famulo suo, precipio et coniuro, ut sitis meis in omnibus licitis et honestis peticionibus obedire parati'. Finit ligacio.

25 Incipit coniuracio.

'Vos igitur, sanctos angelos, me vestris imponens officiis, quamvis humilitatis ac paciencie vestre indutus cilicio, **26** qui sicut Filius altissimi creatoris in nomine illius, qui Loke Henaf Hese Moysi nominavit, quamvis sub meo nomine sublimitatis imperium non valeam deprecare, **27** humiliter deprecor, obedienter precipio per iustum Ombonar, per verum Stimulamathon, per sanctum Orion, per sanctissimum Eryon, per magnum Noymos, per festinantem Pep et per alia Dei nomina pura, **28** que propter sue celsitudinis magnitudinem nulla deberet, nisi concederetur a Domino, humanitas nominare, **29** que sunt 45, 46, 47, 48,

49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, **30** quatinus a Saturninis, Iovinis, Marcialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris descendere dignemini'.

31 Placacio

'Vos, angeli benignissimi, potentissimi ac fideles, Bohel, Cafziel et ceteri, qui obediencie ac humilitatis vinculo gubernamen celorum cum omnibus subditis eorundem recipere a Domino meruistis, **32** quibus omnis sciencia revelatur, quibus data est potestas plenaria terreas cum infernalibus subiugare creaturas, nocere vel iuvare, **33** quoniam Dominus in omnibus fideles, humiles ac cum paciencia iustos a vestra creacione primaria vos cognovit; **34** ego enim, licet immeritus, tamen vestram implorando graciam humiliter vos deprecor et invoco, **35** ut meis prompti peticionibus, in forma benivola atque meo placati munusculo, prompti michi in omnibus licitis et honestis obedire super sedem Samaym hic infra circulos hic circumscriptos a Saturninis, Iovinis et ceteris speris descendere dignemini, **36** et ad hoc igitur nomine vivi et veri Dei, qui vobis graciam tribuit non peccandi, vos invoco atque potenter impero per eius sacra nomina, que sunt ista: <80>, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99. **37** Obedite ergo Zebedeie et michi nomine ipsius. Invoco vos, potestates celorum, et invocando coniuro per Ab, per Gap, per Abx, per Abra, per Abraca, per Gebra, per Abracala, per Abracasap, per Abracaleus, per Zargon, per Abrion, per Eleyon, per Sargion. **38** Vos igitur, potentes angeli, invoco et invocando coniuro. Superne maiestatis imperii potentes potenter imparo per eum, qui dixit, et factum est, cui omnes excercitus angelorum celestium, terrestrium et infernorum subduntur et obediunt, **39** et per nomen eius ineffabile "Tetragramaton", quod in fronte tulit Aaron, quod angelice dicitur "Agla", Hebraice "Heloy", Arabice "Iaym", Grece "Theos", quod "Deus" Latine vocatur, **40** quo audito omnes exercitus celestes, terrestres et infernales tremunt et colunt, et per ista, que sunt Rethala, Rabam, Cauthalee, Durhulo, Archyma, Rabur, **41** quatinus a Saturninis, Iovinis, Marcialibus, Solaribus, Venereis, Mercurialibus, Lunaribus speris omni occasione et malivolencia cessante in forma benivola atque meo placati munusculo **42** michi in omnibus licitis et honestis obedire parati super sedem Samaym hic infra circulos hic circumscriptos descendere dignemini per virtutem humilitatis, quam nunc vobis offero,' – hic debet crucifigi in terra clausis oculis dicens: – **43** 'et in virtute vivi et veri Dei, qui vos in iusticia et in equitate in sempiterno permanere concessit, cui sit gloria, laus et honor atque victoria per infinita secula seculorum.

Amen. **44** Boel, Cafziel, Micrathon, [saterquiel] Satquiel, Raphael, Paamcociel, Asassaiel, Samael, Sathiel, Yturaiel, Amabiel, Raphael, Caphael, Dardiel, Hurathaphel, Anael, Raquiel, Salguyel, Michael, Myel, Sarapiel, Gabriel, Mychael, Samyel, Athithael, **45** venite, venite, venite letantes vestro obedire creatori et michi nomine ipsius, coniurati per nomen suum excellentissimum, quod super capud meum vobis omnibus ostendo' – hic ponat manum inversam super capud suum et eis signum ostendat.

46 Et immediate cum taliter ter invocaveris, si non prima vice venerint vel 2ª, audies quasi fulgur descendens de celo, et erit color eorum nitidissimus. **47** Set non debent alloqui nec aspici, donec ipsi primo loquantur, qui dicent: 'Amice, quid petis?' Tunc dicat: 'Pacem et amiciciam vestram'. **48** Et si recte mundatus fueris, immediate concedent et dicent: 'Surge et respice graciam virtutis Dei. Pete, et complebitur tibi, quia te misericordia Domini visitavit'. Tunc pete quod volueris, et habebis.

49 Quocienscumque aliquid de 27 predictis capitulis volueris, ut iam predictum est, voca hos angelos celestes sanctos mundum et totam naturam regentes in racione amantis et desiderantis Deum gloriosum. **50** Et quando venerint et te interogaverint: 'Quid vis?', postquam responderis: 'Pacem et amiciciam vestram', petas illud de 27, quod in oracionibus mundacionis petivisti, **51** cognicionem celorum, si hanc quesivisti, vel mutacionem diei in noctem et e contrario, si hoc petisti, vel consecracionem libri, si hanc voluisti, vel utramque simul, **52** si de tanto fueris una operacione dignus, et sic quodlibet de 27 dante Domino facere quibis. Quod ipse nobis concedat, qui vivit et regnat per infinita secula seculorum. Amen.

(Tercium opus vel tractatus)

CXVI Incipiunt capitula tercii tractatus huius operis, qui est de spiritibus aeris.

De constriccione spirituum per verba; De constriccione spirituum per sigilla; **2** De constriccione spirituum per tabulas; De forma imponenda cuilibet spiritui; De inclusione spirituum; De incluso spiritu ut non respondeat; De fulgure et tonitruo provocando; **3** De combustione facienda; De purificacione aeris; De corrupcione aeris; De nive et gelu facienda; De rore et pluvia facienda; De floribus et fructibus provocandis; De invisibilitate; **4** De equo, qui una nocte te portabit et reportabit ubi volueris; De absente quod veniat una hora sanus; De

re, que deferatur in momento ubicumque volueris; De subtraccione rei; De revocacione rei; **5** De transfiguracione cuiuscumque; De flumine provocando in terra sicca; De commocione regni contra dominum; De regno vel imperio destruendo; De habenda potestate super quemlibet; **6** De habendis mille militibus armatis; De formacione castri indestructibilis; De speculo perverso; De destruccione loci vel inimici per speculum perversum; De speculo aparicionis mundi; **7** De fure et furto revocando; De cerature aperiendis; De discordia facienda; De concordia provocanda; De habenda gracia omnium personarum et benivolencia; De mulieribus habendis ad libitum; **8** De diviciis habendis; De curacione cuiuslibet infirmitatis; De dando infirmitatem cuilibet et qualemcumque placuerit operanti; De interficiendo quemlibet; De tempestate et periculo terre et maris fuganda; **9** De nave retenta in mari per adamantem vel aliter rehabenda; De omni periculo evitando; De congregacione et accepcione avium; De piscibus congregandis et accipiendis; **10** De animalibus silvestribus et domesticis congregandis et accipiendis; De bello faciendo inter aves vel homines vel pisces vel animalia; **11** De apparencia combustionis; De apparencia ioculatorum et puellarum balancium; De apparencia gardinorum vel castrorum; De apparencia militum pugnancium; De apparencia griffonum et draconum; **12** De apparencia omnium ferarum; De apparencia venatorum cum canibus; De apparencia hominis quod sit alibi quam est; De apparencia tocius voluptatis.

CXVII Finitis capitulis incipit prohemium in spiritibus aereis.

Cum igitur ignoratis superioribus angelorum illos constringere sit impossibile, **2** nomina spirituum aeris et ventorum in precedenti posuimus capitulo, ut sui superiores clarius viderentur, et a quibus poterat quilibet subiugari. **3** Nunc autem de natura aeris et omnium spirituum in ipso residencium hic faciemus tractatum.

4 Aer est elementum corruptibile, liquidum et subtile inter cetera nobilius passibiles recipiens qualitates et est simpliciter invisibilis set ipso composito videtur. **5** In quo sunt spiritus, quos sancta mater ecclesia dampnatos appellat, set ipsi oppositum asserunt esse verum, et ideo eos neque bonos neque malos volumus appellare. **6** Et illi spiritus in aere reguntur secundum ipsius aeris qualitates, et ideo eius qualitates videamus.

7 Aer igitur in quantum elementum a planetarum influenciis gubernatur. Bene igitur accipit diversas complexiones, quas nunc dicemus, **8** quia quidam sunt demones ad tribulacionem aeris constituti, quos ventos Salomon appellavit, quoniam ventos excitant, et secundum

quemlibet mutatur aer. **9** Et penatur spiritus illius partis, unde quilibet debet aspicere ventum sue operacioni competentem, quia tunc illius partis demones excitantur. **10** Set non semper invenitur ventus invocacioni habilis. Ideo eos precipimus excitari, qui [tunc] aere sereno vocantur indifferenter. **11** Et ideo cum angelis ventos ponemus, ut in eis veniant et vincantur; quorum opera in subsequentibus sunt dicenda.

CXVIII Divisio spirituum aeris

Aereorum vero spirituum duo sunt modi, quoniam quidam sunt boni, quidam mali, quidam mites, quidam feroces. **2** Boni, mites et fideles sunt illi orientales et occidentales et dicuntur boni, quia operaciones eorum iuvant in bono, et vix nocent alicui, nisi ad hoc cogantur divina virtute.

3 Mali sunt et cum superbia feroces australes et septemtrionales et dicuntur mali, quia opera eorum sunt mala in omnibus, et nocent libenter omnibus et vix aliquid, quod sequatur, ad bonum faciunt, nisi ad hoc superiori virtute cogantur.

4 Set inter istos sunt alii collaterales istis, qui neque boni neque mali dicuntur, quoniam in omnibus obediunt invocanti, sive in bono fuerit sive in malo. De quibus hic est cognicio cuiuscumque.

CXIX De spiritibus orientalibus

Istorum autem 4 sunt in oriente regnantes et sunt subditi Soli et vento eius, qui boreas dicitur. Et excitantes eum sunt isti 4: Baxhatau [rex], Gahatus, Caudes, Iarabal, **2** et habent hos 4 demones et eorum subditos excitare, congregare, dispergere, constringere et in loco proprio ligare, quorum Barthan est rex, Taadas, Caudas, Yalcal sunt ministri, **3** et eorum natura est aurum dare cum carbunculis ad libitum, divicias, graciam et benivolenciam gencium impetrare, inimicicias hominum mortales vel alias dissolvere, homines in summis honoribus sublimare, infirmitates tribuere vel auferre. **4** Sua corpora sunt magna et ampla, sanguinea et grosa, color eorum sicut aurum brunitum sanguine depictum. Motus eorum est celi coruschacio. Signum eorum est invocanti commovere sudores.

CXX De spiritibus occidentalibus

Occidentales sunt illi 4, quibus omnes alii regionis demones subduntur, quorum Harthan est rex, Bileth, Milalu, Habuchaba eius ministri, et sunt subditi Lune et vento eius, qui zephirus

dicitur. **2** Et excitantes <eum> sunt isti: Hebethel, Amocap, Oilol, Myla[l]u, Abuchaba, et habent hos 4 demones et eorum subditos excitare, congregare, dispergere, constringere ac in loco proprio ligare, **3** quorum natura est argentum ad libitum dare, res de loco ad locum deferre, equum velocitatis tribuere, facta et secreta presencia atque preterita dicere personarum. **4** Sua corpora sunt magna et ampla, mollia et fleumatica, color eorum sicut nubes obscura et tenebrosa, et habent multum inflatum, oculos rubeos aqua plenos, non habent pilos in capite, et dentes ut aper. **5** Motus eorum est sicut magna maris ruina, et signum est, quod magna pluvia iuxta circulum cadere videbitur invocanti.

CXXI De spiritibus meridionalibus

Meridionales sunt isti: Iammax rex, Carmox, Ichanol, Pasfran, quibus omnes alii regionis demones subduntur, et sunt subditi Marti et vento eius, qui subsolanus dicitur. **2** Et excitantes eum sunt isti 5: Atraurbiabilis, Yaconaababur, Carmeal, Innial, Proathophas, et habent hos demones et eorum subditos excitare, constringere, dispergere, congregare ac in loco proprio ligare. **3** Sua natura est guerras et mortalitates, occisiones, prodiciones et combustiones facere, mille milites cum suis famulis, que sunt duo milia, ad tempus dare et mortem tribuere, cuicumque infirmitatem et sanitatem tribuere. **4** Sua corpora sunt parva, macra, colerica, in aspectu turpissima, color eorum sicut cuprum ignitum modicum denigratum. Habent cornua ad modum cervi, ungues ad modum grifonum. **5** Ululant sicut tauri insani. Motus eorum quasi combustionis partis sue realis aspeccio. Signum est, quod fulgur et tonitruum iuxta circulum cadere videbitur invocanti.

CXXII De spiritibus septemtrionalibus

Septemtrionales sunt isti: Maymon rex, Albunalich, Assaibi, Haibalidech, Yasfla, quibus omnes alii demones regionis subduntur, et sunt subditi Saturno et vento eius, qui Affricus dicitur. **2** Et excitantes eum sunt isti 3: Mextyura, Alcybany, Alflas, et habent hos 5 demones et eorum subditos congregare, dispergere, constringere ac in loco proprio ligare. **3** Sua natura est seminare discordias, odia generare, malas cogitaciones, furta et avaricias, dare cum libito plumbum, quemlibet interficere et membrorum quodlibet destruere. **4** Sua corpora sunt longa et gracilia, cum ira et rancore plena. Habent vultus 4, unum a parte anteriori et alterum a parte posteriori, in quibus sunt duo rostra ampla et longa ad mensuram trium pedum, **5** et videntur duos serpentes devorare, et in duobus genibus alios duos, qui cum merore maximo flere

videntur, et sunt in colore nigra et lucencia sicut speculum furbitum. **6** Motus eorum est ventorum agitacio cum apparencia terremotus. Signum eorum est, quod terra alba nive tecta videbitur invocanti.

CXXIII Cum igitur de perfecte bonis et malis diximus, de mediocribus hinc dicamus. **2** Set est advertendum, quod operans non debet operari in istis nec pro perfecte bono nec pro perfecte malo. **3** Set in rebus mobilibus sicut in itinere, in revocacione et subtraccione et similibus operantur.

CXXIV De spiritibus inter orientem et meridiem

Dicamus igitur, quod inter orientem et meridiem est una regio, que consol appellatur, et sunt in ea angeli, qui dicuntur equinocciales, et sunt isti 4: **2** Formione rex, Guth, Maguth, Gutrhyn eius ministri, quibus omnes alii regionis illius demones subduntur, et sunt subditi Iovi et ventis eius, qui boreas et subsolanus dicuntur. **3** Et excitantes eos sunt isti 5: Harit, Iesse, Ryon, Nesaph, Naadob, et habent hos 4 demones et eorum subditos excitare, congregare, constringere, dispergere ac in loco proprio ligare. **4** Sua natura est amicicias et benivolencias tribuere mulierum non carnali copula. Generant leticias, gaudia, lites pacificant, mitigant inimicos, sanant infirmos, infirmant sanos, auferunt vel inferunt dominium cuicumque. **5** Sua corpora sunt magna, tam sanguinea quam colerica, medie stature, trementissima in motu, visu mitissima, eloquio blanda, falsa in motu, vultus eorum in forma benivolus, color eorum sicut es non burnitum colore flamme ignis depictum. **6** Motus eorum est choruscacio cum tonitruo. Signum eorum est, quod invocans, ut sibi videbitur, <videbit> iuxta circulum homines a leonibus devorari.

CXXV De spiritibus inter austrum et occidentem

Alii sunt inter austrum et occidentem, et sua regio est nogahem. **2** Qui sunt isti: Sarabocres rex, Nassar, Cynassa eius ministri, quibus omnes alii demones regionis obediunt et subduntur, et sunt subditi Veneri et ventis eius, qui sunt subsolanus et zephirus. **3** Et excitantes eos sunt isti 4: Cambores [rex], Trachatat, Nassar, Naassa, et habent hos tres demones excitare, congregare, dispergere, constringere ac in loco proprio ligare. **4** Et eorum natura est dare argentum, in quo est impressio signata, et stagnum ad libitum hominis calefacere, luxuriam excitare, inimicos per luxuriam concordare, ut matrimonium ostendit, **5** constringere homines

in amorem mulierum et ipsas ad hominum voluntates constringi, homines infirmare vel sanare et facere omnia, que moventur. **6** Sua corpora sunt medie stature, pulcra, dulcia et iocosa, color eorum sicut nix insuper deaurata, motus eorum sicut stella clarissima, signum eorum, quod puelle extra circulum ludere et ipsum vocare videbitur invocanti.

CXXVI De spiritibus inter occidentem et septemtrionem

Alii sunt inter occidentem et septemtrionem, et sua regio est frigicap. **2** Qui sunt isti 5: Abaa rex, Hyici, Quyron, Zach, Eladeb eius ministri, quibus omnes alii illius regionis demones obediunt et subduntur, et sunt subditi Mercurio et ventis eius, qui zephirus et Affricus dicuntur. **3** Et excitantes eos sunt isti 4: Zobha [rex], Drohas, Palas, Zambas, et habent hos 5 demones excitare, congregare, dispergere, constringere ac in loco proprio ligare. **4** Natura eorum est omnia metalla de mundo, quecumque fuerint, literata vel sculpta cum auro et argento ad libitum dare, omnia preterita, presencia et futura terrena revelare, **5** iudices placare in placito, victoriam dare, experimenta et omnes sciencias destructas rectificare et reedificare et eciam docere, **6** corpora eciam ex elementis mixta convertibiliter unum in aliud transmutare et eciam elementa, senem iuvenem facere et e contrario, dare infirmitatem quamlibet vel eciam sanitatem, si placeat invocanti, **7** pauperes sublimare, sublimes opprimere, dignitates dare vel auferre cuicumque, spiritus ligare, ad tempus inclusum impedire, seraturas aperire, transfiguraciones facere. **8** Et isti possunt omnes operaciones aliorum facere, set hoc non ex perfecta potencia vel virtute set sciencia bene. **9** Sua corpora sunt medie stature, frigida, humida, veneranda, pulcra, rauca in eloquio, humanam formam habencia ad modum armigeri compti et cucufati, color eorum sicut nubes clara, motus eorum sicut nubes argentea. **10** Signum est, quod horripilacionem tribuunt invocanti. Et isti possunt indifferenter ubicumque vocari.

CXXVII Finita divisione angelorum et spirituum incipit modus operandi in eis.

Si ergo de istis aliquis voluerit operari, sibi primo districte precipimus, **2** ut peroptime mundetur, sicut diximus in predictis, donec venerit ad diem 14^{am}, in qua die convenit ieiunare. **3** Tunc in ea recipiat corpus Christi dicendo 19, 20, et cum missa de sancto Spiritu, ut diximus, igitur celebratur, sacerdos tenendo corpus Christi, antequam gentibus ostendatur, petat pro operante sic dicens:

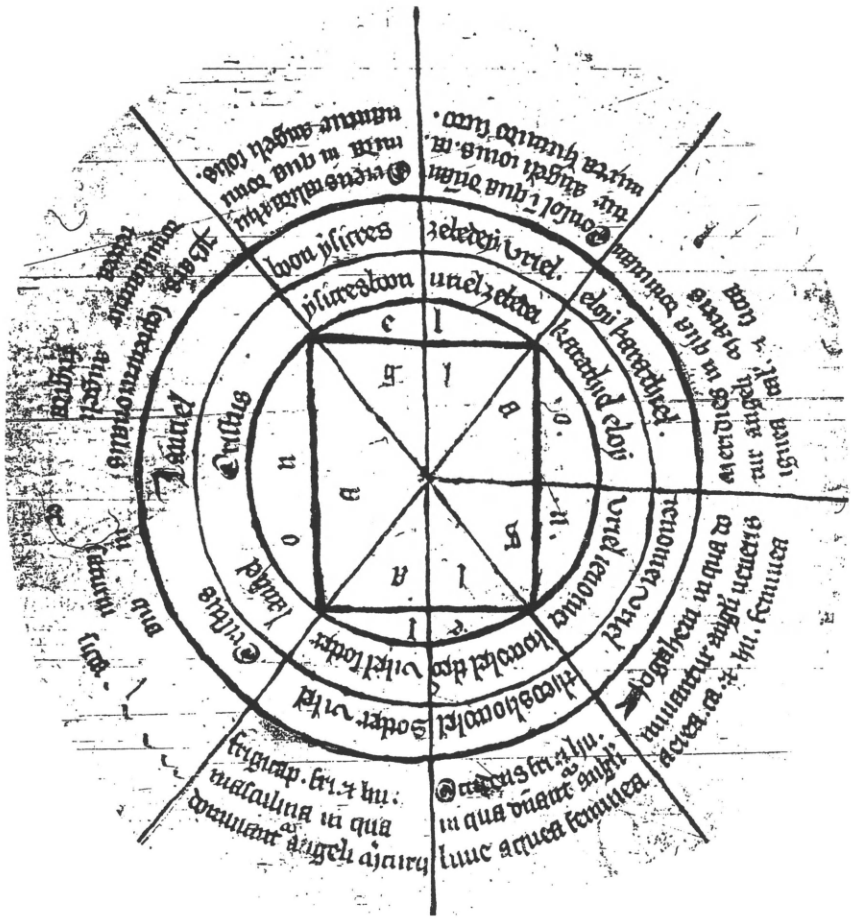
4 Oracio

'Domine Ihesu Christe, fili Dei vivi, quem credo firmiter hominem et Deum et iudicem meum venturum, peto te in hoc articulo in virtute istius sacramenti tui, **5** ut talis N ex dono tuo ac tua voluntate sine dampnacione corporis et anime sibi spiritus N in omnibus subiciat, ut apparere, perficere, custodire, respondere eos ad omnia precepta constringat, ut sperat et desiderat. Amen'.

6 Tunc audito completorio, ut dictum est, de ecclesia recedat dicens 17, donec veniat ad locum, in quo debet fieri circulus. Tunc locum benedicat dicens 15. **7** Hoc facto protrahat circulum 9 pedum dicens 18, in quo duos circulos protrahat, quorum unus distet ab alio per unum pedem, inter quos scribes nomina angelorum diei et hore, mensis, temporis, faciei dicendo: **8** 'O vos angeli sancti et potentes, sitis michi in hoc opere adiutores'. **9** Tunc protrahes infra istos duos circulos eptagonum communem omnibus invocacionibus aptum, cuius forma cum parcium suarum dimencionibus et diffinicionibus subsequitur inferius in figura. **10** Nota, quod operans debet esse diligens, ut addat ista nomina aliis nominibus, quia durum est homini ignoranti virtutes spirituum et eorum malicias cum eis sine municione maxima aliqualiter habitare, **11** et assimilatur illi, qui vult debellare militem sagacem et ignorat arma eius et quis miles et que virtus militis, quem debellat. **12** Bene igitur sibi caveat, quia ingenium viribus prevalet, et ideo oportet ipsum esse sagacissimum in suo circulo faciendo, quia ibi iacet tuicio operantis.

13 Primo sic aptetur locus, quod terra sit plana et equa, nec sint ibi lapides aut herbe, et quando eum protraxerit, aerem supra se duobus diametris ubicumque signet dicens: **14** 'Signum Salomonis ad salvacionem et defensionem pono supra me, ut sit michi proteccio a facie inimici. In nomine Patris et Filii et Spiritus sancti. Amen'. **15** Sic tuo completo circulo exi et extra eum scribe in terra vel in cedulis 7 nomina creatoris, que sunt L<a>ialy, Lialg, Veham, Yalgal, Narath, Libarre, Libares, nec plus facies in hac nocte.

(Figura circulorum; Sloane 3854, f. 133v)



CXXVIII Secunda dies

In crastino, dum matutinam, primam, terciam, missam, meridiem, nonam, vesperas et completorium audieris, venies ad circulum dicendo 17. **2** Tunc habeas thus et thuribulum, in quo sint prune, et ponas thus super prunas et suffumiges circulum dicens 1 et 2 incipiens ab oriente in occidentem, a meridie in septemtrionem, tunc a consol in noghahem et a noghahem

in frigicap, et postea celum et terram, et ita ter facies. **3** Set primo debent 7 predicta nomina deleri. Hoc facto suffumigando circulum ventos novies taliter excitabis.

4 Incipit excitacionis ventorum primus circulus incipiens in oriente et terminans in meridie.
5 'Baxhatau, Gahatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynial, Prohathophas, Cambores, Trachatat, Nassar, **6** Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, ego vos invoco, ut meis sitis promti peticionibus et preceptis. Summa Dei potencia vos obedire constringat'.

7 Secundus circulus incipiens in meridie et terminans in occidente
8 'Attraurbiabilis, Y<a>conaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatat, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abuchaba, Zobha, **9** Drohas, Palas, Sambas, Mextyura, Alcibany, Alflas, Baxatau, Gahatus, <Caudes, Yarabal, Harit>, Iesse, Ryon, Nesaph, Naadob, angeli Domini vos excitent, qui vos venire constringant'.

10 Tercius circulus incipiens in occidente et terminans in septemtrione
Tunc in occidente dicat: **11** 'Hebethel, Amocap, Oylol, Milau, Abucaba, Zobha, Drohas, Palas, Zambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harit, Iesse, Rion, Nesaph, **12** Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Ynnyal, Proathophas, Cambores, Trachathat, Nassar, Naassa, sciencia Dei et sapiencia Salomonis vos convincat, que vos et ventos vestros excitare faciat'.

13 Quartus circulus incipiens in septemtrione et terminans in consol
Tunc in septemtrione dicat: **14** 'Mextyura, Alchibany, Alflas, Baxhatau, Gahatus, Caudes, Iaraba[a]l, Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Innyal, Prohathophas, Cambores, **15** Trachathat, Nassar, Naassa, Hebethel, Amocap, Oylol, Myla[l]u, Abucaba, Zobha, Drohas, Palas, Sambas, sancta nomina Dei vos subiugent, que vos et ventos vestros excitare et huc venire constringant'.

16 Quintus circulus incipiens in consol et terminans in nogahem
Tunc in consol dicat: **17** 'Harit, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carme<a>l, Innyal, Prohathophas, Cambores, Trachatath, Nassar, Naassa, Hebethel, Amocap, Oylol, **18** Mylau, Abucaba, Zobha, Drohas, Palas, Zambas, <Mextyura, Alcybany, Alflas>, Baxhatau, Gaatus, Caudes, Yarabal, capud et corona principis vestri Belzebut vos venire et ventos vestros excitare constringat'.

19 6[us] circulus incipiens in nogahem et terminans in frigicap

Tunc in nogahem dicat: **20** 'Cambores, Tracatath, Nassar, Naassa, Hebethel, Amocap, Oylol, Mylau, Abucaba, Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, **21** Harith, Iesse, Ryon, Nesaph, Naadob, Attraurbiabilis, Iaconaababur, Carmeal, Ynnyal, Prohathophas, iudicium summi Dei tremendum vos convincat, qui vos et ventos vestros ad mandatum meum venire et obedire constringat'.

22 7[us] circulus incipiens in frigicap et terminans in oriente

Tunc in frigicap dicat: **23** 'Zobha, Drohas, Palas, Sambas, Mextyura, Alcybany, Alflas, Baxhatau, Gaatus, Caudes, Yarabal, Harith, Iesse, Ryon, **24** Nesaph, Naadob, Attraurbiabilis, Yaconaababur, Carmeal, Innyal, Prohathophas, Cambores, Trachatath, <Nassar, Naassa>, Hebethel, Amocap, Oilol, Mylau, Ab[r]ucaba, meo placati suffumigio, **25** timor furoris Domini et ignis ignem devorans vos pacificet et pacificatos mittat cum ventis vobis subditis et demonibus eorundem et missos obedire constringat, quoniam ei debetur ab omni creatura reverencia et obediencia cum timore'.

26 Tunc flexis genibus versus orientem dic: 'Unde tu, Domine, 49, celi et terre conditor' et cetera. Et addes in fine: 'Te suppliciter exoro et invoco, ut ex dono gracie tue et virtute sanctorum tuorum nominum, **27** ut isti prenominati venti hos demones, quos invocavero, congregent, constringant et ligent eos meis peticionibus penitus obedire, **28** quia tu es Deus potens, pius et misericors, qui vivis et regnas et imperas et regnaturus es per omnia secula seculorum. Amen'.

29 Hoc facto videbis tranquillitatem ab omni parte mundi in nubibus elevari, nec cessabit, donec perfeceris tuum opus, et erunt nubes iuxta circulum circumcirca. **30** Set prius iuxta circulum hec 7 predicta nomina scribantur, quia posset circulus aliter violari.

CXXIX 3[a] dies

Tercia vero die[s] visitabis ecclesiam, ut oportet, et tunc habeas ignem, candelam de cera virginea et illa, que tue conveniunt questioni, thuribulum, thus, 7 gladios equales, **2** si possis claros, et si velis habere socios, poteris habere 7. Habeas eciam vinum optimum, de quo bibes, et socii tui, dum cognoveritis motus suos. **3** Et si solus fueris, porta 4 in latere dextro et 3 in sinistro, si tres, porta 3, et quilibet illorum 2, si 5, ferat quilibet unum, et tu 3, si 4, porta unum, et quilibet illorum 2, si 6, porta 2, et quilibet illorum unum.

4 Tunc XI[a] hora die<i>, cum fueritis competenter saciati vino et piscibus vel aliquo alio a carne, magister semel excitet ventos incipiendo ab illis, qui habent dominium die illa, et habeat signum Domini in manu sua dextra. Post hoc demones excitabit dicens contra orientem:

5 Excitacio spirituum Solis, que fit in die Dominico, quando fit particulariter.

'Ubi est Barthan rex, ubi sunt Thaadas, <Caudas>, Yalcal eius ministri? **6** Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? **7** Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? **8** Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaiby, Albunalich, <Haibalidech, Yasfla> eius ministri? **9** Omnes occurrite cicius quam poteritis promti meis peticionibus et preceptis obedire. Summa ac divina maiestas vos convincat, que vos venire constringat'.

10 Excitacio diei Iovis et spirituum eius, quando particulariter fit.

<Tunc in consol dicat:> 'Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? **11** Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cinassa eius ministri? **12** Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb eius ministri? **13** Ubi est Maymon rex, ubi sunt Hassaybi, Albunalich, Haibalidech, Yasfla <eius ministri>? Ubi est Barthan rex, ubi sunt Thaadas, Caudas, Yalcal eius ministri? **14** Omnes cicius quam poteritis venite cum omnibus subditis vestris promti michi in omnibus obedire. Virtus summi creatoris vos subiuget, que vos venire constringat'.

15 Excitacio diei Martis et spirituum eius, quando perticulariter fit.

Tunc in meridie dicat: 'Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? **16** Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? Ubi est Harthan rex, ubi sunt Bileth, Milalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb eius min<i>stri? **17** Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Aybalidech, Yasfla eius ministri? Ubi est Barthan rex, ubi sunt Thaadas, Caudas, Yalcal eius ministri? **18** Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? Vos invoco venire cum excercitu vestro et meis questionibus obedire. Timor furoris Domini vos convincat, qui vos venire et obedire constringat'.

19 Excitacio diei Veneris et spirituum eius, quando particulariter fit.

Tunc in nogahem dicat: 'Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? **20** Ubi est Harthan rex, ubi sunt Bileth, Milalu, Abucaba eius ministri? Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaiby, Albunalich, Haybalidech, Yasfla eius ministri? **21** Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? **22** Venite obedientes cum omnibus subditis vestris creatori vestro et michi nomine ipsius. Exercitus angelorum, qui Sabaoth dicitur, vos meis preceptis subiciat'.

23 Excitacio diei Lune et spirituum eius, quando perticulariter fit.

Tunc in occidente dicat: 'Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? **24** Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb eius ministri? Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Yasfla eius ministri? **25** Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthrin eius ministri? **26** Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa eius ministri? **27** [Ubi est harthan rex. Ubi sunt bileth. mylalu. abucaba eius ministri. Ubi est abaa rex. Ubi sunt hyci. quyron. zach. eladeb. eius ministri.] <***>

28 Excitacio diei Mercurii et spirituum eius, quando particulariter fit.

Tunc in frigicap dicat: 'Ubi est Abaa rex, ubi sunt Hyici, Quiron, Zach, Eladeb ministri eius? **29** Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Yasfla eius ministri? <Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri?> Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? **30** Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassa<r>, Cynassa eius ministri? **31** Ubi est Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius ministri? Summum Dei tremendum ac reverendum iudicium vos apparere et michi in omnibus obedire constringat'.

32 Excitacio diei sabati et spirituum eius, quando particulariter fit.

Tunc in septemtrione dicat: 'Ubi est Maymon rex, ubi sunt Assaibi, Albunalich, Haibalidech, Iasfla eius ministri? **33** Ubi est Barthan rex, ubi sunt Taadas, Caudas, Yalcal eius ministri? Ubi est Formione rex, ubi sunt Guth, Maguth, Guthryn eius ministri? **34** Ubi est Iammax rex, ubi sunt Carmox, Ycanol, Pasfran eius ministri? Ubi est Sarabocres rex, ubi sunt Nassar, Cynassa[r] eius ministri? Ubi <est> Harthan rex, ubi sunt Bileth, Mylalu, Abucaba eius

ministri? **35** Ubi est Abaa rex, ubi sunt Hyici, Quyron, Zach, Eladeb ministri eius?' Hic debet claudere manum et eis pugnum clausum ostendere cum sigillis. Tunc dicat: **36** 'Virtus istorum sanctorum nominum Dei et sigillorum vestrorum vos convincat, que vos congregare, venire, apparere, respondere et michi in omnibus obedire constringant'.

37 Hoc dicto videbis eorum motus insurgere, et tunc dicas sociis, quod non dubitent, et fac eos potare, etsi adhuc motus non videris. Set non debent ultra novies excitari.

CXXX Accessus ad circulum – Excitacio ventorum ante eum

Visis eorum motibus ad circulum accedentes ante circulum semel excitabis eos. **2** Tunc intres circulum per partem inter frigicap et occidentem pro meta positam, et tunc socii stantes pedibus in circulo stent, donec recluseris circulos dicens 18. **3** Tunc situa socios et enses in circulo tali modo, set antequam intraverunt, 7 predicta nomina deleantur, quia non possent aliter apparere. **4** Tunc versus quamlibet parcium unus ponatur gladius, et debent in altitudine adequari. Tunc, si solus fueris, versus orientem primo invocabis. **5** Si autem duo, secundus sedeat versus partem contra occidentem, si 3, tercius versus meridiem, si 4, quartus contra septemtrionem, si 5, 5us versus consol, si 6, 6us versus nogahem, si 7, septimus versus faciem contra frigicap situetur. **6** Et habeat quilibet unum scannum ligneum alcius a terra ad digiti spissitudinem, ne scriptura circuli deleatur. Set ultra 3 socios capere non iuvabit.

CXXXI Preparacio ad excitandum spiritus

Situatis igitur in circulo ensibus et sociis magister habens signum Dei et sigilla in manu sua dextra ponat thus in thuribulo super prunas et suffumiget ter circulum et 7 mundi partes, celum, terram, signum Dei, socios et se ipsum dicens 1 et 2. **2** Tunc flexis genibus versus orientem dicat 25, 27, 28, 31, in quibus applicabit propositum in fine ita dicens:

3 Applicacio

'Ut ille vel illi N spiritus, quos ego invocavero, ad me constricti veniant, sub tali forma N letantes appareant, **4** de omnibus quesitis veritatem respondeant et omnia mea precepta veraciter adimpleant et adimpleta diligenter et sine corupcione custodiant per illum, qui divisit lumen a tenebris, qui diabolis potestatem suam abstulit, **5** sub cuius potestate sunt celestia,

terrestria et infernalia, qui vivit et regnat Deus in deitate sua, trinitas, Pater et Filius et Spiritus sancti. Amen'.

CXXXII Hoc facto dicat sociis, quod non timeant et inclinato capite terram et ensem et nichil aliud respiciant et, si siciunt, bibant. **2** Et tunc magister tenens baculum lauri vel coruli illius anni in manu dextra et thuribulum in sinistra incipiens in oriente novies circuiens suffumiget circulum dicens:

3 Excitacio spirituum

'Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa, Maymon'. Quo dicto percuciat orientalem gladium de virgula dicens: **4** 'Exeat hic potentissimus rex Barthan cum omnibus suis suffraganeis in virtute celesti meam facere voluntatem'. Tunc in meridie dicat: 'Iammax, Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione'. **5** Tunc percuciat meridionalem gladium dicens: 'Exeat hi[n]c fortissimus rex Yammax cum sua inenumerabili caterva virtute divina meam facere voluntatem'. **6** Tunc in occidente dicat: 'Harthan, Abaa, Maymon, Barthan, Formione, Yammax, Sarabocres'. Quo dicto occidentalem gladium percuciat dicens: 'Exeat hic mitissimus Harthan rex cum omnium suorum velocium subditorum caterva angelica virtute meam facere voluntatem'. **7** Tunc in septemtrione dicat: 'Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan, Abaa'. **8** Quo dicto percuciat septemtrionalem gladium de virgula dicens: 'Exeat hic acerbissimus rex Maymon cum omnium suorum aereorum spirituum exercitu virtute obediencie Belzebut ab eis debite meam facere voluntatem'. **9** Tunc in consol dicat: 'Formione, Yammax, Sarabocres, <Harthan>, Abaa, Maymon, Barthan'. Quo dicto consolanem gladium de virgula percuciat dicens: 'Exeat hic pulcherrimus rex Formione cum suis legionibus angelorum virtute timoris summi iudicii meam facere voluntatem'. **10** Tunc in nogahem dicat: 'Sarabocres, Harthan, Abaa, Maymon, Barthan, Formione, Yammax'. **11** Quo dicto percuciat nogahelem gladium de virgula dicens: 'Exea<t> hic nobilissimus ac fulgentissimus rex Sarabocres cum omnium suorum spirituum fulgencium potencia ac virtute virtute huius celestis suffumigii meam facere voluntatem'. **12** Tunc in frigicap dicat: 'Abaa, Maymon, Barthan, Formione, Iammax, Sarabocres, Harthan'. Quo dicto percuciat frigicapicem gladium de virgula dicens: 'Exeat hic sapientissimus rex Abaa cum omnium suorum sapientium spirituum exercitu virtute huius sacri <sigilli> Dei meam facere voluntatem'.

13 Tunc ponat thuribulum iuxta gladium orientalem. Inclinato capite respiciens crucem ensis dicat hanc oracionem:

14 Oracio

'Domine Ihesu Christe, qui in ligno crucis pro peccatoribus voluisti crucifigi, ut in ipso tua mors mortem nostram destrueret, exaudi clemens et benignus preces servi tui, **15** ut in virtute tua nobis sanctum angelum mittere digneris, qui hoc sacro misterio tuo ac signo nos confirmet, protegat ac defendat, a temptacionibus malis eripiat et in tuo sacro servicio permanere nos doceat, **16** quia tu es pius et misericors Deus, qui vivis et regnas Deus per omnia secula seculorum. Amen'.

CXXXIII Hoc dicto stans pedibus in medio circuli respiciens undique celum taliter invocabit:

Incipit invocacio.

2 '{P}er me[i] et in nomine omnipotentis coroborati Dei vivi et veri Sabaoth, cui omnia patent et cui nulla latent, sub cuius voluntate omnes subiciuntur creature, **3** ego, N et ff filius, quamvis peccator, tamen donum divine suscipio maiestatis et in ipso [et in ipso] et per ipsum vos Barthan, Thaadas, Caudas, Yalchal, Formione, Guth, Maguth, Guth<r>yn, Iammax, Carmox, **4** Ycanol, Pasfrau, Sarabocres, Nassar, Cynassa, Harthan, Bileth, Milalu, Abucaba, Abaa, Hyici, Quyron, Zach, Eladeb, Maymon, Assaiby, Albunalich, Haybalidech, Yasfla et omnes alios spiritus, animas, demones, ventos, **5** qui vobis serviunt, obediunt et subduntur, excito, coniuro, contestor et constringo per hec sua nomina sancta 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, **6** et ipse Deus super vos excitet, vos tremere, expavescere et timere faciat, ut cum obediencia, leticia, pulcritudine et mansuetudine et veritate vos iuxta circulum venire et apparere const<ri>ngat. **7** Unde adiuro vos per summum nomen 11, per magnum nomen 12, per excelsum 13, per tremendum 14, per colendum 15, per reverendum 16, per piissimum 17, per ineffabile 18, per incommutabile 19, per sempiternum 20, **8** quatinus †ab omnibus mundi partibus unanimes et letantes hic iuxta circulum in forma N non nocentes alicui creature, non ledentes, non frementes, non furientes nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set veniatis† peticionibus meis consulti et providi statim obedire. **9** Et omnia precepta mea absque omni fallacia penitus adimplere per virtutem illius

vobis precipio et ad hoc exorciso, quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia et per omnia secula seculorum. Amen'.

10 Adiuracio

'Item adiuro vos per nominatos spiritus N et invocando coniuro et coniurando contestor et constringo et viriliter imparo per sanctum nomen 21, per sanctissimum 22, per purum 23 et per iustum 24 et per festinantem 25 et per alia Dei nomina pura, **11** que sunt 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, et per ista †novem† Dei nomina ineffabilia, que sunt 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, et per ista nomina Dei pura: 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, **12** quatinus vos Barthan' et cetera 'et omnes spiritus et anime, venti et demones, qui vobis serviunt, obediunt et subduntur, ab omnibus mundi partibus unanimes' et cetera. **13** 'Per sanctum igitur, iustum, potentissimum, excellentissimum, piissimum et coroboratum Heloy, fortem et admirabilem, perlaudatum, serviendum, tremendum, colendum, venerandum et terribilem, et per suum sacrum sigillum, quo Maria sigillavit, **14** ego, N, b et f filius, vos prenominatos spiritus N et omnes alios spiritus, animas, ventos et demones unanimiter et letanter cum pulcritudine, mansuetudine et veritate **15** hic iuxta circulum venire, apparere, respondere invoco, contestor, imparo, exorciso, con<v>icto, coniuro, constringo et meis preceptis obedire et ea adimplere. **16** Sigillo per hec omnia sancta nomina 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, quatinus vos Barthan' et cetera **17** 'et omnes spiritus, anime, venti, demones, qui vobis serviunt, obediu<n>t et subduntur, ab omnibus mundi partibus unanimes et letantes' et cetera.

18 Sigillum et ligacio

'Bethala suspensus in ethera, payga. permyga. percuretaih. perrenay. atariron. aboaga. convenite et concurrite ab omnibus mundi partibus, **19** ara. aray. pangula. iamtarpa. kauthalae. calcecatas. syray. angyus. sathon. arathon. payn. enrapaelon. edydy. **20** per hoc zeham. Vitale. gysina. genasse. acenich. Vicmat. ut angi{u}s de sede florigeret super ea, que posita sunt in baldice speris, **21** baldultabrac. flebilis. palmonyam. ynephar. yristix. abyreylazacu. Sella. occurrite ab universis mundi partibus unanimes et letantes cum obediencia, leticia, pulcritudine, mansuetudine et veritate in forma N hic iuxta circulum apparentes, **22** non nocentes alicui creature nec ledentes nec frementes nec furientes nec me sociosque meos vel aliquam creaturam terrentes, **23** neminem offendentes set veniatis peticionibus meis consulti

et providi statim obedire et omnia precepta mea absque omni fallacia possitis adimplere. **24** Per virtutem illius vobis precipio et ad hoc exorcizo, quem omnes creature tremunt et colunt, qui vivit et regnat et regnaturus est super omnia benedictus per omnia secula seculorum. Amen'.

25 Tunc novies circumeundo circulum tanges singulos gladios dicens: '{I}nvoco vos, aerie potestates in oriente, Barthan, Formione, Iammax,' et cetera, sicut fecerat circulos suffumigando, et cum circuierit, **26** reversus in orientem dicat: '...et invocando coniuro vos per Zabuater, Rabarmas, Hiskiros, Kirios, Gelon, <Hel>, Techel, Nothi, Ymeynlethon, Karex et per angelos et archangelos, per tronos, dominaciones, per principatus et potestates et virtutes, per cherubyn et seraphyn...'. **27** Tunc semel circuiens circulum tangens gladios dicat: '...et per ista sacra angelorum nomina: Raphael, Caphael, Dardiel, Hurathaphel...', in 2° gladio: '...Satquiel, <Raphael>, Paamcociel, Asasagel...', **28** in $3^{<o>}$ gladio: '...Samael, Sat[r]iel, Ituraiel, Am[i]abiel...', in $4^{<o>}$ gladio: '...Hanahel, Ratquiel, Salguyel...', in $5^{<o>}$ gladio: '...Gabriel, Mychael, Samyel, Atithael...', **29** in $6^{<o>}$ gladio: '...Mychael, Myel, Sarapiel...', in 7°: '...<Boel>, Cap<h>ciel, Mycraton, Satquiel, quibus non omnibus dominatur, et per omnia, que de Deo sunt dicenda et intelligenda, **30** et per illud signum Salomonis a Domino datum et per capud principis vestri Belzebub, cui debetis obedire, et per ista nomina sacra: **31** <Sabaoth>, Sella, 91, Ciros, 92, Ob<i>ron, 93, <Nomygon>, Oriel, 94, Theos, 95, Hespelli, 96, quatinus vos Barthan ... et eos spiritus' et cetera.

32 Tunc flexis genibus contra 4 mundi partes eis coniungitur penitus, quia omnes alii non possunt quod hii possunt, et eciam una cum Luna referunt consilia secretorum omnium in respectu aliorum, et sua forma clara est.

33 Tunc semel dicat flexis genibus contra 4 mundi partes: '{A}ramorule, Thanthalatisthen, 97, Rabud, Thanthalatisthen, 28, 29, principium et finis, 30, 31, 32, **34** te suppliciter exoro et invoco, ut tuo iudicio convicti et constricti veniant advocati et dent michi responsa vera de quibus interrogavero non nocentes alicui creature, **35** non ledentes, non frementes, non furientes nec me sociosque meos vel aliquam creaturam terrentes, neminem offendentes set peticionibus meis <obedientes> pocius et que precepero diligenter adimplentes'.

36 Tunc stans pedibus sibila sepcies percuciat et tunc semel circueat circulum dicens 'Bethala' et cetera usque ad 'occurrite'. **37** Tunc stans in medio circuli aperta manu super

aerem eis signum ostendat dicens: 'Sigillo Salomonis veniant advocati et dent michi responsum verum'.

38 Incipit placacio spirituum.

'{.}eneolia, Chide, ministri tartaree sedis primathie, principes prepotentes sedis apoloice, potestates maonami{ri}e, **39** ego vos invoco et invocando vos coniuro atque superne maiestatis munitus virtute potenter imparo per eum, qui dixit, et factum est, cui obediunt omnes creature, et per hoc nomen ineffabile "Tetragramaton": ioht, he, uau, deleth, **40** in quo plasmatum est omne seculum, quo audito omnes exercitus celestium, terrestrium et infernalium creaturarum tremunt et colunt, **41** quatinus cito et sine mora et omni occasione cessante ab universis mundi partibus adveniatis, racionabiliter de omnibus, quecumque interogavero, respondeatis non nocentes michi nec sociis meis, **42** non mencientes set pocius veritatem dicentes et veniatis {pa}cifice manifestantes quod cupimus coniu{rat}i per nomen eterni, vivi et veri Dei, 97'.

43 Quo facto statim apparebunt visiones infinite et illusiones sicut choros, organa, cithare et omnia instrumenta dulcissima, ut possint socios ad exitum provocare, quia supra magistrum nichil possunt. **44** Illis vero transactis venient exercitus militum et ballivorum, ut debeant pro timore de circulo fugere. **45** Post hec venient sagittarii cum omnium ferarum genere, ac si eos crederent devorare. Set operans providus loquatur sociis dicens: **46** 'Nolite timere. Ecce signum Domini, creatoris nostri. Convertimini ad eum, quia potens est vos eripere de ore malignancium'.

47 Tunc dicat magister spiritibus manu clausa: 'Fugiat hinc iniquitas vestra virtute vexilli Dei', et tunc aperiat, ut obedire cogantur, et statim nichil socii videbunt. **48** Tunc confortando eos dic: 'Sicio. Potemus. Quid vobis videtur? Nolite timere. Sperantes autem in Domino misericordia circumdabit. Letamini igitur in Domino et gloriamini', et scias, quod de cetero non timebunt. **49** Tunc dicat eis, quod de cetero non loquantur, et tunc in medio circuli conversus teneat manum dextram in aere dicens: **50** 'Ecce opus sacratissimum. Ecce mirabilis descripcio. Ecce capita vestra prefigurata sanctissimis Dei nominibus exornata. **51** Ecce <sigillum> Salomonis cum suis literis, karacteribus et figuris, quod ante vestram adduxi presenciam. **52** Ecce personam exorcizatoris in medio exorcismi, qui est optime a Deo munitus, intrepidus, providus viribus, qui potenter vos exorcizando vocavit et vocat. **53** Venite

igitur cum omni festinacione, o Aye, Samye, ne differatis venire. Per nomina eterna vivi et veri Dei, 98, 99, et per hoc presens sacratissimum opus et per sanctum sigillum, **54** quod super vos potenter imperat, et per virtutem celestium spirituum et per personam exorcizatoris coniurati festinate venire et obedire preceptori vestro, qui vocatur "Occinnomos"'.

55 Hic sibilet undique semel et statim videbit motus et signa propria, set non nocebunt de cetero. Et tunc dicat sicut homo ferens imperium divine maiestatis et quasi eos in infimo suppeditans: **56** 'Quid tardatis? Que est ista mora, quam facitis? Properate vos et obedite preceptori vestro, Bachac super Abrac ruens, Abeor super Aberor'. **57** Et statim venient in forma propria, si illis venientibus, dum fuerint circa circulum, dicat magister ostendens eis sigillum: 'Ecce coniuracionem vestram. Nolite inobedientes fieri'. **58** Et statim videbit eos in forma pulcherrima et pacifica dicentes: 'Pete quod vis. Nunc parati sumus quicquid preceperis adimplere, quia nos Dominus subiugavit'. Tunc pete quod vis, et tibi fiet vel aliis, pro quibus volueris operari.

(Quartum opus vel tractatus)

CXXXIV Capitula 4^{i} tractatus de terreis angelis

De incarceratis habendis; De carceribus reserandis; De thesauris et metallis et lapidibus preciosis et omnibus rebus absconditis habendis; **2** De apparencia corporum mortuorum quod loquantur et resuscitata apparea<n>t; De apparencia creacionis animalium de terra. **3** Set ista duo subtraximus, quia erant contra Domini voluntatem, scilicet mortuum apparenter suscitare et animalia de terra apparenter creare. Finiunt capitula 4^{i} tractatus.

CXXXV Incipit modus operandi in eis.

Eodem enim modo, quo in precedenti opere continetur, potes operari de istis spiritibus terreis, si suffumigium et nomina mutarentur, circulus et sigilla. **2** De quibus spiritibus breviter hic dicamus, qui sunt turpissimi et omni pravitate pleni. **3** Eorum natura est radices arborum et segetum exstirpare, thesauros occultos in terra custodire et conservare, terremotus facere, fundamenta civitatum vel castrorum destruere, **4** homines in cisternis deprimere et cavernis, incarceratos temptare, homines destruere, lapides preciosos in terra occultos adlibitum dare et nocere cuicumque. **5** Corpora eorum sunt ita grossa sicut et alta, magna et terribilia, quorum

pedes sunt quilibet 10 digitorum, in quibus sunt ungues ad modum serpentum, et habent 5 vultus in capite; **6** unus est bufonis, alter leonis, tercius serpentis, quartus hominis mortui lugentis et plangentis, quintus hominis incomprehensibilis. **7** Duos tigrides gerunt in cauda. Tenent in manibus duos dracones. Color eorum nigerrimus omni nigredine inestimabili. **8** Sunt autem 5. Corniger rex meridionalis, et habet 4 ministros in 4 mundi partibus, Trocornifer in oriente, Malafer in occidente, Euiraber in meridie, Mulcifer in septemtrione. **9** Et quilibet habet legiones centum, et in qualibet sunt demones 4500, qui omnes istis 4 obediunt et subduntur, et isti 4 sunt, qui possunt omnes alios spiritus a thesauris absconditis fugare, ligare et constringere, et sunt ministri infernales. **10** Princeps eorum est Labadau. Eius coadiutor est Asmodeus, qui dat thesaurum indestructibilem cuiuslibet monete. **11** Motus eorum est castrorum ruina, segetum et plantarum exstirpacio. Signum est, quod totus mundus videbitur destrui invocanti. **12** Suffumigium eorum est sulphur, circulus eorum concavus et rotundus et distet a circulo magistri per 9 pedes.

13 Sigillum terre

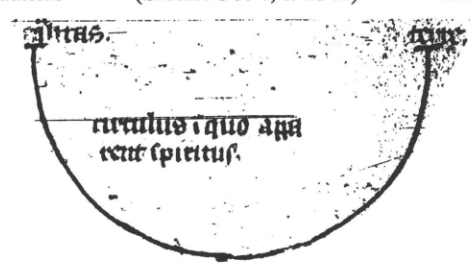
'{H}oreaua. recolia. narex. axo et abdia. laadia. cauethlegia. byaron. eleymath. thetanyra. adulaua. **14** Mathia. nysmaria. pergaria. perelyn. pernigyn. perlabudyn. perkedusyn. perbatusyn. pergalmegue. garaneu, ut tartari cogerentur'.

15 Coaccio eorum sive coniuracio

'Invoco vos, terree potestates, et invocando coniuro' et cetera, ut supra in precedenti opere. Tunc, cum dixerint 'Quid vis?', pete quod vis, et fiet. **16** Set melius est scribere peticionem in tegula nova [vel tegula] cum carbonibus et in eorum ponere circulo, et sic eos non audies nec videbis, et tum quicquid petitum fuerit facient in instanti. **17** Et de istis nunquam vel raro Christianus se intromittit, nec eorum consilia sunt credenda.

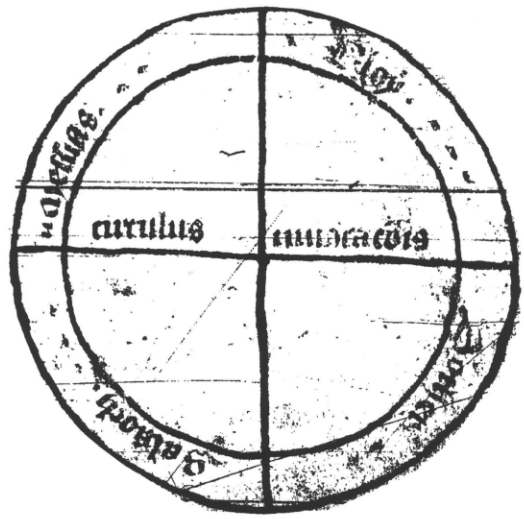
18 Circulus, in quo apparent spiritus.

equalitas (Sloane 3854, f. 137r) terre



In hac operacione 4 de angelis terreis duo isti circuli necessarii; **19** iste primus, qui est concavus, est in quo veniunt advocati, set iste secundus est planus, in quo invocans stare debet, et debet distare a primo per 9 pedes. **20** Et de hiis maxime operantur pagani et rarissime Christiani.

(Figura circuli alterius; Sloane 3854, f. 137r)



CXXXVI Incipit quintus liber.

(Primum capitulum quinti tractatus)

Incipit 5us et ultimus tractatus de exposicione predictorum in generali in 4 primis tractatibus, quia in libro Honorii sunt 5 tractatus, **2** primus de visione divina, secundus de angelis bonis, tercius de aereis, quartus de terreis, quintus de exposicione horum.

3 De visione divina; De cognicione potestatis divine; De absolucione peccatorum; Ne homo incidat in peccatum mortale; De redempcione trium animarum a purgatorio.

4 Omnium autem horum 5 operum precedencium ordo iacet suo modo verissimo situatus. De primo enim iam patet peticio explanata. **5** De secundo autem taliter postulabis: '...ut abluto

corpore me vivente mea possit anima cum tua incomprehensibili potencia a te cognita cum tuis sanctis angelis tuam cognoscere potestatem'. **6** De 3° taliter postulabis: '...ut abluto corpore te cum tuis novem angelorum ordinibus me vivente mea possit anima collaudare, et meorum concedas veniam peccatorum'. **7** Quarto taliter est dicendum: '...ut abluto corpore dehinc nullam possim committere maculam peccatorum, set meo vivente corpore puro corde, mente et opere te cum tuis novem angelorum ordinibus mea possit anima collaudare' et cetera. **8** Quinta peticio taliter situetur: '...ut meo abluto corpore te [te]cum tuis' et cetera, '...ex tua gracia N, N, N tales a penis purgatorii eripias et suorum veniam tribuas peccatorum, **9** ut ipsi iam defuncti tuam possint agnoscere, laudare et glorificare maiestatem'. Istud opus potes novies facere sine ira Dei et qualibet vice, secundum quod predixi, tres animas impetrabis. **10** Et scias, quod, de omnibus aliis si eodem modo petieris, optinebis. [Vel sic. Ut abluto corpore celestes. igneas. aereas. aquaticas et terreas efficaciter possim cognoscere potestates.]

CXXXVII 2^{m} capitulum quinti tractatus de consecracione
hincausti sigilli Dei eterni, vivi et veri operantis

'{D}eus invisibilis, Deus inestimabilis, Deus ineffabilis, Deus incommutabilis, **2** Deus incoruptibilis, Deus piissime, Deus dulcissime, Deus excelse, Deus gloriose, Deus inmense, Deus tocius misericordie, ego, licet indignus – vel: plenus iniquitate, dolo et malicia –, **3** suplex ad tuam venio misericordiam orans ac deprecans, ut non respicias ad universa et innumerabilia peccata mea set, sicut consuevisti peccatorum misereri et preces humilium exaudire, **4** ita me, famulum tuum N, licet indignum, exaudire digneris clamantem ad te pro hac benediccione huius creature sanguinis, ut ipse aptus et dignus efficiatur pro hincausto sigilli tui sacri et preciosi et nominis tui "Semenphoras", **5** ita ut aptitudinem, quam optinere debet, optineat per sanctissimum nomen tuum, quod 4 literis scribitur, ioht, he, vau, deleth – Agla, Eloy, Yaym, Theos, Deus – quo audito celestia, terrestria et infernalia tremunt et colunt. **6** Et per hec sanctissima nomina: On, Alpha et Ω, principium et finis, El, Ely, Eloe, Eloy, Elion, Sother, Emanuel, Sabaoth, Adonay, Egge, Ya, Ya, Ye, Ye, **7** benedicatur hec cruoris creatura et preparetur et aptetur pro hincausto sacri sigilli tui et sanctissimi nominis "Semenphoras" tui, quod est benedictum per infinita secula seculorum. Amen'.

8 Oracio

'Domine Ihesu Christe, per ineffabilem misericordiam tuam parce michi et miserere mei et exaudi me nunc per invocacionem nominis trinitatis, Patris et Filii et Spiritus sancti, **9** ut acceptas habeas, et tibi placeant, oraciones et verba oris mei, per invocacionem tuorum sanctorum 100 nominum, scilicet Agla, Monhon' et cetera 'humiliter et fideliter deprecans, **10** licet ego indignus, tamen in te confidens, ut sanctifices et benedicas cruorem istum per sanctissima nomina tua predicta et per nomen "Semenphoras" 72 literarum, **11** quatinus per virtutem et sanctitatem et potestatem eorundem nominum et per virtutem et potestatem tuam divinam sit cruor iste consecratus✠, benedictus✠, confirmatus✠ per virtutem sacratissimi corporis et sanguinis tui, **12** ut virtutem, quam optinere debet, et aptitudinem optineat et efficaciter sine aliqua fallacia veraciter valeat ad scribendum sigillum tuum sanctum, **13** ut sanctam virtutem optineat et potestatem habeat, ad quam est institutum, prestante Domino, qui sedet in altissimis, cui sit laus, honor et gloria per infinita secula seculorum. Amen'.

14 Oracio benediccionis

'Benedicat te Pater✠, benedicat te Filius✠, benedicat te Spiritus sanctus✠. **15** Sancta mater Domini nostri Ihesu Christi te benedicat et sanctificet, ut virtutem sacramenti in sigillo Dei ex te scribendo, o cruor, optineas, quam optinere debes. **16** Benedicant te omnes sancte virgines, benedicant te hodie et in omni tempore omnes sancti et electi Dei. Omnes virtutes celestes te benedicant et confirment. **17** Angeli omnes et archangeli, virtutes, principatus, potestates, troni, dominaciones, cherubyn et seraphin ex auctoritate et licencia Dei te benedicant. **18** Per merita et oraciones omnium sanctorum tuorum, Domine Ihesu Christe, benedicas✠et sanctifices✠et consecres✠cruorem istum sigilli Dei et confirmes per omnipotenciam tuam, **19** et virtutem et potestatem optineat sigillum tuum de eo scribendum, quam debet, et ad quam est institutum et confirmatum, prestante Domino nostro Ihesu Christo, cuius regnum et imperium sine fine manet in secula seculorum. Amen'.

20 Antequam iste 3 oraciones supra cruorem dicantur procedenter versus Ierusalem, dicatur supra eum exorcismus salis, quod ponitur in aqua, ter, nisi quod nomina sic debent mutari: **21** 'Exorcizo te, creatura cruoris' loco de '...creatura salis' et 'qui per Salomonem te in sigillum Dei mitti iussit' loco de 'qui per Heliseum te in aqua mitti iussit' et sic de aliis. **22** Illo autem

exorcismo sic ter dicto cum stola in collo dic ter oraciones tres precedentes. Quo facto sigilli Domini cruor erit benedictus.

CXXXVIII Tercium capitulum quinti tractatus de exposicione precepti missarum dati in primo tractatu et subintellecti in quolibet tractatuum premissorum

2 Prima dies

In prima die secunde mundacionis dicet sacerdos missam alicuius diei Dominice extra ieiunium vel alicuius secundum maiorem effectum, quem habet ad illam. **3** In loco prefacionis dicat hanc oracionem: '...nos tibi semper et ubique gracias agere, Domine, sancte Pater, omnipotens eterne Deus, per Christum Dominum nostrum, **4** per quem maiestatem tuam laudant angeli, adorant dominaciones, tremunt potestates, celi celorumque virtutes ac beata seraphin socia exultacione concelebrant, cum quibus et nostras voces' et cetera.

5 Secunda dies

In secunda die hanc loco prefacionis cum missa apostolorum: '...Te, Domine, suppliciter exorare, ut gregem tuum, pastor eterne, non desera[n]s set per beatos apostolos tuos' et cetera.

6 3ª dies

In 3ª die missam ieiunii vel quadragesime et hanc oracionem: '...nos tibi semper et ubique gracias agere, Domine, sancte Pater, omnipotens eterne Deus, qui corporali ieiunio vicia' et cetera.

7 4ª dies

In 4ª die missam de nativitate imperatricis angelorum <et> '...Et te in nativitate beate Marie' et cetera.

8 5ª dies

In 5ª die missam annunciacionis eiusdem <et> '...Et te in annunciacione' et cetera.

9 6ª dies

In 6ª die missam nativitatis Christi, et ista sit prefacio: '...Quia per incarnati verbi misterium nova' et cetera.

10 7ª dies

In 7ª die missam epiphanie, et prefacio: '...Quia, cum unigenitus tuus in substancia nostre' et cetera.

11 8ª dies

In 8ª die missam purificacionis, et prefacio: '...Et te in purificacione beate Marie...'.

12 9ª dies

In nona die missam resurreccionis, et prefacio: '...[Et] te quidem, Domine, omni tempore set in hac potissimum nocte' – vel 'die' – 'gloriosius predicare, cum pascha nostrum' et cetera.

13 10ª dies

In 10ª die missam ascencionis, et prefacio: '...Qui post resurreccionem suam omnibus discipulis suis manifestus apparuit' et cetera.

14 XIª dies

In XIª die missam assumpcionis beate Marie, et prefacio sit: '...Et te in assumpcione' et cetera.

15 12ª dies

In 12ª die missam omnium sanctorum, et prefacio apostolorum sit, nisi quod vox apostolorum in vocem omnium sanctorum commutetur.

16 13ª dies

In 13ª die missam angelorum, et prefacio apostolorum, nisi quod beati apostoli in beatos angelos transmutentur.

17 14ª dies

In 14ª die missam Spiritus sancti, et prefacio sit: '...Qui ascendens super omnes celos' et cetera.

18 15ª dies

In quintadecima die missam sancte crucis, et prefacio sit: '...Qui salutem humani generis in ligno' et cetera.

19 16ª dies

In 16ª die missam trinitatis, et prefacio sit: '...Qui cum unigenito filio tuo et Spiritu sancto unus es[t] Deus' et cetera.

CXXXIX Quartum capitulum quinti tractatus de inicio aggrediendi opus invocacionis

Excitacio ventorum est principium operandi in illa XIª hora diei operis sacri et debet fieri extra domum, longe a circulo ad duo stadia vel tria. **2** Et debet prius esse bene preparatus de necessariis suis, de optimo vino, de 7 ensibus, de sibilo, de virgula coruli, de sigillis, de signo Dei, de thure, de thuribulo, de candela virginea et sic de aliis, ut prius patet.

3 Et scias, quod in illa pelle, ubi est sigillum Domini, debent esse tria sigilla predicta sub signo ita, quod pendeant de manu. **4** Sigillum angelorum sit immediate sub signo Dei et sub illo sigillum aereorum et sub illo terreorum.

5 Et quando cognoscentur motus eorum appropinquare, oportet ire ad circulum et delere 7 nomina creatoris et tunc item ut prius extra iuxta circulum excitare, et cum videbitis motus eorum, intrare circulum et facere ut est predictum.

6 Virga autem sit quadrata, et in uno latere scribatur in summitate 'Adonay', in secundo latere 'Sabaoth', in 3° 'Hiskiros', in 4° 'Emanuel'. **7** In medio virge fiat pentagonus Salomonis et ubi virga tenetur crux, et sic erit parata operi sacro et miro.

CXL Quintum capitulum quinti tractatus de composicione sibili et exposicione cuiusdam dicti in 3° tractatu

2 Fac sibilum de ere albo vel de argento vel de auro vel avellana, et sit eptagonum, id est septem latera habens, sit grossum ad placitum, sit longum ad longitudinem trium digitorum. **3** Tunc in summitate eius sculpatur hoc nomen: 'On', et inferius in alia summitate 'Beel', et in latere primo, ubi est forus sibili, scribatur nomen regis orientalis, scilicet 'Barthan', in secundo latere a dextris nomen regis consol, scilicet 'Formione', **4** in 3° regis meridiei, scilicet 'Yammax', in 4° regis nogahelis, scilicet 'Sarabocres', in 5° latere regis occidentalis, scilicet 'Harthan', in 6° regis frigicapicis, 'Abaa', **5** in 7° regis septemtrionalis, 'Maymon', et postea benedic eum sicut cruorem, nisi quod mutabis nomen, et ubi dicebatur 'in sigillum Dei te mitti iussit' nunc dices 'in clamatum spirituum te clangere iussit'.

6 Et scias, quod quando vocantur angeli boni, non debet habere sibilum neque virgam neque enses, et tu debes stare extra circulum, et ipsi debent apparere infra circulum, qui debet esse altus tribus pedibus et semis. **7** Set in aliis aereis et terreis oportet predicta habere. Set differt inter illos, quia illi aerei apparent extra circulum in aere homine existente infra circulum, **8** qui debet esse totus planus sicut †epiparet†, set in terreis sic est, quod ipsi apparent infra circulum concavum, profundum et rotundum homine existente infra alium circulum ab illis circulis predictis, **9** qui tamen similiter debet esse planus et equus, et circa eum scripta solum 4 nomina Dei, prout patet.

10 Angeli hore sunt qui regnant in hora operis, angeli diei qui in die operis, angeli mensis angeli Lune vel principii mensis, angeli faciei qui regnant facie, ubi est eorum dominium,

ascendente, temporis omnes insimul, **11** et principes eorum omnium sunt 7, ut patuit supra: Casziel, Satquiel et cetera. Adhuc sunt 7 superiores, scilicet Barachiel, Uriel et cetera.

CXLI Explicit liber de vita anime racionalis, qui liber sacer vel liber angelorum vel liber iuratus nuncupatur, quem fecit Honorius, magister Thebarum. **2** Hic est liber, quo Deus in hac vita facialiter quit videri. Hic est liber, quo quilibet potest salvari et in vitam eternam procul dubio deduci. Hic est liber, quo infernus et purgatorium queunt sine morte videri. **3** Hic est liber, quo omnis creatura exceptis novem ordinibus angelorum possunt subiugari. Hic est liber, quo omnes siencie possunt haberi. **4** Hic est liber, quo substancia imbecillissima potest substancias robustissimas et devincere et subiugare. Hic est liber, quem nulla lex habet nisi Christiana, et si habet, nil sibi prodest. **5** Hic est liber, qui est maius iocale a Domino datum omni alio iocali exclusis sacramentis. Hic est liber, quo natura corporalis et visibilis cum incorporali et invisibili alloqui, racionari et instrui potest. **6** Hic est liber, quo innumerabiles thesauri haberi possunt. Et multa alia per hunc fieri queunt, que narrare dispendium esset. Ideo merito sacer nuncupatur.

Apparatus criticus

I (*ABC*) **1** intonantes + et *B* || cogitantes – superare: *an* cogitantes utilitatem fragilitatis humane, posse suo corrumpere totam mundi machinam volentes et suis viribus superare *(vel* subiugare, *vide inf.) sit scribendum?;* to the entente thay wolde dystroy all thinges profytable ffor mankynde and to corrupte all the whole worlde euen to the uttermost off there powr *Royal, parum auxilio* || superare: subiugare *B, fort. recte* || **2** ypocrisim: ypocrismi *A*, hypocrismi *C* || dicentes: *i.q.* qui *(sc.* papa et cardinales*)* dixerunt || secuntur: sequitur *B* || **4 – 7** Nam – deperire: *per anacoluthon, ut vid.* || **4** eciam *om. C* || inebriati et ... excecati: *sc.* sunt || contra *om. B* || statuta sancte matris ecclesie: iura sancte ecclesie *B* || procedentes *post corr. (fort. e* pre*-) ut vid. C* || dominicum: dominitus *(ut vid.) sup. lin. C* || **5** ei: illi *C* || Deo *scripsi*, dei *codd.* || abnegando: abutendo *B* || sacrificia: sacrificium *C* || est *om. B* || sacri baptismatis *B* || **6** qui: *sc.* magi || prosecuntur: consequatur *B* || **7** ignorantes – optinere: *i.e.* eos, qui ignorant se pro rebus huius modi damnationem animae et corporis obtinere || ignorantes: ignoranter *B* || pro *e* per *corr. C*, per *B* || huiusmodi *ut vid. B* || dampnacionem *om. B* || optinere: optineri *B* || nullum propositum aliud: nihil aliud compositum *B* || **8** ergo: igitur *B* || radicem mortis huius stipitis *ut vid. A*, huius stipitis radicem *B, fort. recte;* this dedly roote *Royal* || penitus *om. B* || huius artis seminum *B* || **9** sub similitudine *ut vid. B* || quod – absurdum *explicant* falsitatem, *ut vid.; (*they did publyshe and spred abrode the falshed*)* speking false and unlykely thinges *Royal* || falsum: fas *B* || iniqum: *i.e.* iniquum *(sic C); cfr V 2* || immundum: inuidum *B* || veraciter *om. B.* || **10** set *del. et sup. lin.* nec *add. sed postea del. C* || mundatis: mundis *B* || **11** Tamen: cum *BC* || nostrum: nostrorum *B*, vestrum *C* || **12** illud *in marg. ext. ex* ad *corr. C*, il{..}d *maculae causa A*, istud *B* || eciam *bis add. C, om. B* || **13** congregacionis – evadere: *i.e.* manus populi congregati viribus corporis evadere || congregacionis *ut vid. (*congregacôs*) B* || viribus + et *B* || **14** integre eos *B* || destruxisset: destruxisse *B* || consilium: *i.e.* concilium || magistrorum fecimus *B* || **15** ex 89: 89 *C*, 8 *ut vid. B* || Neapoli + et *B* || elegimus: eligimus *B* || illa ars *C* || pro nobis omnibus super predictis *B* || **16** consulente angelo: *in marg. ext.* angelo consulen{do} *(ut vid.) add. B* || Hocrohel: hocroel *B* || 7 *om. B* || deffloravit: *i.e.* deflo- *(sic BC)* || **17** 93: 92 *B* || **18** quoniam: quia *B* || **19** sacrum: *sc.* vocamus || quasi: vocatur. vel quia *B* || ex: de *B* || quod[1 & 2]: quia *B* || exeunt sacra: exstitit sacratus *B* || cum *om. B* || angelus: angelo *C* || Hocrohel: hocroel *B* || sacratum: sacrum *B* || Domino *vix leg. B* || **20** placatis: *litt.* -is *sup. lin. add. A* || fecimus *e* facimus *corr. C* || **21** et[2] *om. AC; cfr 22, 23, 25, 26, 27, inf.* || nisi ...

tantum[1]: *i.q.* non nisi *vel* tantum || actu: acto *AC* || tantum[2] *om. C* || probissimo ac: probatissimo et *B* || **22** qui *scripsi*, quod *codd.* || cognoverit *post corr. (fort. e* -verint*) C* || *ante* mores *verbum* omnes *B* || **23** et *om. C* || debeat dari *C* || faciat secum *B* || executores: executor *B* || **25** aliquam necessitatem ex discipulis habuerit *B* || velit: vellet *B* || non timebunt si necesse fuerit *B* || **26** habens: *sc.* librum || inquiret: inquirat *B* || factis: sanctis *C* || **27** quod *sup. lin. C* || alligat: *litt.* a- *vix leg. A* || discipulos + filios *B* || **28** *ante* unus[1] *verbum* nec *del. C* || *post* fideles *verbum* nativi *del. C* || unanimes: unanimi *C* || **29** istud: illud *B* || transsibit *(ut vid.)*: *i.e.* transibit *(sic BC), sc.* liber || iuramentum *vix leg. A* || hunc: istum *B* || vocitamus: appellamus *A*, appellavimus *C*.

II (*ABC*) **1** *ante* Incipit liber *verba* Explicit prologus *B; an* Incipit liber *secludenda sint? cfr III 1* || Domini nostri Ihesu Christi *om. B* || vivi et veri dei *AC; cfr III 5 et IV 1* || *ante* capitula *notas Arabicas numeri* 92 *B* || **2** Capitula: -o *A* || Primum capitulum + est *B* || Dei *om. B* || semenphoras *(i.e.* Shem ha-meforash*)* dicitur *B*, est Shemhamphorash *C* || **3** peccatum mortale *scripsi (cfr CXXXVI 3)*, mortale peccatum *B*, peccato mortali *AC* || **5** angeli[1] *om. C* || eorum: eius *B* || superiorum *(cfr CIII 3)*: superioris *A*, superior{.}s *maculae causa (sed litt.* i *(ut vid.) sup. lin. add. et del.) C* || **6** invocacione: advocacione *B* || angelum *sup. lin. B* || sienda *scripsi (cfr C 22:* scicienti, *CIX 1:* lacivias, *CXLI 3:* siencie*)*, siendam *ut vid. A*, scienda *B*, habenda *C* || **7** quid: quam *B* || **8** influenciis: *litt.* -i- *altera maculae causa vix leg. C* || stellarum et planetarum *A; cfr 7* || 21[um] – diem: *cfr CIII 5* || noctis: noctem *B* || et animalium aereorum *scripsi (cfr CIII 6)*, aereorum et aliorum *codd.* || **8 – 9** 22[um] – eorum[2]: *cfr CIII 6; an ordine converso capitula et hic sint scribenda?* || **9** nominum *om. C* || et sigillorum *om. BC; cfr CIII 6* || virtutum[1]: -em *B* || 24[um] – spirituum: *cfr CIII 6* || spirituum superiorum *B* || **10** hiis: eis *C* || **11** omnium[1] *om. B* || animalium *ut vid. (*a~~l~~ium*) A*, aliorum *BC; cfr CIII 8* || existencium: essencium *ut vid. (*eênciû*) B* || **12** 28[um] – ipsa: *cfr CIII 8* || hominis + et *B* || sunt cogitata: sit cogitacio/cogitatio *AC* || et[2] *om. B* || sunt[2] *om. B* || ipsa: ipso *B, fort. recte* || **13** 29[um] – ipsorum: *cfr CIII 9; an* et animalium *post* spirituum *etiam hic sint scribenda?* || virtutum: -is *B* || spirituum *sup. lin. B* || **14** 31[um] – revertendum: *cfr CIII 10* || revertendum: reverendum *A*, reveniendum *B* || **15** cuilibet spiritui *scripsi (cfr CXVI 2)*, cuiuslibet spiritus *codd.* || **16** ut respondeat vel non: *non liquet; cfr CXVI 2* || **17** *post* de[2] *litt.* d *del. C* || facienda: faci[d] *B;* faciendo *exspectes (sed cfr CXVI 3). genus femininum fort. similiter ac* glacies *(vel* hiems, *vide Habel – Gröbel s.v.* gelu*) vel congruens cum* nive *(cfr* fuganda *CXVI 8, inf.)* || floribus et

fructibus provocandis: fructibus et floribus faciendis *B* || 48um de equo: *cfr CXVI 4* || **18 – 28** 50um ... 51um ... 52um *etc. usque ad* 92um: 50 ... 51 ... 52 *etc. A; vide etiam inf., 22* || **18** re: retraccione *B* || deferatur: defertur *B* || ubicumque: quocumque *C* || *ante* cuiuscumque *verbum* rei *C* || **19** in terra: infra *C* || de commocione regni contra dominum: de convocatione regni domini *C* || habendo potestatem: habenda potestate *B, fort. recte; cfr CXVI 5* || mille militibus: militibus milibus *A*, militibus millibus *C; cfr CXVI 6* || **21** habenda: -o *ut vid. C, om. B* || gracia: gratiam *C* || benivolencia: benevolentiam *C*, benevalencia *B* || **22** 68um – adlibitum *(quae addidi)*: *cfr CXVI 7* || 69um ... 70um ... *etc. scripsi*, 68um ... 69um ... *etc. BC*, 68 ... 69 ... *etc. A* || et *om. B* || **23** 73um – faciendo: *cfr CXVI 8* || terre et maris faciendo: in mari faciendo et terra *B* || nave *e* naves *corr. C*, navi *B; post hoc verbum litt.* t *(ut vid.) del. C* || retenta: reteve *C* || mari: mare *C* || retrahenda: retenta *B* || congregacione et capcione *scripsi (cfr CXVI 9 et* congregandis et capiendis*, inf.)*, cap. et con. *codd.* || **24** congregandis et capiendis^{1}: capiendis et congregandis *AC; cfr CXVI 9* || 78um – capiendis^{2}: *cfr CXVI 10* || *ante* animalibus *litt.* al *del. C* || vel pisces vel animalia *scripsi (cfr CXVI 10)*, vel pisces vel consimilia *AC*, et animalia *(litt.* -lia *sup. lin.) B* || **25** 79um *(in hac editione* 80um*)* de apparencia combustionis *in ima pag. add. A* || *capitula 79 et 80 (in hac editione 80 et 81) ordine converso, sc.* 79um de apparencia ioculatorum *etc., scr. B* || 81um – psallencium: *cfr CXVI 11* || vel: et *B* || **26** venatoris *scripsi*, venatoria *AC*, venacionis *B; cfr CXVI 12* || quod: quae *C* || *ante* est *verbum* sit *del. C* || **27** Capitula quarti operis *(ut vid.) in marg. int. a rubricatore neglecta A, om. C* || Octagesimum nonum *scripsi*, Octagesimum octavum *post corr. ex* Octuag- *(ut vid.) A*, octagessimum 8um *C*, 88um *B* || habendis: liberandis *B; cfr CXXXIV 1* || **28** apparencia: apparicione *AC; cfr CXXXIV 2* || quod: quae *C* || loquantur: loquntur *C* || 93um – appareant: *cfr CXXXIV 2* || de terra *om. B* || contra *postea ante* erant *add. C* || Domini voluntatem: voluntatem dei *B*.

III (*ABC*) **1** Incipit liber *in marg. ext. a rubricatore neglecta A, om. C; an secludenda sint? cfr II 1, sup.* || Nos: Vos *C* || tanteque *ut vid. (*tante3*) A*, tantem vel tantam *scr. (fort. altera manus) sed* tantam *exp. C*, tandem *B* || recipere: suscipere *B* || *post* principium *verbum* unum *del. C* || esse: est *ut vid. (*ê*) C, om. B* || **2** primum *om. B* || est invocacio: estimacio *B*, invocacio *C* || fide cordis: fideli corde *B* || est^{3} *sup. lin. C* || iusta *scripsi*, iuxta *codd.* || **3** unus et solus est deus *AC; cfr IV 54* || unum opus: una virtus *B* || quamvis: et ubi *B* || membris: membra *C* || multiplicibus *e* -plicia *(ut vid.) corr. C* || **4** capiunt: sapiunt *AC* || fuerit *om. B* || **5** illius *om. B* || vivi et veri: veri et vivi *B*, veri et veri *C* || *post* est^{1} *verba* Inicium libri sacri *loco tituli scr. B* ||

persone + et *B* || vite: iure *C* || **6** unde: de quo *B* || moriendo *om. B* || **7** de composicione *etc.*: *pars prima = capitulum IV, ut vid.* || de visione divina *etc.*: *pars secunda = capitula V – CII, ut vid.* || de visione angelorum *etc.*: *pars tertia = capitula CIII – CXV, ut vid.* || **8** *ante* de[1] *verbum* et *A* || de constriccione *etc.*: *pars quarta = capitula CXVI – CXXXIII, ut vid.* || et *om. B* || ligacione: obligacione *AC, sed litt.* ob- *exp. A; pars quinta = capitula CXXXIV – CXXXV, ut vid.* || infernorum: infirmorum *AC* || per hunc modum vere operantibus *B* || **9** modi[1] + scilicet *B* || quidam: quidem *BC* || **10** sunt isti *B* || videlicet: scilicet *B* || et[2] *om. B* || **11** de quibus: Cum istis *C* || **13** tamen *in marg. ext. e* tantum *corr. C* || quia: quod *C* || expectans *ex* -tas *corr. C* || Salvatoris: salvari spiritus *B* || **14** presencialiter cum summa maiestate veraciter: presencijs *(ut vid.; fort. perperam pro* presentes *vel* presentibus*)* oculis presencialiter *B* || cum ipsis Deum laudare et suum cognoscere creatorem: cum eis cognoscere deum in magestate et potencia *B* || **15** Et – potencia *om. B* || nisi: ut *C; hic in marg. ext.* {qu}o modo adam {et pro}phete cog{nov}erunt *(ut vid.) scr. B* || **16** istud: illud *B* || principaliter: principalis *(vel fort.* principale*) B* || *ante* Christiani *verbum* et *B* || spiritibus + immundis *B, fort. recte* || **17** adhibeant: habeant *C* || fidem[2] *om. B* || convertantur + set cum impiis pereant ineternum *B, fort. recte* || **18** quia: quod *C* || habent + ideo *B* || dimittat: de- *C* || derelinquat: relinquat *C* || **19** quia: quod *C* || siue bona siue mala fuerit *B* || salvam: salvum *BC* || **20** quia: quod *C*, qui *B* || donum: deum *B* || **21** qui dicit *om. B* || **22** eis *om. B* || **23** Quando – dominancium: Cum venerit inquit *(ut vid.)* sanctus sanctorum *B* || *post* venit *tres fere litteras rasit A* || si haberent per hanc artem *B* || **24** in quantum + sunt *B* || tamen: cum *B*, tantum *C* || **25** tamen *e* tantum *corr. C*, cum *B* || spiritus venire *B* || quia: quod *C* || Domini: dei *B* || scilicet: id est *B* || eis *om. B* || **27** operentur: -antur *B* || est credendum *B* || **28** dicitur[2] *om. B* || **29** quasi *vix leg. B* || in *om. B* || efficiatur: efficitur *B*, efficitur *ex* efficaciter *(ut vid.) corr. C* || sciuntur: sci{.}untur *(ut vid.) propter corr. (fort. e* scis-*) C*, scire possunt *B*.

IV (*ABC*) **1** sigilli *ut vid. (*sigîi*) A*, signi *C* || et veri *om. AC; sed cfr II 1, III 5, CXV 8, 36, 43, CXXXIII 2, 42, 53, CXXXVII 1* || Domini *om. C* || plagas + domini *B* || 5^2: 7 *scr. sed in ima pag.* in al(io) 5 *add. B* || **2** infra: *i.e.* intra *sicut saepissime (cfr CXII 5, CXV 13, 17, 35, 42, CXXVII 9, CXL 6 et 7); vide e.g. Habel – Gröbel s.v.* infra || ordei: *i.e.* hordei || **3** parte superiori *B* || interiorem: inferiorem *C* || **4** t^1: *in marg. ext.* c *(ut vid.) a manu recentiore addita A* || deinde[4] *om. C* || b: h *B* || *post* a^2 *litt.* c *scr. C, et* c *sup. lin. add. A; sed cfr CI 44* || c^1: t *AC; cfr CI 44* || a^6 *(quam seclusi) sup. lin. B; cfr CI 44* || s^2: *hic in marg. ext.* n *(ut vid.) a manu*

recentiore addita A || u[1] *in* v *(ut vid.) in marg. ext. corr. B* || i[2]: y *AC; cfr CI 44* || t[3] *scr. sed exp. et in marg. ext.* in al(io) c *scr. B*, c *AC; cfr CI 44* || k *(ut vid.) e* b *corr. C; cfr CI 44* || o[6] *scr. sed sup. lin.* e *add. et in marg. ext.* in al(io) e *scr. B*, e *AC; cfr CI 44* || m[2] *ut vid. A* || n[2] *scr. sed sup. lin.* v *add. B*, u *A*, n *vel* u *(vix leg.) C; cfr CI 44* || m. i. a. r. e. l. a. t. *(sup. lin.* c *add. B)* e. d. a. c. o. n. o. n. a. o. y. l. e. y. o. t: l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. y. o. t. m. a *litteris* m. i. a. r. e *omissis et* m. a *additis (ut vid.) scr. et in marg. ext.* a. e. *(ut vid.) a manu recentiore additae sunt A*, l. a. c. e. d. a. t. o. n. {..}*(propter litt. deletas; veri similiter* o. n.*) scr. et litt. ceteras, sc.* o. n. a. o. y. l. e. y. o. t. m. a, *in marg. ext. add. et sub eis* 3° l.a: 4°.l.c: *scr. C; sed cfr CI 44* || **5** Et *om. B* || sint: sunt *B* || prenominate: nominate *B* || sic: sit *ante litt.* -t *maculatam C* || Domini: dei *B* || Semenphoras: semamphoras *B*, shemhamphorash *C; cfr II 2* || **6** facto *sup. lin. B* || talem *om. et pentagonum huius formae:* ✡*et signo 'tau' in medio inscriptum eo loco habet B* || tale: talem *B* || *figuram signo 'tau' et nominibus Dei 'El' et 'Ely' inscriptam om. B; sed cfr sup. et 7, inf.* || El: *i.e. nomen Dei Hebraicum; cfr 42, 43, 44, inf., XX 7, XLIII 2, XLVII 6, CI 7, 21, CXXXVII 6* || Ely: *i.e. nomen Dei Hebraicum; cfr 48, inf., LXIII 1, LXV 1, C 2, CI 2, CIII 1, CXXXVII 6* || **7** angulum pentagoni superiorem *B*, a. inferiorem p. *C* || istas[1]: illas *B* || 'l', 'x': l et x *B* || alium: aliud *C* || duas[2] + litteras *B* || istas duas[3] *om. B* || 'l', 'a' – istum[3] *om. C* || u: v *C*, n *B* || *post* m *verba* ut hic pentagonus in figura deorsum in margine *scr. et in ima pag. pentagonum signo 'tau' et nominibus 'El' et 'Ely' in medio inscriptum fecit, iuxta quem* a. t. a. e. Et iste littere sint eque distantes et circumdent eo ordine quo sunt prenominate et sic *(ut vid.)* magnum nomen semamphoras 72 litterarum erit completum. hoc facto *(cfr sup., 5) scr. B* || **8** eptagonum: hexagonum *ante corr. C* || secundum: ~~s~~ni *ut vid. A* || sui *ut vid. B* || contingat: contingit *B* || scribebatur: scribebantur *C*, scribitur *B* || **9** eptagoni: hexagoni *ante corr. C* || Casziel: cafziel *ut vid. B* || et[2] *om. B* || *post* in[2] *litt.* a *et partem litterae* l *maculatas habet C* || alterius sancti *om. B* || **10** et in alio: deinde *B* || postea[1 – 3]: deinde *B* || eptagoni: hexagoni *ante corr. C* || adimpleta: adimpleti *C* || **11** circa istum eptagonum predictum *om. B* || eptagonum[1 & 2]: hexagonum *ante corr. C* || non quomodo primus factum *(fere i.q.* qui non erit eo modo factus, quo primus factus est, *ut vid.)*: non quomodo primus factus est *BC* || intercecet: *i.e.* intersecet *(sic B)*, intercedet *C; cfr* intersecans *inf., 18, 24, 28 etc.* || alterum latus eiusdem: latera alterius *AC; cfr figuram sigilli; post* latera *litteram (fort.* a *vel* s*) del. A* || **12** eptagonum: hexagonum *C* || anguli 7 contingant angulos 7 *in* angulos 7 contingant anguli 7 *vertendum esse indic. B* || eptagoni: hexagoni *C* || binus: unus *B* || videtur *e* -edur *(ut vid.) corr. C*, videatur *B* || Hic – concludetur: *an* Hic ... eptagonus

secundus infra predictum ... *vel* Hic ... eptagonus infra predictum alium *(vel fort.* tertium*)* ... *sit scribendum? cfr figuram sigilli et 45, inf.* || tamen: tantum *C* || eptagonus: hexagonus *C* || **13** eptagoni: hexagoni *C* || ibit: subit *B* || supereuntis et subeuntis: subeuntis et subeunti *B* || alterutrim *(ut vid.; vide Habel – Gröbel) scr. sed postea litt.* a *vel* u *sup. litt.* -t- *alteram add. A*, alterutrum *C*, alteratru{m} *(sic, ut vid.) in marg. ext. B* || **14** eptagoni[1 & 2]: hexagoni *C* || illo: alio *B* || **15** Casziel: cafziel *ut vid. B* || scribantur: scribatur *A* || **16** Casziel: cafziel *ut vid. B* || **17** illo: eodem *B* || Casziel: cafziel *B* || **18** ly *e* cy *in marg. ext. corr. B* || inter *(quod addidi)*: *cfr inf., 21, 24, 28 etc.* || **19** in: a *C* || eptagoni: hexagoni *C* || sanctum nomen *C* || Narath: narathuta *B; cfr inf., 21, et figuram sigilli* || **20** primam *in marg. int. B* || de *sup. lin. A* || **21** ra *e* re *corr. et in marg. ext. add. B* || illo *om. B* || hee: hae *C*, iste *B* || 't', 'h' *scripsi*, t. h. u *scr. sed litt.* u *exp. B*, c. h *AC* || *post* latere *verbum* secans *del. C* || inter latus *om. B* || intersecans: secans *AC; cfr etiam inf., 36* || ipsum: illud *C*, ipsam *B* || *post* terciam *verba* hec sillaba ta *exp. B* || **22** eptagoni 2^{i} *B*, 2^{i} hexagoni *C* || nomen creatoris *B* || **23** supra: super *C* || sillabam[2] *om. B* || **23 – 24** eiusdem et hec sillaba 're' *in marg. int. A* || **24** in illo *in marg. ext. A* || loco *om. A* || inter *om. B* || secundi *om. B* || eptagoni: hexagoni *C* || **25** illo: alio *B* || secundi *om. B* || eptagoni: hexagoni *C* || sacrum *om. B* || **27** sillabam *sup. lin. B* || **28** inter *om. B* || ipsum: ipsam *B* || **29** eptagoni[1]: exagoni *C* || quod: qui *C* || secundi eptagoni[2]: eptagoni 2^{i} *B*, 2^{i} exagoni *C* || nomen sanctum *B; post haec verba* do(minic)al(e) *(ut vid.) inserendum indic. B* || Lialg: lyalg *B* || **31** sillaba: litera *AC* || illo: alio *B* || ultimam + sillabam *B, fort. recte (sed cfr 21, sup.)* || **32** illo *om. AC* || lateris *om. B* || ipsum: ipsam *B* || **33** quod: quia *B* || 𝔱 *om. C* || **34** eptagoni: hexagoni *C* || sextam: 6^{am} *B* || sacrum Dei nomen *scripsi Royal secutus (cfr inf., 37)*, dei sacrum nomen *A*, sanctum dei nomen *C*, nomen dei sacrum *B* || Ueham: veham *B*, Neham *in* veham *corr. C* || **35** ue: ve *B*, Ne *C* || illo: eodem *B* || de *om. B* || supra[2] *fort. postea corr. A* || **36** intersecans *(quod supplevi)*: *cfr 21, 24, 28, 32, 39* || **37** latere *sup. lin. B* || eptagoni: hexagoni *C* || nomen dei sacrum *B*, sanctum dei nomen *C* || **38** illo *om. B* || lateris eiusdem *B* || **39** supra: super *A* || **40** eptagoni[1 & 2]: hexagoni *C* || scribatur vos a dextris *B*, a dexteris scribatur Avs *C* || eiusdem + lateris *B* || Duynas *ut vid. B*, Avynas *C* || **41** in[3] *om. B* || Ω: O *ut vid. A* || **42** spaciolo: spacio *B* || est *om. B* || sub angulo primo 2^{i} et 3^{i} *C* || eptagonorum: hexagonorum *C* || **43** et[1] – El *om. B* || angulis secundi et tercii eptagonorum: angulo 2^{i} et tertii hexagonorum *C* || On: *i.e.* ὢν*; cfr 44, inf., XX 12, XLI 3, XLIV 1, LXXI 1, C 3, CI 3, CXXXVII 6, CXL 3* || *an* illo[2] *sit delendum?* || **44** septima cruce + iterum *B* || Ω *in* on *corr. B* || **45** illo: alio *B* || spaciolo: spacio *A* || eptagoni[1 & 2]: hexagoni *C* || **46** a leva crucis: crucis *scr. sed in marg. ext.* {a l}eva *(ut vid.) add. et ante* crucis

inserendum indic. B, a leva *scr. sed* crucis *sup. lin. add. et post* a leva *inserendum indic. C; an* crucis a leva *scribendum sit? cfr* buccam crucis secundam a dextris, *inf.* || secundam *in marg. int. B* || **47** {a} dextris *in marg. ext. B* || scribatur *om. B* || alia[1] *om. B* || bucca quarta *B, fort. recte* || alia[2] *om. B, fort. recte* || l *ut vid. A* || **48** Eloy: *fort. perperam pro alterutro nominum Dei* Elohim *vel* El Hai *Hebraicorum; cfr XVI 1, XLII 4, XLIII 1, LVIII 1, CI 8, 30, CXV 15, 39, CXXXIII 13, CXXXVII 5, 6* || et[2-5] *om. B* || Sother: *i.e.* σωτήρ, *ut vid.; cfr XLII 3, C 21, CI 6, CXXXVII 6* || Adonay: *i.e.* dominus *Hebraice; cfr LI 1, LVI 1, LXIII 1, C 16, CI 5, CXXXVII 6, CXXXIX 6* || Saday: *fort. i.q. nomen Dei* Shaddai *Hebraicum; cfr XVII 2, LXXXVI 1, C 3, CI 3* || **49** eptagonus: hexagonus *ante corr. C* || croceo: *litt.* -e- *postea sup. lin. add. B* || **49 – 50** et circuli – Omnia *om. sed in marg. int.* et c{ir}culi de nigro et sp{atiu}m inter circulos ubi est nomen Shemhamphorash tingitur croceo, omnia *scr. et hic inserenda indic. C* || **50** tingi habent viridi *B* || **51** debet fieri *B* || figuratur: ffiet *B* || et[1] *om. B* || vitulino: vulpino *scr. sed in marg. ext.* vitulino *add. et ante* vulpino *inserendum indic. B* || vel[1]: aut *B* || **52** sacrum et sanctum *B* || postea *om. B* || dicentur: secuntur/sequntur *BC* || libro: libello *B* || sacro *sub lin. B* || **53** sacrum sigillum: signum sacrum *B* || talis: taliter *C* || sicut sequitur, debet esse: debet esse sicut sequitur et talis compositus vt hic patet in figura *B* || *figuram sigilli om. AC* || **54** et[1] *(quod addidi)*: *cfr III 3* || deus solus *B* || quam: quae *C* || **55** *ante* qui *verbum* et *del. C* || *ante* Sic *verbum* et *B* || dominus ipsum *C* || **56** neque: nec *B* || **57** postea *in marg. ext. B* || **58** Post: postea *C* || in vocando *scripsi*, inuocando *ut vid. codd.* || infra eciam dicetur: infra dicetur *C*, dicetur infra *scr. sed verbum* eciam *sup. lin. add. et ante* dicetur *inserendum indic. B* || tamen: tantum *C* || **59** *ante* Ut tu *verbum* Oratio *loco tituli scr. C* || et cetera: *cfr XCIX 2* || ac: et *C* || **60** possim: possum *C* || vel: et *B* || *ante* invocare *litt.* in *del. C* || transmutare: sternere *scr. et in marg. ext.* transmutare *add. B* || dispergere + et *B* || **61** suas: meas vel suas *linea sub* vel suas peticiones *ducta B* || graciosius: graciosus *B*, graciosi *C* || **62** et[1] *om. B* || distinguere *post corr. B* || optinere *ex* habere *sup. lin. corr. B* || **63** *ante* peccata *verbum* omnia *B* || dum ... apparebit: demum ... apparere *B* || *ante* tuam *verbum* et *B* || possit: possim vel possit *linea sub* vel possit *ducta B* || cognoscere: agnoscere *AC* || **64** *ante* illa nocte *verbum* in *B* || cirothecas: *i.e.* chirothecas*; hic in marg. ext. verbum, quod legi vix pot. (fort.* {cre}aca*; cfr inf.), scr. B* || creta *(sensu obscuro, ut vid.)*: cre{..}a *propter ras. A*, crea *scr. sed exp. C;* creaca *(sic) Royal* || factas *in* sanctas *in marg. ext. corr. C* || posuerit: posuit *ut vid. B* || signum: sigillum *B, fort. recte (sed cfr CXV 2, 3, 7, 45 et CXXVII 14 et CXXXIX 4)* || glutetur: *fort. perperam pro*

gluetur *vel* glutinetur || **65** 2us *post corr. C* || articulos: a{...}culos *maculae causa B* || designat: designant *AC.*

V (*ABC*) **1** vivi *om. AC; sed cfr e.g. IV 1 et C 15 et CI 2* || divina: dei *AC; cfr II 3, III 7, IV 57, X 1 et 2 et 7 atque passim sed etiam X 5 et XIII 1 et XXVII 2* || operans: *litt.* -s *maculae causa vix leg. B* || ab earum aspectibus: a speciebus earum *B* || **2** in cavernis et leone *AC* || Psalmo *vel fort.* Psalmis *codd.* || et cum viro iniquo iniqus *(*iniquus *C)* eris: et cetera *B* || **3** munde: immunde *ut vid. C* || dicitur *om. B* || in via *om. AC* || qui ambulant in lege Domini + etcetera *C*, et cetera *B* || immo: sed *C* || **4** nova *om. BC* || mundanis: immundanis *ut vid. C* || Ex hoc patet: et ex hoc patet *C*, quod patet quia videmus *B* || pauperes: *litt.* -per- *vix leg. B* || operantur + per istam artem *B, fort. recte* || **5** istorum angelorum: *sc. in cap. CIV et sqq.* || *post* istorum *ligaturam* rum *del. C* || *post* loquebatur *litt.* id *(ut vid.) del. C* || **6** Numquam + vero *B* || ne^{1}: neque *B* || Semper *sup. lin. C* || **7** Deum: dominum *C* || sanctissimas: sacrat- *C* || secuntur + et semper aliquid boni age ne te ociosum inveniat *linea sub verbis additis ducta C* || quia *e* quod *corr. C.*

VI (*ABC*) Prima oracio: Oremus *et spatio interveniente* 1^{a} *(sc.* oratio*) scr. et in marg. ext.* 1 oratio *add. C*, oracio prima *in marg. int. A, fort. a manu recentiore addita; ante* Prima oracio *verba* Nota quod iste 8 oraciones iam proximo sequentes sunt oraciones preparacionis vie ad optinendum quarum hec est prima et bona *scr. B* || semper *om. A* || incepta: coepta *C* || deus *om. AC (sed habet Royal)* || Amen *om. A.*

VII (*ABC*) 2^{a} oracio + secunda oracio *B*, 2^{a} oracio *in marg. int. A, fort. a manu recentiore addita*, 2 oratio *in marg. ext. C* || gracia – tui: etc *C* || Ihesus *om. AC (sed habet Royal)* || *ante* ora pro nobis *verba* miserere mei et *C.*

VIII (*ABC*) **1** 3^{a} oracio *bis scr. B*, 3^{a} oracio *in marg. int. A, fort. a manu recentiore addita*, 3 oratio *in marg. ext. C* || (**1 – 2**) vita – ostende: (ad finem perfectam) *(*perfectum *exspectes, nisi forte* orationem *(*dic*) verbo* perfectam *subesse intellegendum est) altera manus (ut vid.) C* || **2** o^{1} *altera manus (ut vid.) C* || o dulcis + o mitis *C* || Maria + salve *B.*

IX (*ABC*) **1** 4ª oracio: 4ª {oracio} *in marg. int. A, fort. a manu recentiore addita*, 4 oratio *in marg. ext. C* || virgo semper: *an* semper virgo *sit scribendum? cfr inf., 1 et 5, atque X 5* || carissima domina: domina *C*, benignissima *B* || virgo semper *C* || mater luminis: luminis misericordiae, luminis *C* || **2** *post* Maria[1] *verbum* virgo *del. C* || Dei: domini *C* || Maria[2]: sancta maria *B, om. A* || urna: virgo *C* || divinitatis *ut vid. B* || **3** decus – Maria[2] *om. B* || ortorum: *i.e.* hortorum || ablucio: absolutio *C* || **4** parvulorum: puerulorum *C* || vultui: vultu *C* || memor: memorum *A* || **5** Propiciaberis: propitiabilis *C*, et propicia *B* || virgo[1] *om. B, fort. recte* || *ante* benedicta *verbum* et *C* || virga: virgo *BC; cfr XI 3* || et Dei mater *scripsi*, dei et mater *A*, dei mater *C*, et mater dei *B* || piissima, maris stella: p. montis s. *A*, p. Maria s. *C* || **6** me *om. B* || beata + vel in consecracione huius signi *linea sub verbis additis ducta B* || **7** te + domina *B* || Maria: mater *C* || per multas: permitte *B* || *ante* fecit *verbum* deus *C* || **8** per[2] *om. C* || misteria: misterium *B* || clavos + suos *B* || 5 sancta *C* || et[4] – sui[2] *om. B* || sui sancti corporis *C* || redemit: redimit *C* || **9** necessitatibus + meis *AC* || collaudare: *litt.* -o- *maculae causa vix leg. C.*

X (*ABC*) **1** *sup. lineam verborum* Gaude[1] – que gaudium *verba* oracio quinta *loco tituli (fort. recte) et sup. extremam partem lineae* .5. oracio. *scr. B* || virgo dei genitrix immaculata (in maculata *A) AC; cfr Meersseman 1958 - 60, II, pp. 190 – 193* || *post* luminis *litt.* 1 *del. C* || **2** sublever: sublevar *B* || tribulacionibus + meis *B* || quero: *ligaturam* ae *sup. litt.* q- *del. C* || **3** mater sancta domini *B*, domina sancta Maria mater domini *C* || et[1] *om. B* || tuam[1] *om. B* || **4** viscira tua beata *B*, beata viscera tua *C, fort. recte (cfr* beatum uterum tuum *et* beata ubera tua, *inf.)* || beatum uterum: benedictum ventrem *C* || Ihesum + christum *B* || beata[2]: benedicta *C* || **5** carissima: sacratissima *C* || virgo semper *C* || habendam: -um *C* || ne: non *C* || **6** adiutorio + tuo *B, fort. recte* || illo tremendo: i-a t-a *B* || cum exierit: quando exit *C* || mea *om. A* || illa: ista *B* || me vivente ad videndum *C* || eternum *om. AC; cfr sup., 2 et 5* || **7** Postulo: *sc.* te (me ... facere venire) || graciosa: graciose *ut vid. B* || me ... facere venire: ut me ... venire facias *C* || ibi videre *C* || *ante* filium *verbum* dilectum *C, fort. recte; cfr IX 9* || merear habere: m. quod haberem *C* || ipso: christo *Royal, fort. recte* || regnat *e* regat *corr. C*, regnat deus *B; cfr VI, sup., cum annotationibus criticis.*

XI (*ABC*) **1** 5ª oracio *in marg. ext. A, fort. a manu recentiore addita*, 5 oratio *in marg. ext. C*, 6ª. oracio. *B, fort. recte* || Ego *post corr. (fort. ex* Ergo*) C* || peccator + et *B* || iuxta: propter *C* || dictante: mediante *C* || curo: cupio *C* || **2** O gloriosa *etc.*: *hic in marg. ext. verba* oracio {....

domini} *(ut vid.) a rubricatore neglecta A* || O *vix leg. A* || Dei genitrix, semper virgo: dei genitrix semper *A*, domina *B* || ne: neque *C* || me *om. C* || *ante* innumerabili *verbum* in *B* || propicia + et *B* || quod: quae *C* || tuum: nominis tui *B* || affecto: affero *C* || **3 – 4** Sponsa – Ancilla: *ordine duarum (ut vid.) linearum in exemplari mutato* princeps. regina. aurora. imperatrix. domina. ancilla. sponsa. filia. theothecos. virga. vas. balsamus. nubes. et ros pacifica *scr. B* || **3** sacra: sancta *C* || ore + et *B* || distinte: *i.e.* distincte *(sic BC)* || filia sponsa *C* || Theotan: theoton *A*; theota *(vel fort.* theotes*) exspectes (cfr Meersseman 1958 - 60, I, p. 94)* || Virga: virgo *C* || Vas *om. C* || Balsamus: -um *C* || **4** princeps pacifica *C* || lumen aurea *B* || Porta + et *C* || **5** Templum *om. B* || Stola: stilla *B* || *ante* Flumen *verbum* et *C* || Pons: fons pons *C* || Uva: vita *C* || Malogranatum: malagranatum *C*, malamgranatum *B* || Turris, Navis: turtur. columba. avis *B* || **6** Turtur *om. B; sed cfr 5, sup.* || vera: vere *B* || Antitodum: *i.e.* antidotum || Miseratrix: misertrix *A, fort. recte; cfr* misertor *(et* misertus, *XXV 6, inf.)* || **7** tua divina *C* || **8** facere + hoc signum et nomen filii tui benedicere et consecrare ut aptitudinem quam optinere deberet. optineat. vel *linea sub verbis additis ducta B* || te *sup. lin. C* || filium tuum *B* || gloriosum: -issimum *C* || **9** tuum *om. B* || filium *om. A* || quem[1] – lactasti *om. B* || in carne lactasti: in carnem concepisti *A* || pannis involvisti: in pannis volvisti *B* || **10** sepultum *e* sepulctum *corr. A* || inspexisti: con- *C* || quem[4] *om. A* || surgentem: resurgentem *C* || celum: celos *A* || **11** pollutus[1]: pollutis *B* || pollutus corpore pollutus in mente *A*, pollute mente pollutus corpore *B* || **12** sanctis angelis tuis: suis s. a. *B* || me *om. B* || in magno extremo *B* || eternali: aeterna *C* || Christum: eundem *C* || nostrum. Amen *om. B*.

XII (*ABC, AB*) **1** 6[a] oracio: 6 oratio *in marg. int. C*, oracio.7. .7. oracio *B, fort. recte* || Patrem *ut vid. B* || **1 – 3** Credo – Amen: Credo in deum etc. (Nota quod sic debet dicere.) *C* || **3** (*AB*) resurreccionem: *litt.* -su- *maculae causa vix leg. B*.

XIII (*ABC, AB*) **1** 7[a] oracio: 7 oratio *in marg. int. C*, oracio. idem *(sic) ut vid. B* || et visionem Dei habere *sup. lin. C* || **1 – 21** ante – quibit: (usque ad finem.) *C* || (*AB*) **3** est[2] *om. B* || **8** ac *scripsi Royal secutus (cfr Symbolum Athanasianum, Denzinger – Schönmetzer 1967, p. 41)*, aut *AB* || **9** nec creatus[3] *om. B* || **11** et[2] + et *A* || et[3] *scripsi Royal secutus (cfr Symbolum Athanasianum, Denzinger – Schönmetzer 1967, p. 42)*, ut *AB* || **12** et – habere *om. B* || **13** divinam *om. A* || **16** deus *om. A* || **17** assumpcione: -is *B* || **19** *post* cuius *verbum* ad *iteravit B* || habent *om. B* || **20** ibunt *ex* ibit *corr. (ut vid.) B* || et – petimus *om. B* || postulamus: petimus *B* ||

21 non poterit *om. A; sed cfr Royal et Denzinger – Schönmetzer 1967, p. 42* || hanc divinam visionem optinere: divinas visiones habere *B*.

XIV (*ABC, AB*) **1** 8ª oracio *in marg. ext. A, fort. a manu recentiore addita*, 8 oratio *in marg. int. C, om. B* || imprecatus: *an* imperatus *vel* impregnatus *vel fort.* instructus *sit scribendum?* || **1 – 3** qui – Amen: qui es etcetera *C*.

XV (*ABC*) **1** 9ª oracio *in marg. ext. A, fort. a manu recentiore addita*, 9 oratio *in marg. int. C*, oracio 9ª *B* || *post* Alpha *litteram (fort.* ţ*) del. C* || omnipotens deus *C* || principio + et *B* || **2** neque secundum iniquitates meas: non s. i. m. *B*, iniquitates meas deleas *C* || mea: nostra *C* || retribuas michi: retribue m. *A*, tribuas nobis *C* || set: et *A* || tuam *om. B* || maior{.} est *(propter litt. deletam) C* || mei + peccatoris *B, fort. recte* || **3** sapiencia – peccatorum *propter homoeoteleuton om. B* || et[4] *om. B* || mareque totum ac: mare et omnia quae in eis sunt fecisti et *C* || **4** piissime: *litt.* -i- *primam sup. lin. add. C* || **5** taliter: totaliter *C* || proficere: per- *C* || ad facialem ... visionem ... pervenire: habere facialem ... visionem ... *B* || eterne: externe *C* || tui[3] *om. C* || nominis + vel hoc nomen et signum bene et perfecte consecrare *linea sub verbis additis ducta B* || **6** terram + et omnia quae in eis sunt *C* || Spiritu tuo sancto: spiritu tuo *A*, spiritu sancto *B* || instaura: in sta ura *(fort. post corr. ex* in statura*) A*, in statura *B* || verborum *vix leg. A* || meorum + Amen *C, om. B* || **7** oracionem – meam[2]: *an* oracionem meam confirma et auge intellectum meum et memoriam meam *vel* confirma or. meam et int. meum et auge *(cfr B, inf.)* mem. meam *vel fort.* <exaudi> or. meam et confirma int. meum et auge mem. meam *sit scribendum? cfr XXV 1, XXXIII 2, XXXVI 1 sed etiam LXXXVI 8* || et auge *B, fort. recte* || meam memoriam *C* || suscipiendum: -am *B* || beatam visionem tuam: visionem *B* || corpusculo + vel ipsum consecrandum *linea sub* vel *ducta B* || et[3] *om. C* || cognoscendum: -am *C* || superexcelsam: *litt.* super- *vix leg. A* || supereternam: eternam *B* || facialiter: faciliter *ut vid. B* || regnas + deus *B; vide X 7, sup.* || seculorum secula *B* || *post* Amen *verba* Et ut tu domine *B; cfr IV 59 et XCIX 2*.

XVI (*A*) (cfr FAA, partes 1 a et b) **1** Oracio *post verbum* hazaram *loco tituli* || Theon: *cfr XX 10, XLVII 6, LXIV 2, LXXVII 1, C 9, CI 15; fort. i.q.* θεῖον *vel* θεόν *vel* θεῶν. *sed cfr Flor. 1 a cum annotatione 5* || Heloy: *vide IV 48* || zamaram *vel* -an || ietromaym *ut vid.* || Theos: *i.e.* θεός; *cfr XVII 1, XXI 6, XXIV 1, XXXI 4, XXXIII, XLIII 5, XLIV 1, XLV 2, XLVII 6, XLIX 2, LI*

3, CI 8, 21, CXV 39, CXXXIII 31, CXXXVII 5 || ietronmayhala *ut vid.* || **2** Ramay: *cfr XLIV 4 et XCV 5* || **3** incomprehensibilis: *litt.* in- *sup. lin. add.* || **4** semassaer *ut vid.* || iehemia: *litt.* -i- *altera sup. lin.* || Melas: *fort. i.q.* μέλας || **5** calion: *fort. i.q.* καλλίων *vel* κάλλιον || tharathos: *fort. perperam pro* θάνατος *vel* Τάρταρος || tronios: *fort. i.q.* θρόνιος *vel perperam pro* θρόνος || vsyon: *fort. i.q.* οὐσίων *vel* οὐσιῶν*; cfr XVII 3, XX 12, XXI 8, XXXIV 2, XLIV 1, XLVI 5, LXII 1* || thamam *vel* -an.

XVII (*A*) (cfr FAA, partem 2) **1** Theos: *vide XVI 1* || megale. Patir: *i.e.* μέγαλε πατήρ *(pro* πάτερ*); cfr XXIV 1, LI 3, XCV 5* || ymos: *fort. i.q.* ὑμός, *perperam pro* ἡμέτερος, *nisi forte pro illo* ἡμός *Aeolico sit accipiendum; cfr XXIV 1* || sadam *vel* -an || **2** Saday: *vide IV 48* || -megos. micron: *fort. perperam pro* μέγας μικρῶν*; cfr* megos, *inf., atque Flor. 2 et XLI 1 ac XLVI 3* || micron: *litt.* -r- *vix leg.* || heel *ut vid.* || graual *ut vid.* (g[a]ual*)* || **3** -pati. ragion: *perperam pro* πατὴρ ἁγίων*, ut vid.; cfr Flor. 2* || vsion: *vide XVI 5* || thurigium *vel* -un.

XVIII (*ABC*) (cfr FAA, partem 3) **1** Deus inmense *etc.*: *sup.lin.* Prologus precedentis *loco tituli scr. B; cfr LI 3* || priusquam: antequam *C* || **2** tange – pone *om. sed in marg. int. crucem et sub linea inter verba* tuam *et* et *signum inserendi habet C* || corpus: cor *B, fort. recte; cfr 3, inf.* || furbitum *ut vid. A* || eam: eum *C* || contemplandum: -am *B* || **3** emitte: mitte *C* || sanctum *om. B* || istud: illud *B* || percipiendum: pre- *C* || et[2] *om. C* || emundandum: emendandum *C*, annunciandum *B* || **4** coheredis *supplevi Flor. 3 secutus* || tui: mei *B* || id est: et *B* || sciencie: *an in* sapiencie *corrigendum sit?* || leniter et clementer *B* || et doce et instrue *post* exitum *(5, inf.) transp. C* || **5** sensuum meorum: spirituum meorum *B*, sensus meos *C* || **6** facialiter: faciliter *B* || altissimum *scripsi Flor. 3 secutus*, altissimi *codd.* || tuam[2] *om. C.*

XIX (*ABC*) **1** velles autem *B* || impetrare aliquam scienciam: i. aliquid vel aliquam scientiam *C*, i. sapienciam aliquam *B* || vel sacrare *etc.*: *sup. lin.* Mutacio peticionum *loco tituli scr. B* || mutares: mutabis *B; cfr 6, inf.* || peticionem: petitiones *C* || **2** (cfr FAA, partem 3) tange: tangas *C* || ennarandum: *i.e.* enarrandum *(sic BC)* || *ante* eloquendum *verbum* ad *B* || verba + tua *C* || et[4] *om. A; cfr XVIII 2, sup.* || fac *sup. lin. A* || tua *om. B* || ad[3] *om. B* || pronunciandum ea et: p. est *A*, ea pronuncianda et *C* || memoriter: memorialiter *B* || retinendum: -o *A*, -a *C, fort. recte (sed cfr 5)* || **3** consecrando librum: consecrando libro *B*, libro consecrando *C* || sic + ut

sequitur *C* || sanctificandum: sacri- *B* || sancta: facta *A* || electam + et *C* || confirmandum: consecrandum *C* || impetrandum: -o *B* || **4** Si: sed *C* || vocando: invocando *(fort. recte)* et coniurando *C* || agis *om. C* || pete sic: sic in peticione *B* || *ante* acutum *verba* ut gladium *BC* || hec *om. B* || verba + tua *C* || sancta: facta *A* || stare respondere *B* || spiritus N tales *C* || michi tali N: in tali loco et tali N *B* || filio talis N: filio tali N *A*, filio N N *C* || **5** *ante* electam *verba* ut sagittam *B* || sancte: idem *ut vid. A* || et[2]: ad *C* || flammee *ut vid. C* || tales spiritus: *an* spiritus tales *sit scribendum? cfr 4, sup.* || N *om. C* || **6** aliud: alia *B* || peteres: pecieris *ut vid. B*, petieris *C; cfr* velles *supra, 1* || illius: ipsius *B* || peticionem: -is *C* || immo: sed *C* || Latinis: alijs *ut vid. B* || reperitur + etc *B*.

XX *(A)* (cfr FAA, partem 4) **1** hazaremehal *ut vid.* || **2** alymyon *vel* -om || Cristos: *i.e.* Χριστός || thiothot *ut vid.* || **3** sicrogramon *vel* -om *ut vid. (*sicrog[a]mô*)* || gilzelerethon *ut vid.* || **4** balua *ut vid.* || arethon: *fort. i.q.* ἀρετῶν || **5** ienenegal *ut vid.* || samalanga *ut vid.* || **6** gezamannay: *litt.* -a- *primam sup. lin. add.* || zegahathon *ut vid.* || iezanycrathon *ut vid.* || ietuaphaton: *litt.* -a- *priorem sup. lin. add.* || **7** hatanathos: *i.e.* ἀθάνατος*; cfr XLIII 3, 5, XLIV 1, XLIX 2, C 24* || hathanathay: *fort. i.q.* ἀθάναται*; sed cfr Flor. 4* || Hel: *fort. i.q. nomen Dei* El *Hebraicum; vide IV 6* || craton: *i.e.* κρατῶν*, ut vid.; cfr XXI 3* || parithomegos: *perperam pro verbo cum* παντο- *composito, ut vid.; cfr Flor. 4 et XXI 3 (*pancomnegos*)* || leosemmaht *vel* -senmaht || **8** hamisschon – caphanial: *cfr* hamissiton – taphamal*, 2, sup.* || cristolepha: *fort. cum* Χριστο- *compositum* || haymal: *litt.* -m- *maculae causa vix leg.* || **9** zohanphaton – ebalohe: *cfr* zahanphaton – gerozabal*, 6 – 7, sup.* || phobos: *i.e.* φόβος*; cfr XXI 6* || **10** Theon: *vide XVI 1, sup.* || **10 – 11** Theon – sathamat: *cfr* theomogen – hon*, 11 – 12, inf.*. || **11** sathamat: *litt.* -a- *tertia sup. lin.* || **12** Hon: *fort. i.q.* (ὁ) ὢν*; vide IV 43* || sapynon *ut vid.* || harion: *fort. perperam pro* ἅγιον *vel* ἁγίων*; cfr XXI 8* || usion: *vide XVI 5* || gemession *vel* -om || thyutyugren *ut vid.*

XXI *(A)* (cfr FAA, partem 4) **1** Oracio *in marg. ext.* || Hazailemaht: Hazaylemayth *B* || halatal *ut vid.* || sicromagal: *litt.* -a- *prior maculae causa vix leg.* || **2** pamphilos: *i.e.* πάμφιλος || haiual: *litt.* -i- *sup. lin. add.* || **3** crathon: *i.e.* κρατῶν*, ut vid.; cfr XX 7* || hanaguil *ut vid.* || pancomnegos: *vide* parithomegos *XX 7, sup.* || **4** henaly *ut vid.* || **5** gromyhazay: *cfr* gehemyzai*, sup.* || sothal *ut vid.* || zehemphagon – hacama: *cfr* iecrafagon – senac*, sup.* || **6**

ierozabal *ut vid.* || cyhophagros *ut vid.* || Theos: *vide XVI 1* || phabos: *fort. perperam pro* φόβος*; cfr XX 9, sup., et Flor. 4* || **8** sepizihon: *litt.* -h- *sup. lin. add.* || harion: *fort. perperam pro* ἅγιον *vel* ἁγίων*; cfr XX 12* || usyon: *vide XVI 5.*

XXII (*A*) (cfr FAA, partem 5) Oracio *fort. ab altera manu scriptum* || sebanthe *ut vid.* || hegetti *ut vid.* || sorathim *ut vid.*

XXIII (*A*) (cfr FAA, partem 5) **1** lenat *scripsi*, leuat *ut vid. cod.*, lenath *B; cfr LI 2, inf.* || **2** heziephiat: *litt.* -i- *prior sup. lin.* || hozoperbiar *vel* -par- *vel* -por- || salatoham *ut vid.* || thamar: *fort. nomen illud Testamenti veteris; cfr Gen 38:6 et passim* || sahaletromar: *litt.* -a- *ultima sup. lin.* || **3** thimas *ut vid.* || lemdihon – lothos: *cfr* lemaiho – lectos*, 4, inf.* || phethalon *ut vid.* || **4** lothios *ut vid.*

XXIV (*ABC*) (cfr FAA, partem 6) **1** Oracio *om. B* || Theos: *vide XVI 1* || Patir: pater *B; vide XVII 1* || behemnos: -mmos *C*, -nnos *B* || lehemnyos *(vel* -nnyos*)*: -mnyos *C*, -mnios *vel* -nnios *B* || behenny: behemy *B*, lehennoy *C* || ymos: *vide XVII 1* || Raphael: *litt.* R- *maculae causa vix leg. B* || *ante* fortitudo *verba* id est *B, fort. recte* || Dei[2] *om. B* || **2** helipha: helypha *B* || ielomynctos: Je- *C, om. B* || gadabany: Gadalany *C* || zedabanay *in marg. ext. A*, zedalanay *C*, zebadany *B* || gederanay: Ge- *C*, -ny *B* || lomtety: Jometety *C, om. B* || loctosy *om. B* || gerohanathon: Je- *C, om. B* || zahamany: sa- *B* || lomyht – henboramyht *om. B* || gedanabasy *ut vid. A*, Gedalanasy *C* || samanazay: samazany *B* || gedebaudi *ut vid. A*, Gedebandi *C, om. B* || **3** de *addidi* || vos *ut vid. A* || archangelos *supplevi Flor. 6 secutus* || hec *ut vid. B*, hi *C* || **4** Deihel: deiel *B* || Dehel: deel *B* || Depymo: depimo *B* || Dein *ut vid. A*, dem *BC* || Hel: el *B; nomen angeli, ut vid., sed cfr CI 7* || Depymon: depimon *B* || Helynon: helinon *B* || Exmogon *om. B* || Parineos: parneos. paryneos *B* || Pheleneos *om. B* || Nauagen: navagen *C*, nauegen *B* || Hosyel: osyel *B* || Garbona: gartona *C* || Rathion: ratyon *B* || Megonhamos: megen- *B*.

XXV (*ABC*) (cfr FAA, partem 7) **1** et conscienciam *om. AC; cfr Flor. 7* || et[3] *om. B* || meum *post corr. (ex* tamen *ut vid.) C* || tuam + vel implere valeam hanc consecracionem sanctam huius sigilli *linea sub verbis additis ducta B* || **2** videam ... videam: *an posterius delendum sit?* || **3** meam + tempera benignissime animam meam *B; cfr 4, inf.* || et beatam *om. B* || **4** animam + meam *B* || **5** tuam: bonam *AC* || **6** pecii: *i.e.* petii || hac *om. B* || iudicas *ut vid. C* || misertus:

miseratus *B* || expectas: *litt. prima maculae causa vix leg. C* || **7** et[3] *bis scr. B* || Domine *om. B* || **8** me: in *AC* || trinus: eternus *AC* || et[4] *addidi Flor. 7 secutus*.

XXVI (*A*) (cfr FAA, partem 8) hanacor *vel fort.* -tor || theodonos: *fort. perperam pro* θειόδομος *vel* θεόδοτος || heliotheos: *cum* ἥλιος *et* θεός *compositum, ut vid., vel fort. i.q.* Heli *(vide IV 6)*, Otheos *(vide XLV 8); sed cfr* helyothos, *sup., atque XXVII 2, XLII 5, XLIII 1 et 13, inf.* || phagora: *litt.* -a *ultima sup. lin.*

XXVII (*ABC*) (cfr FAA, partem 8) **1** Oracio *om. B* || Eleminator: Elemninator *ut vid. B* || candones: candonees *ut vid. B* || helos: helas *C* || helee: heloe *B* || thephagayn: thephagagayn *per dittographiam C*, tephagaym *ut vid. B* || thetendyn: tedenterin *ut vid. B* || thahonos – ortophagon *om. B* || thahonos *e* thaha- *corr. C* || uicemya: mtemya *ut vid. C* || uelos: nelos *C* || belehothol: -thoi *C* || **2** Heliothos: elio- *B* || Phagnora *ut vid. AB* || me[1] *om. B* || sanctam dei *B* || **3** omnipotentissimum: potentissimum *C* || est *om. B* || honor et laus *C* || *post* Amen *verba* Et ut tu domine *(vide XV 7, sup.) et post intervallum* luna prima dominica et cetera us(que) ad {---} *(ut vid.) usque in marg. ext. scr. B*.

XXVIII (*A*) (cfr FAA, partem 9) **3** lephorijs *ut vid.*

XXIX: cfr FAA, partem 9.

XXX (*ABC*) (cfr FAA, partem 10) **1** Oracio *om. B* || irreprehensibilis: *litt.* -r- *primam sup. lin. add. A* || amplectetur: amplectatur *exspectes (sic Flor. 10)* || cor meum hodie *B* || adimpleat: impleat *B* || **3** facialiter: faciliter *B* || omnia[1] *ut vid. B* || fecisti – omnia[2] *addidi Flor. 10 secutus* || **4** intelligendis: -a *B* || *ante* suscipienda *verbum* in *B* || mee et *om. B* || tuo nomine *B*.

XXXI (*A*) (cfr FAA, partem 11) **1** Hazaram *scripsi B secutus*, HAzatam *ut vid. cod.;* Hazaram uel Hazasam *Royal – cfr LI 8, inf.* || thelihem *vel* -hen || hizguor *vix leg.* || liaiah. isenesan *vix leg.* || **2** recitantur *ut vid.* || **(2 – 4)** iasym – zatahel: *fort. nomina angelica (*Theos *scilicet excepto) et/vel divina* || helsa *ut vid.* || myrecagil *ut vid.* || rasamen *ut vid.* || **3** themamoht *ut vid.* || sotthaht *ut vid.* || hanathar *ut vid.* || thau: *fort. i.q. nomen crucis litterae* T *similis; cfr IV 6,*

sup. || sechay *ut vid.* || **4** haramen *vel fort.* haramm *vel* haramn || Theos: *vide XVI 1* || hamynos: *cfr XLIII 12 et XLIX 1* || cahegilihos *ut vid.*

XXXII (*A*) (cfr FAA, partem 12) raictotagum *(vel* -un*)*: *litt.* -c- *sup. lin. add.*

XXXIII (*ABC*) (cfr FAA, partem 13) **1** abba. Theos: albatheos *B* || abba: *i.e.* pater *Aramaice* || Theos: *vide XVI 1* || behetimyhat *ut vid. C*, hehouiniaht *ut vid. B* || hehem: helem *B* || husuruhunt *om. B* || hetarius: hetharius *B; fort. perperam pro* ἑταῖρος || Fili: filius *AB; cfr Flor. 13* || sancte spiritus *A*, spiritus sanctus *B; cfr Flor. 13* || oracionem: rationem *Flor. 13* || nostram: meam *C, fort. recte; cfr 2, inf.* || **2** videndam + et *B* || et faciem: *an* [et] faci<al>em *sit scribendum?* || beatam *e* divinam *corr. C.*

XXXIV (*A*) (cfr FAA, partem 14) **1** theomythos: *fort. cum* θεός *et* μῦθος *compositum* || **2** zezoray: *litt.* -r- *sup. lin. add.* || megalos: *i.e.* μεγάλος, *i.q.* μέγας || usyon: *vide XVI 5.*

XXXIV b (cfr FAA, partem 15) Deus – meorum: *cfr LI 9 et annotationes criticas eiusdem loci; cfr etiam XV 6.*

XXXV (*A*) (cfr FAA, partem 16) **1** Megal: *fort. perperam pro* μέγας*; sed cfr XX 3, sup., atque Flor. 16 et LI 8 ac LXXVII 1* || handos *vel fort.* haudos || **2** iethonas *ut vid.* || tetragramos: *perperam pro* τετραγράμματος, *ut vid; sed cfr Flor. 16* || hazaamahar *ut vid.* || **3** iechosaphor *ut vid.* || saleht *e* salecht *(ut vid.) corr.* || salmeht *ut vid.* || **4** sameht *ut vid.* || sadayne *ut vid.*

XXXVI (*ABC*) (cfr FAA, partem 17) **1** Oracio *om. B* || *an* et *post* Veritas *addendum sit? cfr Flor. 17 et LI 9 cum annotationibus criticis* || Vivifica *ut vid. A* || visita me *om. B* || **2** promisisti *addidi Flor. 17 secutus* || ostendendam: -o *AC; an* [ad] visionem tuam eis ostendendo *scribendum sit?* || ut: et *B* || videre + amen *B.*

XXXVII (*A*) (cfr FAA, partem 18) **1** Hamycchiahel *scripsi*, Lamycchiahel *cod.;* Lamyatuahel *C*, Hamuthyhahel *B*, Hamicchiahel uel Hamathahol *Royal – cfr LI 8, inf.* || **3** iechro *ut vid.* ||

melos: *i.e.* μέλος, *ut vid.* || myheromos *ut vid.* || mycracosmos: *perperam pro* μικρόκοσμος, *ut vid. (*mycrocosmos *B).*

XXXVIII (*ABC*) (cfr FAA, partem 19) **1** meus *om. C* || nutu: tintu *(fort. i.q.* tinctu*) vel* tuitu *ut vid. C* || omnia[1] *del. et sup. lin. iteravit C* || et[2] *om. B* || manu cuius *AC* || omnia[2] *post corr. C* || hec: hoc *B* || loquor *e* lequor *corr. (ut vid.) C* || **2** ut: quod nisi *scr. sed* quod *del. C* || infeccionis *ut vid. A* || et[2]: ex *C* || omnia: oram *ut vid. (*orâ*) C* || et[3] *om. B* || vivificet: *an* nullificet *vel* vilificet *vel* mortificet *vel fort.* [vivificet] *sit scribendum? cfr Flor. 19* || **3** tuam[2]: tui *A, fort. recte (cfr XL 2:* sui providencia, *LXII 3:* mei animam *et* tui faciem, *C 18:* sui scelera*)* || iam *om. B* || Amen *om. et eo loco* perficere per lunam 2[am]. 5[am]. 7[am]. 14[am] *(ut vid.) scr. B.*

XXXIX (*A*) (cfr FAA, partem 20) **1** Semoth *scripsi B secutus*, Lemoth *cod.;* Semoht uel Gymath *Royal – cfr LI 14 et 16, inf.* || gesommay *vel* -nmay || **2** Halla: *fort. i.q. nomen Dei* Allah *Arabicum; cfr XLIV 5 et imprimis XCV 5* || hathanaton: *i.e.* ἀθανατον *vel* ἀθανάτων, *ut vid.* || theageta: *fort. cum* θεο- *compositum* || zehalragem *vel* -gen || **3** exhedon *ut vid.* || thelthis *ut vid.* || pallititacos *ut vid.* || helmelazar *ut vid.* || haron *vel* –om. || Samyhel: *cfr XLI 6, XLII 1, XLIV 5, XCV 5.*

XL (*ABC*) (cfr FAA, partem 21) **1** misericors + deus *B* || benedicte, qui *vix leg. B* || incomprehensibilis *scripsi Flor. 21 secutus*, irreprehensibilis *codd.* || incommutabilis: -e *A* || contulisti *om. B* || **2** qui propter *vix leg. B* || -que *seclusi Flor. 21 secutus* || negatam: -a *C* || disposicio in: disposicioni *B* || **3** consubstancialis: cons{.}alis *propter detrimentum cod. B* || sue[1 & 2]: tue *B* || trinitati: eternitati *B* || que[1]: qui *B* || exaltata *ut vid. B* || habitat *ut vid. C,* -ant *B; cfr Flor. 21* || **4** tuam[1] *om. A* || ac: et *B* || nimia: mea *B* || imploracione intencionis: intencione imploracionis *B; cfr Flor. 21* || **5** *ante* sapiencia *litt.* sp *del. C* || *post* vita *duas litt. del. B* || incomprehensibilis *ut vid. B* || chorus *ut vid. (*chs*) B* || et[2] *om. B* || **6** tuorum *om. C* || principatus *ut vid. B* || celestes michi *vix leg. B* || **7** sanctitatem michi *vix leg. B* || subtilitatem *e* facultatem *corr. B* || puritatem *vix leg. B* || **8** ut te *vix leg. B* || *verba* in conspectu omnium virtutum celestium nunc et semper et ubique *transposui Flor. 21 secutus, post* Amen *locavit A, inter* eternaliter *et* per *C, om. B.*

XLI (*A*) (cfr FAA, partem 22) **1** megos: *vide XVII 2* || **2** memomittos *ut vid.* || **3** iotha: *fort. i.q.* ἰῶτα || uahuzuzif *ut vid.* || zihanatihephomos *ut vid.* || hiehanathihe *ut vid.* || On: *fort. i.q.* ὢν; *vide IV 43* || **4** zazaico *ut vid.* || **5** senadar *ut vid.* || iehennagay *ut vid.* || zemadazan *ut vid.* || thanocbomas *ut vid.* || **6** nyzozoroba *e* -rozba *corr. (ut vid.)* || uytheromachum *(vel* -un*) ut vid.* || tholinngay *ut vid.* || Samyhel: *vide XXXIX 4* || **7** geiszefihor *ut vid.* || lainyhel *ut vid.* || semarnail *(sic C,* semarnayl *B) vel fort.* semartiail.

XLII (*A*) (cfr FAA, partem 23) **1** Genealogon: *i.e.* γενεάλογον *vel* γενεαλόγων, *ut vid.* || zazaiham *ut vid.* || zemoziham *ut vid.* || sanaman *vel* -am || gegnognal *ut vid.* || Samyhel: *vide XXXIX 4* || **2** henemos *ut vid.* || yninathon *ut vid.* || iezibathel *ut vid.* || **3** Sother: *vide IV 48* || sauaday *ut vid.* || satabis *ut vid. (*satab[is]*)* || **4** zechor *ut vid.* || iethor *ut vid.* || mehohin *(ut vid.)* – sabayhon: *cfr XLIII 1, inf.* || zemolym *ut vid.* || Eloy: *vide IV 48* || **5** hassenethon *vel* -om || hisistos: *fort. i.q.* ὕψιστος; *cfr XLIII 1* || megon: *fort. perperam pro* μέγαν; *cfr XLIII 5 et XLV 8* || remelthet *ut vid.*

XLIII (*A*) (cfr FAA, partem 24) **1** ysistos *(ut vid.): fort. i.q.* ὕψιστος; *cfr XLII 5* || Eloy: *vide IV 48* || seryhon *(ut vid.) vel* -om || **2** Hel: *vide XX 7* || heramathon *ut vid.* || lanaymos *ut vid.* || seplatihel *ut vid.* || **2 – 3** sephatihel – hathanathos *macularum causa partim vix leg.* || legenale *ut vid.* || **3** hathanathos: *vide XX 7* || heremynar *ut vid.* || {hen}ecyman *ut vid.;* henecyman *C* || iethar{naym}. {henoz}ios. {i}ezeduhos *ut vid.;* ietharnaym henozios iezeduhos *C* || **3 – 4** gezconas – {s}amamar *macularum causa partim vix leg.* || g{ort}aray *ut vid.;* gortaray *Royal* || mathar: *fort. perperam pro* μάκαρ; *cfr XLV 2* || **4** manatham *vel* -than *(*-thâ*)* || balair *vix leg.* || {s}amamar *ut vid.;* samamar *C* || marmamor *ut vid.* || h{en}emos *ut vid.;* henemos *C* || {hami}hel *ut vid.;* hamihel *C* || iezama{mel}. {ha}mansamel *ut vid.;* iezamamel hamansamel *C* || **5** geromol. lezemon *ut vid.;* geromdi lezemon *C,* geromol . Jezemon *Royal* || sanma *vel fort.* sauma || zama *ut vid.* || hatanathos. Theos: *i.e.* ἀθάνατος θεός; *cfr XVI 1 et XX 7* || helyhene *ut vid.* || helyhem *ut vid.* || henethemos – hemthemos *ut vid.* || harathinam *ut vid.* || megon: *vide XLII 5* || **6** meguoncemon *ut vid.* || scrymay *ut vid.* || hemel *ut vid.* || sesalihel *ut vid.* || tanahel *ut vid.* || komal *ut vid.* || nomemal *vel fort.* noniemal || gehamguo *vel* gehanguo || **7** iecorname *vel fort.* -naine || iecromaguos *ut vid.* || hamathalis *ut vid.* || hesuogem *vel* -en || mynamtanamaytha *(ut vid.) vel* mynan- || **8** honmon. genthon *ut vid.* || iamnamyhel *vel*

iannamyhel || (**8** – **9**) lanamyhel – saitanay: *cfr* lauamyhel – sarranay *sup.* || lammyhel *vel* lanmyhel || **9** maguol *vel fort.* magnol || sarranay *ut vid.* || samairliazer *ut vid.* || hacacaros *ut vid.* || **10** hacca *ut vid.; litt.* -a- *prior sup. lin.* || iammeze *vel* ianmeze || cumachoros *ut vid.* || hazihem *vel* -hen || **11** geheu *ut vid.* || negemar: *litt.* -e- *prior partim detrita* || semam *vel* seman || temnalamos *vel* tennalamos || baructhata *ut vid.* || **12** ierologuos: *fort. perperam pro* ἱερόλογος; *cfr Flor. 24* || iegemaguolon *ut vid.* || haguyhosio *ut vid.* || yecologos: *fort. perperam pro* ἱερόλογος; *cfr Flor. 24* || hamynos: *cfr XXXI 4 et XLIX 1* || **13** hamyr *ut vid.* || matharihon: *fort. perperam pro* μακάριον *vel* μακαρίων; *cfr Flor. 24* || senos *vel fort.* seuos || heliothon *ut vid.* || sacromehal *ut vid.* (sac°-) || socromoguol *ut vid.* || genos. thomegen. nycheos: *cfr* Agenos. theomogenos. theos *inf., XLIV 1, et Flor. 25* || Genos: *i.e.* γένος, *ut vid.; cfr XCV 5.*

XLIV (*A*) (cfr FAA, partem 25) **1** Agenos *(ut vid.): fort. perperam pro* ἄγονος *vel* ἀγανός || theomogenos: *fort. perperam pro* θεομόγερος; *sed cfr Flor. 25* || Theos. hatanathos: *i.e.* θεὸς ἀθάνατος; *cfr XVI 1 et XX 7* || kirihel – cristopholis: *cfr Flor. 25* || Hon: *fort. i.q. (*ὁ*)* ὤν; *vide IV 43* || ymas: *i.e.* ἡμᾶς, *ut vid.; cfr Flor. 25 et C 24* || usyon: *vide XVI 5* || ieromeguos: *cum* ἱερο- *compositum, ut vid.* || hagenoy: *cfr* Agenos *sup., sed vide etiam Flor. 25* || **2** geromagol: *fort. cum* ἱερο- *compositum* || hagyhamal *ut vid.* || lacramagral *ut vid. (*lac[a]mag[a]l*)* || iezetom *ut vid.* || **3** hoteihos: *fort. i.q.* ὁ θεῖος || lamnamyr *vel* lanna- || **4** generamosehc *ut vid.* || hamagron *vel* -om || Ramay: *cfr XVI 2 et XCV 5* || Iole: *cfr XCV 5* || **5** tharathos: *fort. perperam pro* θάνατος || salem *ut vid.* || hallehuma: *perperam pro* halleluia; *cfr Flor. 25* || Halla: *veri similiter perperam pro* halleluia *(cfr Flor. 25); sed vide etiam XXXIX 2* || Samyhel: *vide XXXIX 4* || samythi *ut vid.* || methonomos: *fort. cum* ὄνομα *vel* νόμος *compositum.*

XLV (*A*) (cfr FAA, partem 26) **1** Geuathores *vel fort.* Gen- || guauatores *ut vid.* || seuma *ut vid.* || gerub: *perperam pro* Cherub; *cfr Flor. 26* || iamam *vel* -an || exihel *vel fort.* eri- || **2** hesihel *ut vid.* || thanyham *ut vid. (*thanyh[a]m*)* || machar: *fort. i.q.* μάκαρ; *cfr XLIII 3* || Theos: *vide XVI 1* || namacar *ut vid.* || **3** senuales *ut vid.* || hesamen *vel* -em || sarcihate *ut vid.* || hanaziathachel. hasilihacel *in marg. int.* || **4** habisumaht *ut vid.* || **5** helralacos *ut vid.* || **6** semnazliel *ut vid.* ||

legos: *perperam pro* λόγος*; cfr Flor. 26* || patis: *perperam pro* πατήρ*; cfr Flor. 26* || genomychos *ut vid.* || **7** samayhas: *litt.* -h- *(ut vid.) sup. lin.* || samma *vel* sanma || thaguoro *ut vid.* || decapocheu *ut vid.* || **8** zazamar *ut vid. (*zazam^{a}r*)* || myremoht – otheos: *cfr* semiramoht – hocho *inf., XLVI 2 – 3* || megon: *vide XLII 5* || ieristosymythos *ut vid.* || Otheos: *i.e.* ὁ θεός*, ut vid.; cfr LXXXVII 1, C 24, CXV 21.*

XLVI (*A*) (cfr FAA, partem 27) **1** gramyhel *vel fort.* garmy- *(*g^{a}-*)* || hetidiham *ut vid. (*-h^{a}m*)* || hezidiham *ut vid. (*-h^{a}m*)* || canazpharis *ut vid.* || **2** ramaihel *ut vid.* || sathanos: *fort. perperam pro* Satanas*; sed cfr Flor. 27* || lemeliham *ut vid. (*-h^{a}m*)* || **3** uagem *ut vid.* || nagenay *vel fort.* ua- || megos: *vide XVII 2* || holopherno: *fort. perperam pro nomine illo* Holofernes *libri Iudith apocryphi Testamenti veteris* || **4** uegal *ut vid.* || saguanar *ut vid.* || sahamuham *ut vid. (*-h^{a}m*)*: -ham *B* || **5** sathamyham *ut vid. (*-h^{a}m*)* || hurihel: *fort. i.q. nomen* Uriel *angelicum; cfr Flor. 27 et C 7 atque CXL 11, inf.* || usyon: *vide XVI 5; sed cfr etiam Flor. 27.*

XLVII (*A*) (cfr FAA, partem 28) **1** Derogueguos *ut vid.* || lamathios *ut vid.* || thamyquiol *ut vid. (*-q^{i}ol*)* || kyrion: *fort. i.q.* κύριον *vel* κυρίων || kyris *ut vid.* || sacronomay *ut vid. (*sac^{o}-*)* || **2** iechampanydos *ut vid.* || ietham *vel* -an || methelamathon *vel* -om || **3** teneloihos *ut vid.* || theomeguos: *fort. cum* θεο- *compositum; cfr Flor. 28* || mozihon *vel fort.* niozi- || **4** samohaia *ut vid.* || hoctho *ut vid.* || hothomegalon: *fort. perperam pro* ὁ τῶν μεγάλων || hazatamel *ut vid.* || **5** hamython *vel* -om || hazathan *vel* -am || usiologihon: *fort. cum* οὐσία *et* λόγος *compositum* || heleis: *fort. perperam pro* ἐλεῖσον *vel* ἐλεῖσας || hymon: *fort. i.q.* ὑμῶν *vel* ἡμῶν || **6** Theos: *vide XVI 1* || sarrainazili *ut vid.* || helamon *vel* -om || chihamon *vel* -om || Hel: *vide XX 7* || lamochiamou *ut vid.* || semezihel *ut vid.* || hazamathon *vel* -om || themohan *ut vid. (*-h^{a}n*)* || thanathon: *i.e.* θάνατον *vel* θανάτων*, ut vid.* || Theon: *vide XVI 1.*

XLVIII (*A*) (cfr FAA, partem 29) **1** Maguus *ut vid.* || heliam *vel* -an || saphar *ut vid. (*saph^{a}r*)* || **2** lebachon *ut vid.* || laymatham *vel* -an || lainna *ut vid.* || **3** relmalaguoram *ut vid.* || hanomos: *i.e.* ἄνομος*, ut vid.* || gracosihos. gracomessihos *ut vid. (*g^{a}-, g^{a}-*);* gra- . gra- *Royal* || sothiron: *fort. i.q.* σωτήρων*; sed cfr Flor. 29* || **4** gecramathihol *ut vid. (*gec^{a}ma-*); litt.* a *supra scripta fort. postea ab altera manu addita* || hasaguar *ut vid.* || Senales: *cfr XCV 5* || **5** lammaramos *ut vid.* || zenon: *fort. i.q.* Ζήνων*, sc. ille philosophus stoicus, quem dicunt* || peripaton *(vel* -om*)*:

fort. i.q. περίπατον *vel* περιπάτων || **(5 – 6)** hananyhos – iezolen: *cfr* hanamyhos – serolen *sup., 3 – 5* || crascrosihos *ut vid. (*c[a]s-*)* || **6** hamaristigos *ut vid.; litt.* -m- *vix leg.* || geramacihel *ut vid.* || hegonele *ut vid.*

XLIX (*A*) (cfr FAA, partem 30) **1** Remolithos *ut vid.* || ypomehiles: *cfr* christomeliel/christoniel *Flor. 30* || megual *ut vid.* || hauacristos: *fort. perperam pro* ἀνάχριστος*; cfr Flor. 30* || haminos: *fort. perperam pro* ἄνεμος*; sed cfr XXXI 4 et XLIII 12* || **2** ieguoram *vel* -an || Theos. agios: *i.e.* θεὸς ἅγιος*; cfr XVI 1* || Yskiros: *i.e.* ἰσχυρός*; cfr C 24, CI 7, 21, CXXXIII 26, CXXXIX 6* || athanathos: *vide XX 7* || uryhel: *fort. i.q. nomen* Uriel *angelicum; cfr C 7 et CXL 11.*

L (*ABC*) **1** Heliscemaht *scripsi*, helistemaht *AC*, Helyzemath *B; cfr XVI 1 et LI 3* || preparacio[1]: -onis *B* || intrincesitate: *i.e.* intrinsecitate || operis huius *A; cfr XI 12:* hoc opere, *CI 54:* hoc opere, *CXVI 1:* huius operis, *CXXVII 8:* hoc opere || **2** tibi *om. C* || paululum: paulo *C* || **5** primo: -a *B* || **6** circa: iuxta *scr. sed postea* vel circa *add. B* || scilicet *om. C* || sedule: -o *C* || **7** similiter parvum et *postea bis add. B* || **8** poteris *(ut vid.) sup. lin. B* || **9** scilicet[1]: similiter *BC* || quod[2] *ut vid. B*, quid *C* || vel[1] *om. B* || quibis: quibus *AC* || post *in ras. (fort. ab altera manu) additum B* || **10** sequenti *in marg. ext. B* || ut: sicut *B* || docebitur + tibi *B* || **11** tunc: tum *AC; cfr IV 64, L 8 et 10, LI 7 ac 10 atque 11, LII 5 et 6 atque passim* || melius te *B* || veniet: veniat tibi *B* || **12** dici ter *e* diciter *corr. A* || **13** die[1] *ut vid. C* || Dominico[1] *scripsi*, dominici *codd.*; *cfr* Dominico[2]*, inf., et CXXIX 5 imprimisque C 31* || **14** et luna[1] *om. B* || ad: in *B* || **15** sic: si *AC* || deus forte *B* || Latinis *ut vid. B* || tunc oporteret: oportet t. *B; cfr XIX 1 (*velles ... mutares*) et 6 (*mutares*)* || peticionem mutare: mutare peticiones *B* || scilicet peticionem: a peticione *C* || **16** procul: sine *B* || manifestam: -e *B* || **17** In *ut vid. A* || Grecis *vix leg. B* || sunt *om. B* || permitterentur: permittuntur *B; cfr 15, sup.* || **18** debes *scripsi*, debet *codd.* || desperare: -ari *B* || magis *ut vid. AC* || largiri: -ire *B* || facere – diversas[2] *propter homoeoteleuton om. C* || oraciones diversas: o-ibus d-is *B* || oracionibus *in marg. int. B* || Hec: Et hoc *B* || ad effectum veniant *B*.

LI (*ABC*) **1** Prima mundacio *post* habueris *loco tituli B, om. AC* || Si: i *(sic) in marg. int. C* || Adonay: *vide IV 48* || opereris: operatus fueris *B* || *ante* luna *verbum* scilicet *B* || **2** Assaylemaht *scripsi Royal secutus*, Assaylemath *B*, Sailemaht *A*, Saylemaht *C; cfr XX 1* || Hazailemaht

scripsi, hazaihemaht *AC*, hazay. lemath *B; cfr XXI 1* || Lameht lemaht *scripsi*, lameth. lemath *B*, lameht. leynaht *AC; cfr XXIII 1* || Deus summe, Deus[1]: deus summe *B* || Te queso, Domine: te queso *B* || et[5] *(quod seclusi)* – Deus[4] *om. B* || oraciones 3 *B* || prime *om. C* || de: que *B* || artis + sunt. scilicet *B* || **3** Alpha et Ω: *cfr XV 1* || Heliscemaht: helistemaht *C*, helyzemath *B; cfr XVI 1* || Theos megale Patir: *cfr XVII 1* || Lux mundi: *cfr XVIII 1* || Hassailemaht: hassailamaht *A*, hassay lemath *B; cfr XX 1* || facto: tracto *C* || **4** Lameht ragua: Lameth ragma *B; cfr XXVIII 1* || particula *vel fort.* perticula*; vide inf., CXXIX 15 et 23* || Semeht seg<he>ah<l>t: Semeth *B; cfr XXIX* || suo prologo: *sc. cap. XXX, ut vid.* || summo: -a *C*, -e *A; cfr L 6* || meridiem … nonam *scripsi*, nonam … meridiem *codd.* || **5** Circa[1] *om. B* || **6** In 12[a] – in vesperis[1] *om. sed in marg. ext.* {---} 15. {---} et cetera *(ut vid.) scr. et in lacunam inter* nona *et* Luna 15[a] *inserenda indic. B* || in[7] *om. AC* || meridie[2]: nona *B* || in nona ter: ter in nona *A*, in meridie ter *B* || ter in vesperis *A* || 21 et 23, 26 et 29 et 30: 21 et 23. 26. 29. et 30 *B*, 21[a]. 23[a]. 26[a]. 29[a]. 30 *C* || 15[a2] *ut vid. B* || **7** ista *ut vid. A* || in[2] *om. B* || valet + Valet *B* || ad: contra *C* || **8** Illa: Ista *B* || Hazaram hihel: Hazaram hyel *B; cfr XXXI 1* || particulis *vel fort.* perticulis*; vide sup., 4* || Hihelma helma *scripsi Royal secutus*, lihelma. helma *codd.; cfr XXXII 1* || cetera[1 – 3] *om. B* || Agloros: Agloras *B* || theomythos *(litt.* -y- *(ut vid.) sup. lin. add.)*: theomithos *B*, theomahos *scr. sed sup. litt.* -o- *alteram* vel u *add. C; cfr XXXIV 1* || agal: algal *B; cfr XXXV 1* || Hamicchiahel *scripsi Royal secutus*, hauutthliahel *ut vid. A*, hammlstiahel *ut vid. C*, hammuth thlia *B; cfr XXXVII 1* || **9** scilicet *om. B* || cetera[1] *om. B* || Deus omnium, qui es et cetera *in marg. int. A*, Deus omnipotens qui es et cetera *C*, Deus omnium qui es via et *B; cfr XXXIV b* || Veritas, lux et cetera *scripsi*, veritas et lux et *B*, Lux {ueri}tas et cetera *in marg. int. A*, lux veritas et cetera *C, qui ante* lux *litt.* o *(ut vid.) add.; cfr XXXVI 1 sed etiam cod. B, XXXVII 3, qui post* Amen *inter orationes* Hamuthyhahel... *(*Hamycchiahel *A; i.e. XXXVII) et* Ego in conspectu tuo... *(XXXVIII) verba* Confirma consolida deus omnium qui es veritas et lux *add.* || Ego in conspectu tuo: *cfr XXXVIII 1* || et cetera[4] *non leg. B* || seriatim *vix leg. B* || **10** Lameht: Lameth *B* || Lameht ragua: *vide 4, sup.* || **11** et[1]: vel *BC* || et[2]: vel *B* || tunc *om. B* || Lameht: Lameth *B* || **12** Lameht: Lameth *B* || habet *post* eandem *transp. B* || plus: post *A*, possit *C* || *ante* in casu *verbum* nisi *A* || **13** aliquid: -quod *B* || homini: cum homine *C* || vel: et *B* || spiritus + loqui vel cogere spiritus *C* || **14** oracio + sanctissima *B, fort. recte (cfr 4 et 8, sup.)* || Semoht gechel *ut vid. A*, Semoht gahel *C*, Semeth gehel *B;* Semoht Gehel *Royal – cfr XXXIX 1* || Omnipotens, sempiterne Deus et illa *in marg. int. A* || Omnipotens, sempiterne Deus: *cfr XL 1* || Semoht lamen: Semeth lamen *B; cfr XLI 1* || Ihesu, Dei filius: *cfr XXVI 1* || **15** sicut: *litt.* -ic- *propter*

detrimentum cod. non leg. C || non[2] *om. AC* || 5ª: 5 *A* || *ante* 14ª *litt.* d *del. C* || **16** produci *ut vid. B* || et[2] *om. C* || propositum: prepositurus *B* || oraciones + scilicet *B* || Semoht[1] *scripsi Royal secutus*, gemoht *C et ut vid. A*, semeth *B; vide 14, sup.* || Omnipotens: *vide 14, sup.* || Semoht[2]: Semoch *B; vide 14, sup.* || **17** enim *om. B* || sibi: tibi *B* || suam: tuam *B* || optinebit: -bis *B* || **18** valet *om. AC* || Lameht: lameth *B* || ragua *ut vid. B*, ragna *ut vid. C* || Lameht ragua: *vide 4, sup.* || periculum: -o *B* || acquirendo sapienciam: a-a s-a *B* || eloquenciam: -a *ut vid. B* || spiritu advocato: spiritum ad vocatum *C*.

LII (*ABC*) **1** *ante* Cum *verba* Secunda mundacio *loco tituli B; sed cfr XCVIII 1* || nichil aliud: *sc.* mali || aliquod: ad *AC* || 6ª, 10ª, 12ª: 6. 10. 12 *A*, 6 16. 12 *(sic) C* || in *om. B* || **2** *ante* peccatum *litt.* pc *del. C* || **3** inciderit: ceciderit *B* || immediate: in mente *B* || **4** relaxet: -at *C* || per *sup. lin. B* || 7: alias *C* || morticinio: matitinio *(sic) C* || **5** sacerdotem: -um *A* || sancto spiritu *B* || in *om. C* || introitu: *litt.* in- *(ut vid.) sup. lin. add. A* || **6** ut: nisi *ut vid. C* || ad altare: altari *B* || **7** ut predixi: *sc. in III 16 – 19, ut vid.* || **8** ut: nisi *C* || assequatur: consequatur *B* || **10** Item: et *C* || vero *om. B* || **11** intitulaverunt *ut vid. A*, -vit *C* || istum librum *B* || **12** et[2] *vix leg. A, om. C* || propter effectum malum: pro e-u m-o *B, fort. recte* || **13** medio + eorum *B* || pecierint: *i.e.* petierint || *post* illis *litt.* in no *scr. et exp. (ut vid.) B*.

LIII (*ABC*) (cfr FAA, partem 31) **1** *ante* Oraciones *verba* Prima oracio *perperam A, cfr inf.* || hee: hae *C*, hec *B* || scilicet *om. BC* || Prima oracio *ante* Oraciones *A (cfr sup.)*, oracio prima *B* || Agla: *cfr CI 2* || *an* misericors *sit secludendum? cfr Flor. 31* || iuva: adiuva *B*, viva *C* || sancta *om. B* || mei + amen *B* || **2** et propter – Ihesu Christi[2] *fort. propter homoeoteleuton om. BC* || **3** meritum: -a *B*, -is *C* || *ante* Thome *litt.* to *del. C* || **4** Grisogoni *(i.e.* Chrysogoni*)*: Grisso- *B* || Dominum *ut vid. (*d.*) A* || nostrum *ut vid. (*n.*) AC* || Dominum nostrum + ihesum christum *B, fort. recte.*

LIV (*ABC*) (cfr FAA, partem 32) **1** 2ª oracio: Secunda oratio *C*, oracio.2ª. *B* || Monhon: *cfr CI 2* || in *om. AC* || conspectu *om. C* || omnia + visibilia *B* || imperfectum meum: imperfectionem meam *B* || terra: terre *ut vid. A* || **2** qui: quia *AC* || **3** et[2] *scripsi Flor. 32 secutus*, in *codd.* || hanc inspeccionem: hac i-e *B* || visitacionis: visionis *B, fort. recte.*

LV (*ABC*) (cfr FAA, partem 33) **1** Tetragramathon: *cfr CI 2* || respice: *an* me *vel* in me *hic sit addendum?* || Deus + meus *B* || omnium *seclusi Flor. 33 secutus* || considera: conserva *B* || hominum: omnium *B* || inspector: inspectator *C* || **2** promissionis *scripsi Flor. 33 secutus*, permissionis *codd.* || subitam: lubitam *C* || nomini: *fort. perperam pro* nomine || tuo sancto *B* || diligencium *ut vid. (*diligen^{m}*) B.*

LVI (*ABC*) (cfr FAA, partem 34) **1** 4^{a} oracio: 4^{a} *(ut vid.) in marg. ext. B* || Hely Deus: *cfr CI 2* || Adonay: *vide IV 48* || visibilium et *addidi Flor. 34 secutus* || incircumscripto: circumscripto *C* || eternaliter: aeternale *C* || et *seclusi Flor. 34 secutus* || **1 – 2** gubernans – atque *in marg. int. A* || **2** verbis: verbi *C* || supplicantibus: -cacionibus *B* || sacramentalis *ut vid. (*sacra^{lis}*) B* || **3** eorundem *scripsi*, eundem *AC*, eadem *B* || mente + me *B* || habundet: *i.e.* abundet || sancta: sciencia *AC* || sanctae tuae *C.*

LVII (*ABC*) (cfr FAA, partem 35) **1** 5^{a} oracio: 5 *scr. et* 5^{a} *in marg. ext. add. B* || Hocleiste *ut vid. A (cfr CI 2)*, HOcheiste *B* || pie *om. C* || abissos: Abissum *C* || et^{4} *om. B* || stabiliri: -ire *B* || **2** ea *om. B, fort. recte (cfr Flor. 35)* || credo *ut vid. C.*

LVIII (*ABC*) (cfr FAA, partem 36) **1** 6^{a} oracio: 6^{a} *in marg. ext. B* || Hamphynethon *scripsi (cfr CI 2)*, Hamphyneton *B*, {h}Amphymethon *A*, Amphymethon *scr. sed litt.* h *in marg. int. add. C* || Heloy *om. B; vide IV 48* || viciatarum: -orum *B*, miratorum *ut vid. C* || **2** deprecacionem *ut vid. B* || gloriosus: gloriosius *B* || ut: ubi *C* || a te *scripsi Flor. 36 secutus*, ante *codd.* || concedas: -es *B.*

LIX (*ABC*) (cfr FAA, partem 37) **1** 7^{a} oracio *om. (ut vid.) B* || Lamyhara *(cfr CI 2)*: Lamihara *B; litt.* l. H. *(ut vid.) in marg. int. del. C* || iuste *addidi Flor. 37 secutus* || eterne: et *B* || rex regum *scripsi Flor. 37 secutus*, refugium *codd.; cfr III 23 et LXXXV 1* || sapienciam + et *B* || **2** Concede michi *om. AC* || ut: ubi *C* || possim *om. C* || **3** ut: et *C* || facialiter te videam *B* || Et – exopto: *fort. turbata, cfr Flor. 37; an* et quod huius<modi> gloria[m] *(casus ablativus)* videre exopto merear *sit scribendum?* || huius: *i.e.* Dei, *ut vid.* || videre merear: videam *B.*

LX (*A*) **1** mathois *ut vid.* || **2** cozomerag *ut vid.* || gerot *ut vid.* || hachagnon *ut vid.* || hamyhon *ut vid.*

LXI (*ABC*) (cfr FAA, partem 38) **1** de precedenti Latina: 8ª *B* || Ianemyer *(cfr CI 2)*: Janemyher *B* || angelus: *litt. paenultima maculae causa non leg. C* || **2** et clarificandi *om. B* || cognicionem: cogitacionem *B* || ac: et *C* || nominibus + tuis *B* || creaturis tuis *B* || contulisti: intulisti *B* || **3** puritatem *ut vid. C* || secundum: sed *(compendium in exemplari male interpretatus, ut vid.) C.*

LXII (*ABC*) (cfr FAA, partem 39) **1** Hadyon *(cfr CI 2 sed imprimis Flor. 39)*: SAdyon *scr. sed in marg. ext. litt.* h *add. C* || usyon: *vide XVI 5* || conspiracione: *fort. corruptum, cfr Flor. 39; an* inspiracione *vel* constitucione *vel* conspeccione *vel* confortacione *scribendum sit?* || conspicuus: conspicuiuis *ut vid. A (veri similiter e* 9spicuu9 *corruptum; cfr B)*, aspicuus *ut vid. (*aspicuu9*) B; cfr Flor. 39* || thema: *fort. perperam pro* zeuma *(i.e.* ζεῦγμα*; cfr Flor. 39) vel* theema *(i.e.* θέημα*) vel* thauma *(i.e.* θαῦμα*)* || glorie et tue visionis: *an* glorie [et] tue visionis *vel* glorie tue et visionis *vel fort.* glorie et visionis tue *scribendum sit?* || **2** queso *in marg. ext. B* || et[2] *om. B* || **3** ad habendum que: habendam *B* || necessaria *om. BC* || ut *scripsi*, et *codd.* || compleantur: -eatur *B.*

LXIII (*ABC*) (cfr FAA, partem 40) **1** Oracio Hebraica *in marg. ext. B; solum ad verba* Hely – sadahot *spectat, ut vid.* || {H}ely *(cfr CI 2 sed imprimis Flor. 40)*: HEly/Hely *BC; an delendum sit? vide LXV 1* || uelozeosmohan *(*ve- *C)*: uelozeos. mohan *B; litt.* -a- *sup. lin. AC* || saruelo: saruclo *B* || hatehus: hatheus *B* || saguaht: sagnaht *C*, saguath *B* || Adonay: *vide IV 48* || zoma: *fort. perperam pro* σῶμα *vel* ζωά/ζωή || lithon: lithou *B; fort. i.q.* λίθον *vel* λίθων || iezemothon: -ton *B* || sadahot: zadoc *B; perperam pro* sabaoth*, cfr Flor. 40* || preter: per *B* || **2** Emitte *ut vid. A* || meam[1] *om. AC* || intellectum: *litt.* -ll- *vix leg. C* || **3** *ante* me[1] *verbum* in *B* || de Spiritu tuo: spiritum tuum *C* || super *scripsi Flor. 40 secutus*, in *codd.* || caritate + tua *B, fort. recte (cfr Flor. 40)* || ymaginem et *om. B* || **4** intellectui: in intellectu *AC; cfr Flor. 40* || videam: *sup. lin.* benedicam *add. B* || *ante* optineam *verbum* intelligam *del. C* || **5** insignita: insignata *B* || sunt: sicut *C* || mee *om. AC* || artis *om. B* || sancti tui et *om. B.*

LXIV (*ABC*) (cfr FAA, partem 41) **1** 9ª oracio: Oracio 9ª *C*, .9ª. o{racio} *in marg. ext. B* || Sadyon: *litt. primam in marg. int. add. B; cfr CI 2* || tua *om. B* || et *addidi Flor. 41 secutus* || per *om. B* || habentibus + illud *AC; cfr Flor. 41* || et[3] *om. B* || **2** Theon: *vide XVI 1, sup.* ||

hatagamagon: hatamagon *B* || haramalon *ut vid. A, om. B* || zamoyma: zamoxma *B* || thamasal: tamazal *B* || ieconomaril: iecomo- *B* || harionathor: hariuator *B* || iecomagol: -gal *B* || gelamagos: ie- *B* || remelihot: remo- *B* || remanathar: -tar *B* || hariomagalathar, hananehos *om. B* || uelouianathar: velomanathar *C, om. B* || haiozoroy: -roi *B* || iebasaly: ge- *B* || **3** sacratissima: sanct- *C* || Dei *om. B* || preciosissimam *ut vid. B*, -a *AC; cfr Flor. 41* || quod[1] *ut vid. B* || quod[2] *vel fort.* quae *C* || **4** Zemabar: -har *B* || henoranaht: honorauath *B* || grenetail *ut vid. A*, grena- *B* || samzatham *(ut vid.) vel* -an *A*, samzathau *ut vid. B* || iecornazay: -say *B* || altissime: -um *C* || omnium: omni *A* || **5** contagia *ut vid. A* || lavare: levare *C* || possim: posse *exspectes, nisi forte* ut tua veritate ... et tuam promissionem ... *scribendum est* || saciari *(i.e.* satiari*) in marg. ext. iteravit B*, sanari *C* || **6** toto: -a *C* || puritatibus: -tate *C* || hec *om. B* || perficiar: pro- *C*, proficiam *B* || laudabilis: -i *B* || mundus + amen *BC, fort. recte; sed cfr Flor. 41.*

LXV (*ABC*) (cfr FAA, partem 42) **1** 10ª oracio *scripsi*, 10. oracio *A*, Oracio 10ª *C*, 10ª. *in marg. ext. B* || Hely: *cfr CI 2* || dominans superioribus: *hic sup. lin.* Et tu domine *scr. B; cfr XV 7, XXVII 3, CI 44* || omnibusque: omnibus quae *C*, que *B* || et *addidi Flor. 42 secutus* || tam: quam *B* || terrestribus *scripsi Flor. 42 secutus*, celestibus *codd.* || **2** famuletur: -et *C* || *ante* potestas *verbum* magestas *del. B* || ex carne *addidi Flor. 42 secutus* || **3** facultate: facultatis perfeccionem *B*.

LXVI (*ABC*) (cfr FAA, partem 43) **1** XIª oracio: 11ª Oracio *C*, 11ª *in marg. ext. B* || Horlon: *cfr CI 2* || munere: numero *C* || desiderans: desiderijs *B* || capud *(ut vid.;* capd*)*: *i.e.* caput *(sic BC); cfr CXV 45, CXXVIII 18, CXXXIII 30* || momentorum: *litt.* -or- *non leg. C; an* et minutiarum *(vel fort.* minutorum*) post* momentorum *testante Flor. 43 addendum sit?* || aperta: apta *ut vid. B (fort. post corr. vel propter detrimentum)* || dimencio: *i.e.* dimensio || **2** solus eciam *B* || numeras et nominas: numerans et nominans *B* || constantem *scripsi Flor. 43 secutus*, constanter *AC*, constante *B* || et operacione *om. B* || facialis: -iter *C*.

LXVII (*ABC*) (cfr FAA, partem 44) **1** 12ª oracio: 12ª *in marg. ext. B* || Porrenthimon *(cfr C 2 et CI 2) post litteram* -h- *additam C*, Porrencimon *ut vid. A* || omnia *om. B* || virtutum *addidi Flor. 44 secutus* || quod est *om. B* || **2** media: mea *B* || **3** in *addidi; hic verbum* et *(ut vid.) imperfectum habet C* || construe *scripsi Flor. 44 secutus*, consterne *codd.* || perficiendum: *an*

percipiendum *scribendum sit? cfr Flor. 44* || tanta *om. B* || tamque *supplevi Flor. 44 secutus;* tam *om. AC* || ut *addidi Flor. 44 secutus* || sancte: sanctae *vel fort.* sancta *C*, sciencie *B* || consequar: exequar *B*.

LXVIII (*ABC*) (cfr FAA, partem 45) **1** 13ª oracio: hielijs 13ª *scr. et* {1}3ª *in marg. ext. add. B; cfr inf.* || Ihelur *(quod addidi)*: Jhelur *sup. lin. (fort. a manu recentiore) additum C*, hielijs *sup. lin. (vide sup.) B; cfr C 3 et CI 2 (cum annotationibus criticis)* || Iudex: Jhesu *B* || notum: novum *C* || tuum *om. B* || sacramentis *addidi Flor. 45 secutus* || **2** quatinus: quantam *A*, quantum *C* || per: pro *AC* || **3** mea: *litt.* -a *sup. lin. add. B* || celebitate: *litteram post* -e *ultimam (fort.* e *alteram) del. C* || innocencia *post compendium* î *deletum C* || cum *ut vid. A*, tum *C* || videndo te videam *B* || videam²: optineam *B, fort. recte* || intercessione: per i-em *B*.

LXIX (*ABC*) (cfr FAA, partem 46) **1** 14ª oracio: 14ª *in marg. ext. B* || Gofgameli: gofgamelis *ut vid. (*-me~~l~~*) A*, Gosgamel *C; cfr CI 3* || Deus *scripsi Flor. 46 secutus*, decus *codd.* || discipline: -is *A* || spiritualis: -iter *C* || cuiusque: -cumque *B* || largitor + et *B* || elimator: eluminator *(i.e.* illuminator*) B* || **2** et¹ *om. B* || dominaciones *addidi Flor. 46 secutus* || miliciam *e* maliciam *corr. A* || **3** vereor: veneror *B* || glorifico et *scripsi Flor. 46 secutus*, et glorifico *codd.* || mitissimum: micissimum *(sic) post litt.* iust *deletas C* || et³: ex *B, om. C* || et⁴ *om. B* || coroboratum *in* corro- *per* r *alteram post* r *priorem sup. lin. (fort. ab altera manu) additam corr. A; cfr LXV 3 sed etiam e.g. LXXVI 3* || tu *om. B*.

LXX (*ABC*) (cfr FAA, partem 47) **1** 15ª oracio: 15ª *in marg. ext. B* || Emanuel: *cfr CI 3* || *an* vita *post* Deus meus *testante Flor. 47 addendum sit?* || salus *scripsi Flor. 47 secutus*, simul *codd.* || et³ *sup. lin. B* || **2** unccionem *ut vid. (*uncôm*) A* || septiformis *om. B* || sancti spiritus *B* || ediomata: *i.e.* idiomata || qui *scripsi Flor. 47 secutus*, que *codd.* || nos: nobis *AC* || eisdem: eosdem *B*, eundem *C* || creasti: fecisti *AC* || **3** sancti spiritus *B* || afflatus: ef- *B* || **4** anime: a-ae meae *C* || sanctarum: scienciarum *B* || voluntatem *post corr. B* || subtilem – clarificatam *om. B*.

LXXI (*A*) (cfr FAA, partem 48) **1** {H}on: Hon *C*, On *B; cfr CI 3* || hamanzathon. zamarzathon *in marg. int.* || **2** phalezethon: *litt.* -le- *maculae causa vix leg.* || **3** se{cr}anal: secranal *C* || **4** megalon: *fort. i.q.* μεγάλων || Amen *addidi B et Flor. 48 secutus*.

LXXII (*ABC*) (cfr FAA, partem 49) **1** Oracio Latina *om. B* || **2** vivum: unum *AC*.

LXXIII (*A*) (cfr FAA, partem 50) **1** Admyhel: *cfr CI 3* || **2** hetihel *postea (fort. altera manus) in* hethihel *corr.;* hotyhel *B*, hetihel *C et Royal.*

LXXIV (*ABC*) (cfr FAA, partem 51) **1** Oracio Latina *om. B* || **2** donum[1] *scripsi Flor. 51 secutus*, domus *codd.* || *post* nunc *lineam (fort. partem litterae* p*) habet B.*

LXXV (*A*) (cfr FAA, partem 52) **1** Honzmorb: *cfr CI 3* || hathanathios: *litt.* -na- *sup. lin. add. (*atanathios *e* atanthios *corr. B); fort. perperam pro* ἀθάνατος || **2** hathanayos: *litt.* -a- *tertiam sup. lin. add.* || uagedaroin *ut vid. (sic, ut vid., et B)* || iecromal *ut vid.* || colomaithos *ut vid.*

LXXVI (*ABC*) (cfr FAA, partem 53) **1** Oracio Latina *in marg. ext. B* || hominum et: *fort. per interpolationem* || omnium[2]: *fort. per interpolationem* || **2** fiant: fierent *B* || videntur ... et sunt: ventura sunt *B* || et[1] – videntur[2] *addidi Flor. 53 secutus* || et[4] *addidi Flor. 53 secutus* || disposicione: discretione *ut vid. (*discône*) C* || glorifica: glorifico *fort. exspectes; cfr 4, inf., et LXIX 3 sed etiam Flor. 53* || nomen sanctum *B* || ineffabile: -em *B* || **2 – 3** corrobora hodie *B* || **3** intellectum meum et *om. B* || et confirma – animam meam[2] *om. B* || penitenciis et fletibus et innocenciis: innocenciis tuis et penitenciis et fletibus *scr. sed* tuis *del. B* || **4** ut *scripsi Flor. 53 secutus*, et *codd.* || innocencie + tue *B* || penitencie + tue *B* || gracie: glorie *B* || *ante* laudem[1] *verbum* ut *C* || te et[1]: et te *B* || cognoscam: agnoscam *C* || te[3] *om. B* || enigmate + in die iudicii *B*.

LXXVII (*A*) **1** Joht: *cfr CI 3* || Theon: *vide XVI 1, sup.* || megal: *vide XXXV 1* || menehon *ut vid.* || sehmneny *ut vid.* || **2** hihoueuyr *ut vid.*

LXXVIII (*ABC*) (cfr FAA, partem 54) **1** Oracio Latina *om. B* || Deus: dominus *C* || ac: atque *B* || atque dispensator *om. B* || **2** stabiliantur: stabilentur *(sic) B* || **3** recreacionem *supplevi Flor. 54 secutus* || *in ima pag. sub* facialem visionem *verba* graciam ad consecrandum et benedicendum nomen tuum et sigillum ad *scr. B* || et regnas *om. B* || Deus – seculorum *in marg. ext. B* || Amen *om. B*.

LXXIX (*ABC*) (cfr FAA, partem 55) **1** 20ª oracio: 20ª *in marg. ext. B* || Hofob: Hofely *A*, Hosely *C; cfr CI 3* || misericordie *addidi Flor. 55 secutus* || est[2] *om. B* || **2** *ante* ut[1] *verbum* et *AC* || semitas *ut vid. C* || convertantur: -entur *B* || quod: et *AC* || repeto: peto *B* || commemoro *post corr. B* || radicitus: radiatus *B* || habeat: habeant *C* || et[6] *scripsi Flor. 55 secutus*, ut *codd.*

LXXX (*A*) (cfr FAA, partem 56) **1** Messamarathon: *cfr CI 3* || gethiduhal *ut vid.* || samazataht *ut vid.* || **2** samehelihel *ut vid.* || sethothamay *ut vid.*

LXXXI (*ABC*) (cfr FAA, partem 57) **1** Oracio Latina *om. B* || conscienciarum: scienciarum *C* || sancta *om. B* || purifica + cor meum et *C* || **2** in[1] *addidi Flor. 57 secutus; sed cfr IV 3, CI 20, CXXX 2, CXXXIX 5* || pietatis + et *B*.

LXXXII (*ABC*) (cfr FAA, partem 58) **1** 22ª oracio: {2}2ª *in marg. ext. B* || Hanethi *(cfr CI 3)*: Auetily *B* || auctor: actor *A; cfr Flor. 58* || purarum: purorum *C* || **2** eciam: et *C* || tua *scripsi Flor. 58 secutus*, uiam *codd.* || sacramenta: sacram *B* || **3** tuere *scripsi Flor. 58 secutus*, tua tu *codd.* || **4** ut[1]: et *B* || misticis: intencius *B (cfr inf.)* || intentus *addidi Flor. 58 secutus; cfr etiam B, sup.* || delecter *scripsi Flor. 58 secutus*, delectem *AC*, dilectem *B* || **5** tuam[1] *om. B* || in[2]: michi *B* || mee *om. C*.

LXXXIII (*ABC*) **1** est bonum *C* || et: ut *C* || igne *om. C* || **2** misericordiamque: propter misericordiam *B* || concede *om. B* || sacier *(i.e.* satier*)*: saciar *B*, satiar *C* || est deus *B*, deus es *C* || tu *om. B*.

LXXXIV (*ABC*) (cfr FAA, partem 59) **1** 23ª oracio: oracio 23ª *B* || *ante* Heriona *verba* Hic incipiunt .10. speciales *B* || Heriona *(cfr CI 3)*: HEryona *B* || omnipotens + et *B* || incomprehensibilis + et *B* || et indivisibilis *om. C* || indivisibilis *ut vid. (*indiui[lis]*) B* || Deus: te *B* || tuum sanctum *B* || **2** assisto: assisti *AC* || te *post* meum[2] *transp. B* || Deum: dominum *AC* || **3** sanctus + tuus *B* || **4** meus: misericors *C* || et[2] *om. B* || Abrahe: habrae *B*, Abrahamo *C* || **5** investigacionis: -e *AC* || sicut: scire *C* || **6** graciam + tuam *B* || operibus mortuis: omnibus mortalibus *B* || meum: me *C* || aperi + michi *B* || illud: istud *B* || **8** veritate tua *B* || **8 – 9** gracia – ut *om. C* || **9** multitudine: similitudine *C* || amplius: *fort. perperam pro* ambulans *(sic Flor. 59)* || me *seclusi Flor. 59 secutus* || **10** exaltato *scripsi Flor. 59 secutus*, exaltabo *AC, om. B* ||

confidam: -em *C* || est *ut vid. B* || est bonum *BC; cfr Flor. 59* || **11** ut: et *B* || viva: vivam *A* || **12** te[1] *om. B, fort. recte; cfr Flor. 59* || **13** purificenciam: -ficacionem *B* || dona *addidi* || donanda: -as *B* || promisisti + michi dona *B* || et sanctimoniam *scripsi*, sanctimoniam et *A*, sanctimonia et *C*, sanctimoniam *B* || memoriter: memoriam *B* || **14** et ineffabile: et ineff{abile} *in marg. ext. B* || **15** Ydoneam: -um *B* || presta: praepara *C* || veritate pro voluntate: *veri similiter per interpolationem (cfr Flor. 59)* || et accio mea *om. B* || **17** Domine *om. C* || fontem, quem: fundamentum quod *B* || *ante* aperuisti[1] *litt.* app *del. C* || prothoplausto: *i.e.* protoplasto || **18** ut *addidi Flor. 59 secutus* || efficiar + per te ihesu christe salvator mundi. qui cum patre et spiritu sancto vivis et regnas deus *(ut vid.)* per omnia secula seculorum *B*.

LXXXV (*ABC*) (cfr FAA, partem 60) **1** 24ª oracio: oracio 24 *B* || Yvestre *(cfr CI 3)*: Juestre *B*, Yrestre *C* || te *om. AC* || Domine: -us *AC; cfr Flor. 60* || et cordis mei *om. B* || ut: et *B* || Dominum et Salvatorem meum: deum meum salvatorem *B* || **2** malo: -e *B* || sanctum tuum *B* || bonum *om. AC* || ut: et *B* || qua: qui *B* || reformes: -a *B* || tue *scripsi*, bone *codd.* || incrementum: nutrimentum *AC* || **3** ut *addidi Flor. 60 secutus* || de *om. C* || **4** et[1] *scripsi*, ut *codd.* || vivificatus *scripsi Flor. 60 secutus*, iustificatus *codd.* || **5** salutare: -is *B* || potem et *om. B* || sacier *(vide LXXXIII 2)*: saciar *B* || facialis: -iter *C* || **6** quas: quam *C*, que *B* || intuear: intuer *A*, intuor *C* || via: vita *B*.

LXXXVI (*ABC*) (cfr FAA, partem 61) **1** 25ª oracio: 25ª *in marg. ext. B* || Saday: *cfr CI 3* || Deus *om. B* || invisibilium et visibilium *A; cfr Flor. 61* || bonarum graciarum *B* || **2** scienciam + et *B* || **3** Humilia *om. B* || cor *ut vid. A* || meum[2] *om. B* || facias *ut vid. A*, fac *exspectes (sic Flor. 61); sed cfr 6, inf.* || firmam *ut vid. B* || diligam + et *B* || **4** Signa + magestatis tue *B* || hodie, Domine: d. h. *C*, hodie *B* || prorsus *ut vid. A* || innovatus: novatus *B* || mortuis: mortis *C* || a *om. B* || meis – tuis *om. B* || **5** ure: vres *C* || tue *om. B* || **6** precinge *e* per- *(vel fort. vice versa) corr. B* || tue[2] *om. C* || facias: *cfr 3, sup.* || **7** dirige: dirigem *ut vid. B* || manuum: manum *A* || ut *scripsi Flor. 61 secutus*, et *codd.* || **8** hodie *om. AC; cfr Flor. 61* || et[1] *om. B* || auge: tange *B* || meum *om. AC; cfr Flor. 61* || per: et *B* || ut: et *B* || visurarum: visionum *C*, visitarum *(sic) B*.

LXXXVII (*A*) (cfr FAA, partem 62) **1** Maloht: *cfr CI 3* || Otheos: *vide XLV 8* || iezoray *ut vid.* || zazamanp *ut vid.* || **2** iecohoruampda *ut vid.* || megalis *(ut vid.:* megal*)*: *cfr* Megal *Flor. 62* || lazamair *ut vid.* || **3** deloth *ut vid.*

LXXXVIII (*ABC*) (cfr FAA, partem 63) **1** Oracio Latina *om. B* || misericors deus deus clemens *B*, clemens deus misericors deus *C* || omnipotens: deus o. *B, fort. recte*, dominus o. *C; cfr Flor. 63, annotationes criticas* || *ante* incredulitatem *verbum* omnem *B* || **2** penitenti: paenitentis *C* || **3** in *sup. lin. A* || operum *ut vid. C* || facialis: -iter *C* || desidero *om. B* || **4** hodie *om. B* || unigenite *e* nigenite *corr. C*, in genite *A* || **5** gloriosi: -issimi *B* || glorier: glorieris *AC* || affluentis: efflu- *AC; cfr Flor. 63* || **6** et[1] *scripsi Flor. 63 secutus*, ut *codd.* || fluminis: flaminis *B* || sanctissimi: sancti *scr. sed exp. et post* Spiritus *verbum* sanctissimi *scr. B* || civitatem: vnitatem *C* || depuret: *litt.* -e- *prior vix leg. C* || et[4] *om. AC* || qua: quo *B* || **7** instauret: re- *B* || radiis: radius *B* || vivificet: munificet *ut vid. C* || muniat: -et *C* || claritate *supplevi Flor. 63 secutus* || **8** vacua te *e* vacuate *corr. A*, vanitas *C* || que: quoniam *B* || maneat: per manet *C* || multipliciter: -plicet *B* || **10** trades: tribues *C* || intranee: in me *C* || et teneam *om. B* || et[2] *scripsi*, ut *codd.* || et[3] *om. B* || tue sancte *B* || cooperante: *litt.* co- *sup. lin. add. C.*

LXXXIX (*ABC*) (cfr FAA, partem 64) **1** 27[a] oracio: 27 Oracio *C*, oracio *scr. et in marg. ext.* 27[a]. *add. B* || Sechce *(cfr CI 3)*: Sethce *AC (sup. litt.* -e- *priorem* vel y *add. C);* Sechce vel Sethye *Royal* || Deus ... Deus: *cfr Flor. 64* || inestimabilis et ineffabilis *B* || equitatem: aeternitatem *C* || **2** ignoscas + et *B* || et officium: de officio *B* || videnda + ut *B* || cognoscam: agnoscam *C*, cognoscam eandem *B* || **3** tu ... ut[1]: *an* te ... ut *vel* tu ... et *vel fort.* tu<a> ... [ut] *scribendum sit?* || *ante* gracia *litt.* q *exp. B* || in me vigeat efficaciter *B* || **4** luctum *scripsi Flor. 64 secutus*, lumen *AC et ut vid. B* || proficiam: perficiam *A*, perspiciam *C* || **5** *ante* expedi *verbum* et *B* || loquar: -or *B.*

XC (*ABC*) (cfr FAA, partem 65) **1** 28[a] oracio: 28 *in marg. ext. B* || Elscha *scripsi (cfr C 6 et CI 3)*, Alscha *AC*, Escha *B;* Alstha vel Elsta *Royal* || et anime *addidi Flor. 65 secutus* || Deus: dominus *C* || placeant: -eam *A* || hodie domine *B* || gemitus + cordis *B* || represententur *e* representur *(propter haplographiam) corr. A*, repraesentatio *C* || **2** et[1]: ut *B* || *ante* verba *litt.* V *del. C* || tuo: *an* populi tui *testante Flor. 65 scribendum sit?* || refulgeat: -fugeat *C*, fulgeat *B* || tua[2] *om. C* || visceribus: *litt.* -c- *sup. lin. add. C* || **3** concrescat: conclarescat *(sic) C* || *ante* ore *verbum* in *B* || ut: et *B* || **4** in tuo *om. B* || dono *macularum causa iteravit C* || *ante* gracie *verbum* tue *B* || sicut *e* sa icut *corr. B* || Abraham *om. B* || **5** memoriter: memoraliter *B* || Iacob: Job *B* || ut: et *B* || purificaturarum: *litt.* -arum *maculae causa sup. lin. iteravit C* || tuarum: tua

B; litt. tua- *maculae causa sup. lin. iteravit C* || misericordie *macularum causa in marg. ext. iteravit C* || **6** custodiam + mandata tua *B* || **7** *ante* Domine *verbum* ostende *B* || me *om. C* || sive[2]: et *B* || adversancium: adversariorum *C*.

XCI (*ABC*) (cfr FAA, partem 66) **1** 29[a] oracio: 29 Oracio *C*, oracio.29. *B* || Abbadya: *cfr CI 4* || *ante* potestatum *verbum* omnium *B* || *ante* visibilium *verbum* sive *C* || **2** meam[1] *om. B* || inordinacionem: *litt.* in- *sup. lin. add. A* || **3** Domine + deus meus *B* || **4** *an* set *testante Flor. 66 sit secludendum vel fort. pro* et *mutandum? sed cfr CXXXIII 21 – 23* || **5** et *seclusi Flor. 66 secutus* || aut *scripsi*, at *B, om. AC* || illa *addidi Flor. 66 secutus* || **7** qua: quia *AC* || gracie: gradum *B* || facultatem: -is *AC, fort. recte; cfr Flor. 66* || **8** est *om. B* || fortiter *post* omnia *transp. AC; cfr Flor. 66* || **9** ut: et *B* || hiis *om. C* || habilis: ab illis *AC* || efficiar ... efficiar: *an posterius testante Flor. 66 secludendum, nisi forte* efficiente *(sc.* largitate*) scribendum sit?* || perspicuus: pro- *B* || **10** optinendum: -am *B* || qui *ut vid. B*.

XCII (*ABC*) (cfr FAA, partem 67) **1** 30[a] oracio: oracio. 30 *B* || Alpha et Ω: *cfr CI 4* || *an* creaturarum *post* omnium *testante Flor. 67 addendum sit?* || **2** equalitate *supplevi Flor. 67 secutus; sed cfr lectionem codicis Clm 276 in annotationibus criticis ibidem* || ut *scripsi*, et *codd.* || **3** dona – me[2] *om. B* || in *addidi Flor. 67 secutus* || me rore: merore *AC* || gracie tue *B* || **4** in me operentur *C* || tui *om. C* || **5** aque: -a *C* || fluentes: -is *B* || **5 – 6** caritate – tue: *construe* maiestatis tue caritate, qua *etc.* || **6** ac *addidi*.

XCIII (*ABC*) (cfr FAA, partem 68) **1** 31[a] oracio: Oracio. 31 *B* || Leyste: LEiste *B; cfr CI 4* || ostendisti + michi *B* || precor *om. B* || et[2]: te *B* || **2** voluntatum: et v. *B* || aliarum virtutum *B* || exaudi hodie *B* || exaudi: exaudias *exspectes* || **3** operaciones: oraciones *B* || acciones: oraciones *B* || **4** ad te[2] *om. B* || **5** hodie *om. B* || et cogitaciones meas in manus tuas *scripsi Flor. 68 secutus*, in man. t. et cog. m. *codd.* || et[4] *om. B* || **6** in me: michi tribue *AC* || senciam[2] *addidi Flor. 68 secutus* || **8** respice *ut vid. A* || intende *addidi Flor. 68 secutus* || ad hanc: adduc *B* || tue *scripsi Flor. 68 secutus*, me *codd.* || honore: -em *C* || ut *scripsi*, et *codd.* || profectus: perfectus *C*, perfeccio *B* || divina: omnia *B* || compleatur: -eantur *B* || **9** quia[1 – 3]: quod *C* || Domine[3] *om. AC* || **10** Domine[1] *om. AC* || quia[1 – 3]: quod *C* || Domine[2] *om. C* || **11** quia: quod *C* || me[2] + domine *B* || in[2] *sup. lin. A* || tue gracie *B* || tuus *om. AC; cfr Flor. 68* || veniat: vivat *B; an* vincat *testante Flor. 68 sit scribendum?* || regnet *e* regenet *corr. A*.

XCIV (*ABC*) (cfr FAA, partem 69) **1** 32ª oracio: oracio 32 *B* || Horistion *(cfr CI 4)*: *litt.* H- *vix leg. A* || sum *maculae causa iteravit C* || *ante* servio *verbum* sive *B* || est *om. B* || **2** ad tante operacionis mee: adtanti *(sic)* operis *B* || effectum: officium *AC; cfr Flor. 69* || *ante* hodie *verbum* michi *add. B* || **3** te manum tuam: manu tua *AC* || graciam: gracia *Flor. 69* || sacier *(vide LXXXIII 2)*: saner *C* || fecunder: confunder *B* || et claritate: *fort. per interpolationem* || largiente: largitate *AC* || solus per omnia secula seculorum: trinus et unus *B*.

XCV (*ABC*) **1** 33ª oracio: oracio 33 *B* || Jeremon *(cfr CI 4)*: YEremon *ut vid. B*, Seremon *in* yeremon *corr. C* || quia: quod *C* || **2** et: ut *AB* || quacumque: quo- *ut vid. B* || Mariam Magdalenam sanctam *B* || **3** ad te: tibi *C* || precantis *e* deprecantis *corr. B* || et: *an* te *scribendum sit?* || per oraciones: oracione *(ut vid.) post corr. C* || atque *ex* et *corr. B* || **4 – 6** ut[2] – gloriam: *in marg. ext. lineas verborum* ut – Authi(achar) *et* Lochos – Sarahc *atque in marg. int. lineas verborum* (Authi)achar – Taratheos *(*Tarotheos *AC) et* Iothosym – gloriam *uncis lineis iunxit B, fort. ut ordine mutato legantur, sc. 1)* ut – Authi, *2)* Lochos – Sarahc, *3)* achar – Taratheos, *4)* Iothosym – gloriam || **4** preces + mee *B* || N *om. B* || per: pro *C* || **5** (cfr FAA, partem 70) Hazaiacol: hazaracol *B* || *ante* Iosel *verbum* Jothel *del. C* || Authiachar *ut vid. A*: -thar *C* || Gezamyhor: -mihor *ut vid. B* || Senales: seuales *ut vid. B; cfr XLVIII 4* || Tarotheos: tara- *B; fort. cum* -θεος *compositum* || Genos: *vide XLIII 13* || Halla: *vide XXXIX 2* || Samyhel: *vide XXXIX 4* || Sacharios: sacaryos *B* || Logos: *i.e.* λόγος || Patir: *vide XVII 1* || Sarahc: -he *C* || **6** purificatus mundatus *B* || et[1] *om. B* || hanc *om. B* || *ante* gloriam *verbum* gloriosam *C* || sacram *ut vid. B*, sacramenti *C* || tui: tua *B* || pervenire merear *om. AC*.

XCVI (*ABC*) **1** 34ª oracio: oracio 34. *B* || Hofbor *scripsi*, Hosbor *A*, hostor *(fort. ab altera manu additum) C*, HOfber *B; cfr C 6 et CI 4* || Deus incommutabilis *om. B* || Pater *om. B* || **2** indignus et *ut vid. A* || iniquitate + et *B* || universa *ut vid. B* || **3** divina *om. B* || prece: -ibus *B* || Hosel, Iesel et cetera: *cfr XCV 5* || Hosel *ut vid. A* || Iesel: iosel *B* || et cetera: (ut prius) *C*, et cetera ut in precedenti oracione *linea sub verbis additis ducta B* || **4** debeo, habeam: deberet habeat *B* || sanctitatem + et *B* || **5** et[1] *bis scr. B* || et[2] *om. B* || cui: tibi *B*.

XCVII (*ABC*) **1** Si + autem *B* || vis: volueris *B, fort. recte; cfr e.g. I 25, XIX 6, L 13, LI 1 etc. sed etiam XIX 4* || 100: centum *B* || libri *om. B* || quia: quod *C* || **2** nomina dei *B* || predicta: *vide*

XCVI 3 || Iesel *ut vid. A*, iosel *scr. sed per signa sup. litt.* -o- *et in marg. ext. locata formam nominis* iesel *prius scriptam monstravit B* || eciam *ut vid. A*, et *BC*.

XCVIII (*ABC*) **1** Incipit 2ª mundacio in visione divina: hic incipit 2ª m{undacio} in visione {divina} *in ima pag. B* || esse iubemus *in marg. ext. B* || iubemus: volemus *C* || in *om. B* || virtutibus: virtutum *C* || **2** *ante* cogitet *litteram* c *del. C* || suorum *ut vid. B* || eciam: semper *B, om. C* || quia: quod *C* || diligit: *litt.* -i- *tertia maculae causa non leg. C* || dicente: david *B* || *ante* timor *verbum* est *C* || **3** quilibet: quibus *C* || timere + condicionem *(vel fort.* condicione*; vide infra) B* || quia: quod *C* || condicione: cognicione *B* || meretur: mereretur *(per dittographiam) A* || gloriam: graciam *B* || Deum: dominum *C* || **4** *ante* relaxacione *verba* refexione vel *et post idem verbum* et *C* || 13ªm *scripsi*, 13ª *A*, 13 *BC* || Iovis *ut vid. A* || tunc[2] *om. B* || **5** Oracio ante recepcionem Christi *om. B* || Tu: ET tu *B* || in *ut vid. B* || **6** qui: quo *AC* || 5ª *scripsi*, 5 *AC*, quinto *B* || scilicet: 5 *C* || Cenacionis: tenaciones *(sic) C* || **8** et[1] *scripsi*, ut *codd.* || sacri *ut vid. B* || *ante* oculis *litt.* ocl *del. C* || corporalem et spiritualem *B* || potenciam *propter compendium male scriptum iteravit B* || eciam: et *C* || per redempcionem *e* pro redempcione *corr. B* || tui *om. B* || **9** corpus meum clarificare *etc.*: *hic per signa in marg. ext. et ima pagina locata locum similem (C 5:* corpus meum et cetera*) monstravit B* || meum *om. AC; cfr XCIX 3*.

XCIX (*ABC*) **1** recedas: -es *C* || Placacio divine maiestatis: {pla}cacio divine {ma}iestatis *in marg. ext. B* || Dices *e* Dies *corr. C* || letaniam: *i.e.* litaniam || *ante* propriis *verbum* suis *B* || eam *om. B* || addes + oracionem sequentem *B* || **2** resurreccionem *om. AC* || **3** et *om. AC; cfr XCVIII 9* || abluto: absoluto *C* || dictis 9 ordinibus angelorum *B* || **4** conclusio *sup. lin. add. B*.

C (*ABC*) **1** Ex: Et *C* || nunc: tunc *B* || eris: sis *B* || *ante* oraciones *signum inserendi habet et in marg. ext. compendium* p[9] *(ut vid.; fort.* prius*) scr. B* || secuntur[1] *om. C* || operanti: ad operantem *C* || que secuntur[2] *om. C* || **2 – 3** Agla – Sechce: *cfr CI 2 – 3* || **2** Monhon: -hou *B* || Ocleiste: ocheiste *B* || Amphynethon: ampheneton *B* || Lamyara: lamiara *B* || Ianemyer: ienemye *B* || Hely: ely *B* || Porrenthimon: porrentimon *B*, porrenihimon *C* || **3** Yelur: yebur *C* || Gofgameli *scripsi (*Gofgamel *Royal)*, gofgameb *AB*, gosgameb *C; cfr LXIX 1 et CI 3* || Admyel: admyhel *B* || Ioht: ioth *B* || Hophob *scripsi*, hobop *codd.; cfr LXXIX 1 et CI 3* || Mesamarathon *scripsi*, desamarathon *AC*, re- *B; cfr LXXX 1 et CI 3* || Eryona *ut vid. B* || Yuestre: yve- *C* || Maloht: maloth *B* || Sechce *scripsi Royal secutus*, sechte *AB*, lechte *C; cfr*

LXXXIX 1 et CI 3 || **4** Post hoc dices: (post hoc dices) *C*, tunc dicas *B* || Oracio *om. B* || Pax, Lux Patris: lux . pax . panis *B* || **5** ut *om. B* || *ante* corpus *verbum* et *B* || et cetera + ut in oracione ¶ Ut tu domine per annunciacionem et cetera ut s(equenci)a *B; cfr XCIX 2 – 3* || **6** Postea: Post h(oc) *B* || ista alia *om. B* || que secuntur: sequencia *B* || Elscha – Pheta: *cfr CI 3 – 4* || Elscha *ex* Escha *corr. C*, Escha *A; vide XC 1* || Leiste *ut vid. A* || Oristyon: ho- *B* || Yeremon *scripsi Royal secutus*, yereremon *A*, ye{..}remon *post duas litt. deletas C*, yremon *B; cfr XCV 1 et CI 4* || Hofbor: Hosbor *A*, hostor *C; cfr XCVI 1 et CI 4* || Merkerpon: *litt.* -r- *priorem sup. lin. add. A* || Elzephares *ut vid. A; in marg. ext.* 36 *scr. B (cfr CI 4)* || Egyryon: egirion *B* || Pheta: Propheta *C* || **7** ut *om. C* || intercessiones: *litt.* inter- *vix leg. A* || tue[2] *om. B* || Marie *ut vid. A* || et[1] *om. B* || Michaelis – Raphaelis: Michael Gabriel uriel et raphael *B* || **8** tuorum *om. C* || Mathie: Mathei *B, fort. recte* || **9** sequencia *om. B* || nomina Dei: nomina *B, om. C* || Ombonar – Porho: *cfr CI 4 – 5* || Ombonar: HOmbouar *ut vid. B* || *post* ineffabilis *verba* oracio.39[a]. *scr. et in marg. ext.* 39[a] *add. B* || Oryon: Orion *C* || Erion *ex* Ethion *corr. C*, Ethion *A, om. sed* Eryon *in ima pag. add. et hic inserendum indic. B* || impermutabilis *om. sed in ima pag. add. et hic inserendum indic. B* || Noymos: Nomyos *AC; cfr CI 5* || Pep: phebs *B* || incommensurabilis: immensurabilis *C* || Nathanatay: Nathanatoy *A et ante corr. in* nathanathay *C; cfr CI 5* || Ysiston: Usiston *A*, Vsiston *post corr. C; cfr CI 5* || **10** Postea – oracionem *om. B* || Oracio *om. BC* || inennarrabiles: in numerabiles *C* || observaveris + domine *B* || **11** suscitans: sustentans *C* || dicitur: deus *B* || **12** et alibi: et cetera *C* || **13** quia[1 & 2]: quod *C* || tocius *ut vid. A* || testante: teste *AC; cfr CI 13, 52, 55* || humiliatum *vix leg. B, ex* humilit- *corr. C* || **14** ut: Et *B* || stercore *ut vid. B* || meorum: *litt.* -o- *sup. lin. add. C* || ut abluto *etc.*: *cfr XCIX 3* || **15** Et *om. B* || hanc: et *B* || oracionem sequentem *B* || constituencia *om. B* || Nomina Dei vivi *in marg. ext. C, om. B* || **(15 – 24)** Fothon – Pantheon: *cfr CI 5 – 7* || Fothon *scripsi*, Photon *(ut vid.) scr. et in ima pag.* in al(io) Rothon celi etcetera *add. B*, Rothon *AC; cfr CI 5* || **16** preterire: poterire *(cfr* poterit*) A* || poterit: potest *B* || Hachionadabir: Bathionadir *AC; cfr CI 5* || Omytheon *scripsi*, Onoytheon *AC*, onytheon *ut vid. B; cfr CI 5* || **17** Hofga: Hosga *AC; cfr CI 5* || sexta: -o *B* || tui mandati *C* || prevaricacionem: -es *B* || de: e *C* || Abel *ut vid. B* || **18** Tutheon: Thutheon *ut vid. C* || aqua[1]: qua *ut vid. A* || Gelemoht: Gelemoth *B* || aqua[2] *ut vid. A* || **19** Mambre: mannbr{.} *(ut vid.) maculae causa C*, maicsbre *ut vid. A* || Occynonerion: Occynouerion *ut vid. C*, Occinomeneryon *ut vid. B; cfr CI 6* || Helyam: *i.e.* Eliam *(*elyam *B)* || Ectothas *scripsi*, hecto{..}cahs *post corr. (fort. ex* hectoobcahs*) B*, Ocothas *AC; cfr CI 6* || servum *ut vid. B* || tuum *ut vid. B* || submersione: -versione *C* || misericorditer liberasti: *hic in*

ima pag. expiare velis *altera manus B* || **20** Abracio: Abracon *ut vid. B; cfr CI 6* || fuisti: es *B* || Anephenethon *ex* Anephenthon *corr. AC*, Anapheneton *B* || **21** potenter *om. B* || Melthe *ut vid. C* || mare: maris *BC* || viam *ut vid. A* || Sother: *vide IV 48* || Synay *ut vid. A* || manum Moysi: moysem *B; litt.* -y- *sup. lin. add. C* || **22** Usyrion: V- *C* || scicienti: *i.e.* sitienti *(*sicienti *BC)* || nimias: multas *C* || lacu *post corr. A* || sanum *om. C* || Sporgongo – Misaac: Sporgongo qui 3. pueros sidrac. misac *in summa pag. B* || sunt *sup. lin. B* || Mysael: mysael nominantur *B*, Michael *C* || **23** Genouem *(vel* -en *A)*: Gevovem *e* Genonom *corr. C* || spem atque fiduciam *B*, fiduciam et spem *C* || incolumem: in columen *A*, incollumem *(vel* -en*) ex* in collu- *corr. C* || conservasti: servasti *C* || **24** de *iteravit B* || *post* Golie *verba* quem tua virtute occidit *inserenda in marg. ext. indic. B* || et fortis *C* || *ante* agyos *(i.e.* ἅγιος*) nomen* emanuel *inserendum in marg. ext. indic. B* || Otheos: *vide XLV 8* || Hiskyros: *vide XLIX 2* || athanathos: *vide XX 7* || Christus *ut vid. A* || et[2] *om. B* || **25** Nazarenus + rex iudeorum *B, fort. recte* || qui solum *om. B* || mundificas: -ficans *B* || **26** sublimitatis *ut vid. A* || ut *om. B* || graciam + tuam *B* || tuis *in ras. B* || largiri: -ire *BC* || **27** creatum: datum *A*, mundatum *C;* made *Royal* || macule: mascule *(sic) A* || ut abluto *etc.*: *vide 14, sup.* || abluto: absoluto *C* || **28** periculo: articulo periculi siue periculo *B* || iratos: *litt.* -s *maculae causa sup. lin. scr. C* || amicicias *ut vid. A* || nutrit *ut vid. A*, nutret *C* || **29** fovet: fovit *AC* || solvit *om. B* || **30** *ante* Debet *verbum* et *B* || et[1] *om. C* || pudicus: providus *C* || **31** Taliter *ut vid. A*, similiter *C* || igitur + facies *B* || Dominico: dominici *AC* || Lune *vix leg. A* || Martis *ut vid. B* || qualibet *om. B* || scilicet: sed *ut vid. C* || recitabis: tentabis *C*.

CI (*ABC, AB*) **1** Perfeccio operis *om. B* || in predictis dixerat *B* || sint: siue *B* || *ante* scripta *verbum* habeat *B* || *ante* nomina *verbum* in *del. C* || Dei + que sunt ista. ut sequntur. *B* || **2** 100 Dei vivi nomina *om. B;* nomina *om. C et rubricator (verbis nihilominus* 100 dei uiui nomina *(ut vid.) in marg. int. scriptis) lacuna octo fere litterarum relicta A* || *notas Arabicas numerorum* 1. ..., 2. ... *etc. post nomina loc. A et om. C* || Monon *(i.e.* μονῶν*)*: Monhon *B* || Tetragramaton *(i.e.* τετραγράμματον*) in* Tetragramathon *corr. A* || Ely Deus: Elydeus *B* || Ocleiste *(fort. perperam pro* ὦ κλειτέ*) ut vid. A*, Scleiste *C* || (**2 – 8**) 6. Amphynethon – 100. Rabur: et cetera usque ad finem *C* || (*AB*) Amphynethon *(fort. cum* ἀμφι- *compositum)*: Ampheneton *B* || Lamyara: lamiara *B* || Sadyon: Saday *A; cfr 3, inf., et LXIV 1 et C 2* || Porrenthimon: Portenthymou *ut vid. A; cfr LXVII 1 et C 2* || Ihelur: hieliis *(cfr LXVIII 1, sup.) scr. et* vel ihelur *postea add. B* || **3** Gofgameli *scr. et* vel gosgamep *in ima pag. add. B*, Gofgamep *A; cfr LXIX 1* || On: *vide IV 43* || Honzmorb: -morp *A; cfr LXXV 1 et C 3* || Ioht:

Ioth *B* || Hofob: *litt.* e *sup. litt.* -o- *priorem add. B* || Mesamarathon *scripsi*, Messaramathon *scr. et in ima pag.* 21. Rasaramathan *et spatio interventiente* 11. concordem *(ut vid.) add. B*, Rasaramathon *A;* Rasamarathon *Royal – cfr LXXX 1 et C 3* || 22 *vix leg. B* || Eryhona: Eryona *B* || Saday: *vide IV 48* || Maloht: -oth *B* || Sechce: Sehce *A;* Sethce *Royal – cfr LXXXIX 1 et C 3* || Elscha: Escha *B* || **4** Abbadia: -dya *B* || Leiste: ley- *B* || Oristion: -tyon *B* || Jeremon *(fort. perperam pro* ἱερὲ ἡμῶν*) ut vid. A (sic Royal)*, yeremon *B; cfr XCV 1 et C 6* || Hofbor *scripsi*, Ofber *B*, Hofb *A; cfr XCVI 1 et C 6* || Merkerpon: Merkarpon *B* || 36: 35 *A* || Egyrion: Egyryon *B* || Pheta: Hetha *A; cfr C 6* || Hombonar *(ut vid.) post corr. B* || Stimulamathon: -ton *B* || Orion *(fort. i.q.* Ὡρίων*)*: Oryon *B* || Eryon *ut vid. A; cfr C 9 et CXV 27* || **5** Pep *scripsi*, Peb *A*, phebs *B; cfr C 9* || Nathanathay *in* Nathamathay *corr. B*, Nathanothay *A; cfr C 9* || Theon: *vide XVI 1* || Ysiston: *fort. i.q.* ὕψιστον || Porho *ut vid. A; cfr C 9* || Fothon: ffoton *scr. et postea litteras, quae vix leg., (fort. compendium* bene, bn*) add. B* || Letellethe *ut vid. A*, Lethelleche *B;* Lethellethe *Royal – cfr C 15* || Ysmas *ut vid. A*, ysinas *ut vid. B* || Adonay: *vide IV 48* || Achionadabir: -nodabir *A; cfr C 16* || Omytheon *(fort. cum* μῦθος *compositum) scr. et in ima pag.* 54. onortheon *add. B*, Onotheon *A; cfr C 16* || Leyndra *ut vid. A*, leyudra *ut vid. B* || **6** Nosulaceps: -teps *B* || Gelemoht *scripsi Royal secutus*, gelemoth *B*, Gelomoht *A; cfr C 18* || Paraclitus: *i.e.* παράκλητος || Occynoneryon *scripsi*, occyuomeryon *post litt.* -y- *priorem correctam scr. et in ima pag.* 61. occinomion *(ut vid.) add. B*, Occymomyon *A; cfr C 19* || Ecthothas *ut vid. A*, hectho- *B* || Abracio: -con *B, fort. recte; cfr C 20* || Anephenethon: -ton *B* || Abdon *ut vid. A* || Sother: *vide IV 48* || Usirion: usy- *B* || **7** Sporgongo: sporogongo *B* || Genouem *ut vid. B* || Pantheon *(i.e.* πάνθειον *vel* πάνθεον *vel fort.* πανθεῶν*, ut vid.) ut vid. A; cfr C 24* || Zabuather: -uater *B* || Yschiros: yskyros *B; vide XLIX 2* || Kyrios: *i.e.* κύριος || Gelon *ut vid. AB; fort. i.q.* γελῶν || Hel: *vide IV 6* || Techel *scripsi*, Rechel *AB; cfr CI 21 et CXXXIII 26* || Nothi *scripsi*, Nathi *AB; cfr CI 21 et CXXXIII 26* || Ymeynlethon: ymeinleton *B* || 84 *ut vid. A* || **8** Cirrhos *scr. et postea* vel chiros *add. B (fort. perperam pro* κῦρος*)*, Circhos *ut vid. A;* Cirhos *Royal – cfr CI 21 et CXXXIII 31* || Opiron: Opyron *B* || Orihel: Oryhel *B* || Theos *vix leg. A; vide XVI 1* || Ya: *i.e. nomen Dei Hebraicum; cfr 21, inf., CXV 15, CXXXVII 6* || Hospesk *scripsi*, Hosbeske *ut vid. A*, hofbesk *B;* hosbeke *Royal – cfr 25, inf.* || Gofgar *ut vid. A* || 96 *ut vid. A* || Occynnomos: *fort. cum* νόμος *vel* ὄνομα *compositum* || Elyorem: *in ima pag.* 97 Elyoram *add. B* || Heloy: *vide IV 48* || 99 *ut vid. A* || Archima: -ina *ut vid. A; cfr CI 31 et CXV 40* || (*ABC*) **9** facto – claram *alteram paginae columnam incipiens iteravit sed postea*

haec verba in priore columna scripta del. A || istud: illud *C et ut vid. (*i[d]*) B* || Accipiat *om. sed post* frigidam *verbum* habeat *scr. B* || se *om. B* || abluat *ut vid. A* || **10** seculi *om. C* || super aquas ferebatur *B* || **11** sicienti: *i.e.* sitienti || dedisti *om. B* || ut et *B* || **12** benediccione tua *B* || ut[2]: et *B* || exteriora: *litt.* -a *sup. lin. A* || **13** propheta *om. B* || *ante* David *verbum* et *C* || et[2] *om. B* || et mundabor – dealbabor: et cetera *B* || super: supra *C* || **14** sacri: sacra *C* || acriter *ut vid. A, om. C* || **15** sicut *ut vid. A* || recepi *om. C* || future *ut vid. A* || descendere: descendi *AC* || quam: quem *B* || ut abluto corpore et cetera + ut supra in oracione ¶ Ut tu domine per annunciacionem et cetera *B; vide C 5, sup.* || vacans: natans *C* || quia: quod *C* || obscuritatis *propter detrimentum cod. vix leg. A* || terrene *vix leg. B* || **17** vult magis *C* || **18** illi *om. B* || nolebant *vel fort.* uo- *B* || **19** aliquis operari voluerit: operari *AC* || eciam: et *C, om. B* || pro acquisicione: per a-em *post litt.* -ci- *sup. lin. additas C* || eum *scripsi*, ante *ut vid. (*an*) B*, eos *AC* || magis *om. B* || forciusque: fortius quod *C*, forcius quia *B* || terre: terrenam *B* || **20** chorum: thorum *C* || secuntur: sequentur *B* || **21** Zabuather – Ya: *cfr 7 – 8, sup.* || Zabuather: zabmather *scr. et sup. lin.* vel salmather *add. C*, Xabuater *B, in marg. ext.* 74. *addens; cfr 7, sup.* || Rabarmas: Ba- *C*, za- *B* || Yskiros *(vide XLIX 2) scripsi*, yskyros *B*, yskirios *(propter homoeoteleuton verbi* kyrios*) AC* || Kyrios *sup. lin. B*, kirios *C* || Gelon *ut vid. B* || Techel *sup. ras. B*, thethel *AC; cfr 7, sup., et CXXXIII 26* || Nothi: nothy *B* || Ymeinlethon: ymeialethon *ut vid. A*, ymeyalathon *B; cfr 7, sup., et CXXXIII 26* || Karex *ut vid. A*, karer *C*, karix *B* || Sella: sellal *in* sellah *corr. C*, sellal *A; cfr 8, sup., atque CXXXIII 21 et 31* || Opiron *scripsi*, opron *in* opyron *corr. B*, opron *AC; cfr 8, sup.* || Nomygon *ut vid. B* || Oriel: oryel *B* || Theos: thos *C* || Ya: *vide 8, sup.* || **22** Oracio + generalis sacra *B* || *post* Deus *verbum* rex *sup. lin. add. B* || et[1] *om. BC* || *ante* tremunt *litt.* e *del. C* || **23** Dominus *om. C* || Ossanna in excelsis *om. B* || dominacione: damnacione *C* || **24 – 32** Orha – Raburh: *cfr 8, sup.* || **24** Orha: Orcha *B* || per Gabrielem: gabrielem archangelum *B* || tue: tunc *AC* || **25** Hospesk *scripsi Royal secutus*, Hospsek *ut vid. (per litt.* s *in loco erroneo additam) A*, hespesk *B*, hespes *C; cfr 8, sup.* || Gofgar: Gafgar *C* || testimonium et *ut vid. B* || **26** predicandaque – misisti *om. B* || predicandaque: praedicanda *C* || sanctis tuis *C* || *ante* quod *litt.* d *del. C* || sanctum tuum *C* || cognoverunt: cognoscerent *ut vid. (*cognênt*) C* || **27** Occynnomos *ut vid. A, e* Occycnonos *(ut vid.) corr. C; cfr 8, sup.* || Caspar *scripsi*, iaspar *ut vid. A*, Jaspar *BC* || Melchior: Melchizar *B* || transmisisti: admisisti *B* || te[2]: teque *C* || esse *om. B* || **28** manifestans: demonstrasti *B* || *ante* beatos *verbum* per *B* || nomine *ut vid. A* || sublimiter: humiliter *C* || **29** Eliorem *e* Gliorem *corr. C*, Elyorem *B* || in manibus *ut vid. A*, incarnacionibus *C* || domine servum tuum *C*, servum

tuum *B* || **30** q{ui}a – Israel: et cetera *C*, et usque in finem *B* || q{ui}a *maculae causa; cfr Lc 2:30* || quod *maculae causa vix leg.* || architriclini *ut vid. A* || **31** qui: quia *B* || *ante* Petrum *litt.* p *del. C* || et[1] *om. BC* || **32** Rabur: Rabuth *A*, Baruch *(ut vid.) scr. et sup.* B- *litt.* b *ac sup.* -r- *litt.* a *add. C; cfr 8, sup., et CXV 40* || es: fuisti *B* || eciam: et *C* || peccata dulcissime *B* || **33** quadriduanum fratrem suum *B* || nato *post corr. B* || immolari *ut vid. AB* || *ante* detrahi *verbum* et *C* || eciam *om. C* || amariter *ut vid. B* || **34** affigi: affligi *B* || lancea *ut vid. B* || **35** summam *om. B* || tue: tuo *B* || me meis manibus signo *B* || *crucem post* Filii *transp. B* || scilicet *ut vid. (*s.*) A*, amen *B, om. C* || locis: loci *A* || **36** per fidem *om. B* || hiis *om. B* || *ante* confiteor *litt.* c *del. C* || ita et: ita ut *C*, ita *B* || corporis: corporeis *B* || **36 – 37** mei – cum *om. B* || **37** indestructo: destructo *C* || *linea sub* tuis – glorificare *ducta in marg. ext.* ita digneris hoc nomen sanctum et signum tuum benedicere et consecrare dignis *(ut vid.) (fort. ab altera manu) addita B* || vivente me *B* || *ante* possit *litt.* po *del. C* || collaudare: laudare *B* || **38** resurrexisti: *litt.* -i- *priorem sup. lin. add. B* || Marie Magdalene per angelum *B* || Marie[2] *(quod addidi)*: *cfr Mc 16:1* || Iacobi: -o *C* || Salomee: salomone *C* || **39** beato: -e *ut vid. A* || trium: 40 *B* || **40** eciam *om. C* || *ante* Paulo *verbum* et *C* || demonstrasti: revelasti *C* || lapidabatur: *litt.* -u- *maculae causa non leg. C* || **41** Ecce: Ego *B* || **42** qui[1] – concessisti *om. C* || martiribus: *litt.* -a- *sup. lin. A* || tormenta + pacientibus *B* || es: est *C* || et mortuos *iteravit C* || **43** ut: et *B* || virtutem: -te *C* || corpusculi mei *B* || meorum + et *B* || **44** quia: quod *C* || Hto *etc. usque ad* - leyot: hta exor abalay qci ystal gaonofularite kspfyomoinanarennare lateda conona oyleyot *C*, h. t. o. e. x. o. r. a. h. | a. l. a. y. | q. c. i. y. s. t. a. l. g. a. | o. u. o. f. u. l. a. r. i. t. e. | k. s. p. f. y. o. m. o. m. a. n. a. r. e. | m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. | y. o. t. *scr. et in ima pag.* htoexorab alay qci ystalga onofularite *(ut vid.) add. B; cfr IV 4.* || Hto: *litt.* -o *ut vid. A* || abalay: *litt.* -a- *alteram sup. lin. add. A* || ystal-rite *ut vid. A* || kspfy-leyot *ut vid. A* || *post* est *verba* Et ut tu domine sancte pater omnipotens per anunciacionem et cetera *add. B; cfr IV 59 et XCIX 2* || **45** loquatur: loquitur *C* || fiet: fiat *C* || *ante* ordines *notam Arabicam numeri* 9 *add. B, fort. recte* || **46** Set: Si *C* || dicet: dicit *B* || dicat: dicit *B, om. C* || et *(ut vid.) sup. lin. add. A* || et vivet: vivens *B* || Deum: dominum *B* || *ante* videat *litt.* v *del. B* || **47** ad: in *B* || corpore bis *(ante* bis *litt.* b *exp.) B; an* bis <in> corpore *sit scribendum? cfr sup., 46, et inf.* || moritur *e* moriatur *corr. B* || quis in corpore: corpore quis *AC* || divina visione *B* || celo: -um *B* || **48** legitur: legimus *C* || celestia *e* se- *corr. B* || fuerunt: fuerant *B* || eciam *om. BC* || **49** mundatus: mutatus *C* || **50** quia: quod *C* || *ante* superior *litt.* sp *del. C* || et[2] *vix leg. A* || multo *ut vid. A* || se ipso: ipso *B* || **51** nisi: ut *C* || difficultate + magna *B* || visio divina *B* || quia: quod *C*

|| eciam *om. C* || **53** *ante* Alibi *verbum* et *B* || legem meam + et cetera *B* || quia: quod *C* || fides *(ut vid.:* fi{---}*) sup. lin. add. B* || *ante* racio *verbum* humana *B* || exemplum: experimentum *B* || **54** In hoc opere non debet homo: et non oportet in hoc opere *B* || **55** *ante* sicut *verbum* Nam *C* || fiunt *ut vid. B, om. C* || Dei *post* misericordia *transp. B* || escam *om. C* || **56** Set – quia[1] *in ima pag. B* || operanti *post corr. (fort. ex* operante*) C* || quia[1 & 2]: quod *C* || **57** id *sup. lin. B* || delectabiliter: -bile *C* || **58** similiter *(ut vid.) post corr. C* || quod[1]: qui *AC* || optata: -um *B* || **59** *post* visionis *verbum* sue *B* || qui: *sc.* divina virtus, *i.q.* Deus || trinitate *ut vid. A.*

CII (*ABC*) **1** De capitulis primi libri: De reliquis capitulis primi tractatus *C, om. B* || *ante* de cognicione *verbum* nunc *B* || absolucione: ablucione *A; cfr II 3* || peccatum mortale: mortali peccato *B* || cathezizandum: cathazizandum *B*, catharizandum *C* || **2** aliquid *ut vid. (*aliq*) A* || sicut: ut *B* || de[3]: in *C* || verumptamen mutando *B*, imitando verumptamen *C* || peticionem cognicionis: cognicionem *B* || **3** vel[2] – optinebis: et sic de ceteris *B* || immobiliter: -bili *C* || et adhuc *ut vid. A* || **4** 10: decem *B, om. C* || **5** quia: quod *C* || oportet *ut vid. A* || lunacionem neque *om. B* || circaque: circa *BC* || **6** unde: Cum *B* || homo *om. C* || erravit *ut vid. A*, -verit *B* || *ante* et[1] *verbum* te *del. C* || prohibetur + Explicit liber primus operis sacri *B.*

CIII (*ABC, AC*) **1** Incipit secundus tractatus libri sacri: Incipit 2[us] tractatus libri sancti vel sacri *C*, Incipit liber secundus eiusdem *(sc.* operis*; cfr sup., CII 6).* de secundis angelis *B* || Expleto *ut vid. A* || primo – secreti: *i.q.* primo tractatu huius libri sacri de Domini secreto, *ut vid., nisi forte* primo tractatu huius libri sacri et secreti Domini *(vel ...* sacri, divini et secreti*; cfr inf.) scribendum est* || Domini: divini *ut vid. B, fort. recte* || subditur: subditus *ut vid. A*, subiicimus *C* || secundus: liber secundus *B*, secundum *C* || habebat: habet *B* || Hely gracia *om. B* || *ante* est *verbum* iam *B* || desertum: *i.e.* dissertum || iste + liber *B* || 27 + capitula *B* || habet *om. C* || scilicet hec *om. B* || **2** *ante* De cognicione celorum *verba* primum est *B* || **(2 – 10)** De cognicione angelorum – anime revocanda: et cetera secundum ordinem supra *B* || (*AC*) potestatis: potentiae *C* || **3** associacione: *litt.* -s- *priorem sup. lin. add. A* || De impetracione voluntatis per quemlibet angelum: De impetracione *(ut vid.)* voluptatis per quamlibet *(sic, ut vid.)* angelum *in marg. ext. A; cfr II 6* || **5** virtutum *om. A; cfr II 7* || et stellarum[2] *(quae addidi): cfr II 8* || mutandis: incitandis *(sic) C* || **7** elementorum: caelorum *C* || **8** existencium: et serpentium *C* || **9** eorum[2] *om. C* || infernorum: inferiorum *C* || **10** *ante* cognicione *verbum* de

sup. lin. add. C || ablacione *scripsi*, ob- *codd.; sed cfr etiam II 14* || (*ABC*) *ante* De consecracione *notas Arabicas numeri* 27 *B.*

CIV (*ABC*) **1** Hic – angelorum *om. B* || officio: -iis *C* || Completo de: Completa *AC; litt. prima vix leg. A* || et[2] *vix leg. B* || novem: 9 *B* || secundis + scilicet *B* || natura *ut vid. B* || et[3] *om. C* || **2** et[1] *om. B* || regnantque: regnant *C* || speris: *i.e.* sphaeris *(sic C); cfr CXV 18, 30, 35, 41 et CXXXIII 20* || quando: quoniam *C* || mandatum: -a *B* || consolentur: consulent *B, fort. recte* || **3** debet natura: n. d. *C*, secundum naturam ista debent *B* || habent proprium *B* || quamvis ... possent deservire: quamvis possunt ... deservire *B.*

CV (*ABC*) **1** Istorum autem *etc.*: *hic in marg. ext.* Saturni *scr. B* || quidam: -dem *B* || saturnini: Saturni *C* || Bohel: boel *B* || Cafziel *ut vid. A*, cafzyel *ut vid. B*, Casziel *C* || Michrathon *(quod supplevi)*: Mychaton *B; cfr CXV 6 et 44 atque CXXXIII 29* || Satquiel: dacquiel *ut vid. A*, dat- *C; cfr CXV 6 et CXXXIII 29* || iras *e* ira *corr. B* || concreare *ut vid. C*, pro- *B, fort. recte* || **2** vel *ex* et *(ut vid.) corr. et in marg. ext.* vel *(ut vid.) add. B* || scilicet *om. C* || eius *om. B* || ministros *vix leg. B* || saturnini: saturni *C* || **3** sunt[1] *sup. lin. B* || rex *sup. lin. B* || Assaibi: assaby *B* || Albunalich *ut vid. C*, albymalich *ut vid. B; cfr CXXII 1 et CXXIX 8, 13, 17, 24, 32* || Haibalidech *scripsi*, haybalydech *B*, haibalicheth *A*, haibalichth *C; cfr CXXIX 13, 20, 24, 29, 32* || Affrico: affrice *B* || subditis *post corr. A, sub lin. B* || 3: tres *B* || Mextyura *ut vid. A*, mexcyura *C*, mixtura *ut vid. B; cfr CXXVIII 6, 11, 14, 20* || Alchibany: alchi bany *B*, alchybany *C* || Alflas *scripsi*, afflas *AC et ut vid. B; cfr CXXII 2 et CXXVIII 6, 9, 11, 14, 20, 23* || *ante* penantur *verba* Subditis qui sunt tres *del. atque in summa pag.* Incipit . 2[us]. liber *scr. B* || penantur *ut vid. B*, ponantur *scr. sed sup. litt.* -o- *litt.* e *add. C; non liquet, nisi forte* penor *pro voce* πένομαι *e lingua Graeca mutata accipiendum sit; nam dubito, num i.q.* poenor *sit (vide Niermeyer 1984, s.v.* poenare*). cfr CVI 3, CVII 3, CVIII 3, CIX 4, CX 5, CXI 4 sed etiam CXVII 9.*

CVI (*ABC*) **1** De spiritibus iovialibus: Jovis consol *in marg. ext. B (cfr cap. CXXIV)* || Raphael *ut vid. B* || Pahamcocihel: pahanchociel *B* || Asassaiel: assassaiel *B* || attribuere: atque tribuere *B*, tribuere *C* || **2** scilicet *om. B* || Formione: *litt.* -mi- *sup. lin. add. B* || Guthryn *scripsi*, guchym *AC*, gutihym *B; cfr CXXIV 2 et CXXIX 6, 10, 18, 21, 25, 29, 33* || **3** Nesaph: uesaph *B*

|| Naadob *scripsi*, anadob *codd.; cfr CXXIV 3 et CXXVIII 5, 9, 12, 14, 17, 21, 24* || penantur: ponantur *C; vide CV 3.*

CVII (*ABC*) **1** De spiritibus Martis: Martis austrum *in marg. ext. B (cfr cap. CXXI)* || isti sunt *B* || Satihel: sacihel *C* || Yturahihel: yturahel *B* || Amabiel: amabyel *B* || **2** materialis: martialis *C*, naturalis *B* || est[1]: et *AC* || eius ministros 3 *B* || totaliter *om. sed post* subiugantur *ras., ubi fort.* totaliter *scriptum erat, habet B* || **3** Iammax *(vel* Ianmax*)*: yaumyax *ut vid. A*, Jamax *exp. et sup. lin.* yaumyax *et in marg. ext.* yavmyax *add. C; cfr CXXI 1 atque CXXIX 6 etc. atque CXXXII 3 etc. atque CXXXIII 3, 25* || Carmox *e* -moy *(ut vid.) corr. B* || Ycanohl *ut vid. A, ex* Yanohl *corr. C*, ycanol *B; cfr CXXIX 11, 26, 34 et CXXXIII 4* || Pasfran *ut vid. (*pasf[a]n*) A*, pasfu[a] *scr. sed litt.* -fu[a] *exp. et in marg. ext.* fn[a] *(ut vid.) scr. C* || 5 *om. et loco eius* scilicet *add. C* || Atraurbiabilis *(ut vid.) scr. sed compendium litterarum* -bi- *alterarum exp. et in marg. ext. compendium* ber/bre *scr. et sup. lin. verba* vel atraurbrabilis *del. C* || Yachonaababur *scripsi*, yathonaababub *AC*, vathona. ab aband *scr. sed* ab *exp. (ut vid.) B; cfr CXXI 2 et CXXVIII 5, 12, 14, 17, 21, 24* || Carmehal: carmeal *B* || Innyhal: Jnnyhal *C*, myal *B* || penantur: *vide CV 3.*

CVIII (*ABC*) **1** De spiritibus Solaribus: Solis oriens *in marg. ext. B (cfr cap. CXIX)* || Solis: solares *C* || isti sunt *C* || Cafhael: caphael *B* || Dardihel: dardiel *B* || Hurathaphel *scripsi*, hurathapel *B*, haurathaphel *AC; cfr CXIV 6 et CXV 6, 44 et CXXXIII 27* || amorem + et *B* || divicias *om. B* || **2** *ante* magna *verbum* sunt *B* || vel[1]: et *B* || Sol: solis *B* || et[1] *om. B* || **3** Barthan *ut vid. A*, Barthan *vel* -am *C*, barthau *ut vid. B; cfr CXIX 2 et CXXIX 21, 33 et CXXXII 3, 4, 6, 7, 9, 10, 12 et CXXXIII 3, 12, 16, 25, 31 et CXL 3* || Thaadas: taadas *B; litt.* -a- *alteram sup. lin. add. A* || Chaudas: caudas *B* || Ialchal: Jalcal *B* || Baxhathau *scripsi*, baxhathan *A*, barhathan *vel* -am *C*, baxatan *e* baratan *corr. B; cfr CXXVIII 9,11, 14, 18, 20, 23* || Gahathus: gahatus *B* || Caudes *scripsi*, gaudes *codd.; cfr CXIX 1 et CXXVIII 5, 11, 14, 18, 20, 23* || penantur: paenantur *C; vide CV 3.*

CIX (*ABC*) **1** De spiritibus Veneris: Veneris Negeha{m} *(ut vid.) in marg. ext. B (cfr cap. CXXV)* || Hanahel: hanael *B* || Salguyel: salgnyel *ut vid. C*, salguiel *B* || est eorum *ante corr. B* || risus *om. B* || lacivias: *i.e.* lascivias *(sic BC)* || et[3] *om. B* || **2** et[1] *om. C* || quia: quod *C* || *ante* parva *ras. 20 fere litterarum (ut vid.) habet B* || forma *sup. lin. post* est *add. B* || graciosa: grossa *C*, gloriosa *B* || **3** 3 *scripsi*, 4 *codd.* || *ante* unum *verbum* scilicet *B* || duos *scripsi*, tres

AC, 3 *B* || **4** Cynassa *scripsi*, tynassa *AB*, cyuassa *in* tyuassa *corr. C; cfr CXXV 2 et CXXIX 7, 11, 16, 19, 26, 30 et CXXXIII 4* || ventis *in marg. ext. B* || Cambores *post corr. A* || Trachathath *scripsi*, trachachach *vel fort.* tar- *AC*, cracacah *B; cfr CXXV 3 et CXXVIII 5, 8, 15* || Nassar *ut vid. A* || Naasa: naassa *B*, uaasa *ut vid. A; cfr CXXV 3 atque CXXVIII 8, 12, 15, 17, 20* || penantur: paenantur *C; vide CV 3*.

CX (*ABC*) **1** De spiritibus Mercurii: Mercurii ~ frigicap *in marg. ext. B (cfr cap. CXXVI)* || Sarapiel *scripsi*, saripiel *AC*, seraphiel *B; cfr CXV 7 et CXXXIII 29* || eciam: et *C*, in *B* || **2** presentibus preteritis *B* || facta *om. C* || vel: et *B* || hoc *om. B* || secreta[2]: -um *A* || **3** *ante* Possunt *verbum* et *C* || eciam *om. C* || coniunguntur: iniunguntur *B; an* iniungitur *scribendum sit?* || referunt: -untur *B* || consilia secretorum: secreta consilia *B; cfr CXXXIII 32* || mobilis: nobilis *B* || **4** est *ut vid. B* || **5** Habaa: habaha *B* || Hyyci: hyyn *C*, hyrcy *B* || Quyron, Zach, Eladeb *scripsi*, quyremzach. eladeb *AC*, quyreyuz. chaladel *B; cfr CXXVI 2, CXXIX 8, 12, 16, 20, 24, 28, 35, CXXXIII 4* || eladab *(quod seclusi)*: elidab *B* || scilicet *om. C* || Zobha: sobha *B* || Palas: pabas *B* || Sambas *vel* Sanbas *C* || penantur *ut vid. C; vide CV 3*.

CXI (*ABC*) **1** De spiritibus Lune: lune ~ occidens *in marg. ext. B (cfr cap. CXX)* || isti sunt *A; cfr CVI 1, CVII 1, CVIII 1, CIX 1, CX 1* || Michael: Mychael *B* || Atithael: athitael *B*, anthael *C* || mutare: immitare *C* || **2** Sua[1]: eorum *in ras. B* || est: et *C* || ensis *om. AC* || **3** *ante* unum *verbum* scilicet *B* || eius 3 *B* || eciam *om. C* || **4** Harthan *scripsi*, barthan *codd.; cfr CXX 1 et CXXIX 7, 16, 20, 23, 27, 31, 34 et CXXXII 4, 6, 7, 10, 12 et CXL 4* || Bileth: hileth *AC; cfr CXX 1 et CXXIX 7, 12, 16, 23, 27, 31, 34 et CXXXIII 4* || Milalu: Mylalu *B* || qui – requiescunt *om. sed in summa pag.* qui demones in ventis zephiro subditis sunt 5. hebetel. amochab oylol Mi{---} *(*Mi{---} *propter detrimentum cod.) scr. et post* abucaba *verba* vel requiescunt *(ut vid.) del. B* || Amochap *scripsi*, amochab *codd.; cfr CXXVIII 6, 8, 11, 15, 17, 20, 24* || Milau *scripsi*, milalu *AC; cfr CXXVIII 6, 8, 11, 18, 20, 24* || Abuchaba *scripsi*, abuthaba *AC; cfr* Abucaba, *sup., et CXXVIII 6, 8, 11, 15, 18, 20 et CXXIX 7, 12, 16, 20, 23, 31* || penantur: *vide CV 3*.

CXII (*ABC*) **1** Formacio circuli: De circulo faciendo *in marg. ext. B* || dominium: dominum *ut vid. C (nisi forte* dnîu *legendum sit)*, dominii *B* || regionem: -is *B* || formam: -e *B* || invocare: vocare *B* || **2** sint: sunt *B* || *ante* tegulas *litt.* s *inceptam (ut vid.) del. C* || *post* factas *litt.* o

maculatam (ut vid.) habet C || **3** coniungantur: coniugantur *AC; cfr CX 3, CXV 8, CXXXIII 32* || **4** fiet: fiat *B* || 9 *scr. sed sup. lin.* 4 *add. et in marg. ext.* {ali}bi 4. pedes. *(ut vid.) scr. B*, 4 *AC* || **5** infra: *vide IV 2* || quem: quam *C* || alcior: *i.e.* altior || et[2] *om. C* || **6** Tamen: cum *C* || oppressio: oppresso *B* || permittit: promittunt *B* || tamen: cum *C* || ibi: tibi *C* || fuerit: fieret *C* || **7** loco circuli: circulo *C* || sit *sup. lin. B* || mundatus: mundus *B* || prima mundicia: *fort. i.q. V 3 et sqq. vel L 16, nisi* mundicia *pro* mundacione *accipiendum sit; tum vult cap. LI – XCVII (imprimis LI 7, ut vid.) dicere* || **8** populum fidelem *B* || **9** hic *(ut vid.)* nunc *B* || teneo in manibus meis *B* || tuo *om. C* || ac: a *B* || **10** consulatur: consolatur *C* || sibi: sic *C* || possit cum ipsis *om. B* || consociari: associari *B*.

CXIII (*ABC*) **1** Prima dies *in ras. B* || dum: cum *B, fort. recte* || ut diximus: *sc. in XCIX 1* || receperit: recipit *BC* || exiens: exeat *B* || eam: eciam *B* || ad circuli locum *C* || **2** Benediccio loci circuli: {Be}n(edicci)o *(ut vid.)* circuli *in marg. ext. (fort. altera manus) B, om. C.*

CXIV (*ABC*) **1** Secunda dies *inter verba* completorium *et* ibit *loco tituli maiore scriptura scr. A; cfr BC, inf.* || crastino: crastina die *B* || ecclesiam *om. C* || visitabit: viscibit *in* viscitabit *(sic) corr. C* || completorium + secunda die *BC (cfr sup.); hic in marg. ext.* {Secunda} dies *(fort. altera manus) scr. B* || **2** habeat tunc *B* || invocatoria: *litteram post* -a *ultimam rasit B* || suffumigentur *(quod addidi): cfr CXXVIII 2 et CXXXI 1* || *ante* ter *verbum* et *(propter homoearchon verbi* terra, *ut vid.) B* || **3** eadem: eandem *A* || nominabis: nominans *B* || **4** operari *sup. lin. B* || cum angelis: et angelos *B* || et[1]: ac *C* || hore, mensis, temporis: horae m. ac t. *C*, hore et m. et t. *B* || qua *scripsi*, quo *codd.; cfr XVIII 2, XXV 2, XXXIII 2, LXII 3* || volueris operari *B* || **5** Miel: Myhel *B* || Sarapiel *scripsi*, Saraphiel *C*, Saripiel *A*, serapiel *B; vide CX 1* || **5 – 6** Gabriel – Salguiel: et cetera *AC* || Michael[2] *scripsi*, mathael *B; cfr CXI 1* || Michrathon *(quod supplevi): vide CV 1* || Sathquyel *fort. post corr. e* Sathanyel || Pahamcociel *scripsi*, pahancociel *B; cfr CVI 1, CXV 6 et 44, CXXXIII 27* || **6** concordiam: -as *B* || et *om. B* || **7** petiero *om. sed signo inserendi lacunam indic. B* || **8** diei + et *B* || **9** tribubus: tribus *per haplographiam C* || Zebedeie: -deye *B*.

CXV (*ABC*) **1** 3ª dies *(fort. altera manus) in marg. ext. B*, 3ª die *C* || mundis: -us *B, fort. recte* || canabinisque: canabinis *C* || indutus: -tis *B* || incipies: incipiens *A*, incipiendum *B* || **2** Preparacio ad invocandum *in marg. ext. scripta male interpretatus in* preparacio adinvocans

mutavit rubricator A, preparacio adinvocandum *in marg. ext. add. B*, Praeparacio ad invocacionem *C* || Habeas: Habens *C* || **3** hoc: hec *B* || eciam *om. BC* || temet ipsum: teipsum *C* || dicas *sup. lin. B* || oracione – cetera: *vide C 15 – 27* || 49: 49ª *A; cfr C 15 et CI 5* || et cetera *om. B* || **4** Addicio *in marg. ext. B, ante verbum* ut *C* || *post* sanctissimis *verbum* sanctis *exp. B* || iusta *sup. lin. B* || penitus *om. C* || **5** Invocacio angelorum *fort. postea add. (*angelorum *in marg. ext. scriptum) B* || O *vix leg. A* || O vos *post corr. B* || **6** Cafziel *ut vid. A*, Casziel *C* || Micrathon *scripsi*, micratom *B*, mictathon *AC; vide CV 1* || *post* Raphael[1] *verba* caphael dardiel hurachaphel *del. C; cfr inf.* || Paamchociel: paancociel *B* || Asassaiel: assassaiel *B* || Satiel: saciel *C* || Amabiel *in* Amyabiel *corr. B*, amyabiel *AC; cfr CVII 1* || Hurathaphel *ut vid. A*, hurachaphel *BC* || Salguyel: salguiel *B* || **7** Miel: myel *BC* || Sarapiel: sariapiel *AC; cfr CXXXIII 29* || Michael: mychaib *B* || Samyel *scripsi*, samiel *B*, gamyel *AC; cfr CXI 1 et CXIV 5 et CXV 44 et CXXXIII 28* || Athithael *scripsi*, atitael *B*, achichael *AC; cfr 44, inf., CXI 1, CXIV 5, CXXXIII 28* || celis + et *B* || autem *om. C* || **8** nos[1]: vos *BC* || nos[2 & 3]: vos *B* || *ante* custodiat *verbum* nos *AC* || *ante* nomine *verbum* in *B, fort. recte; cfr II 1 et imprimis III 5 sed etiam inf., 21, 24, 36, 37, 45* || **9** cuius: cui *C* || *post* 38 *notas Arabicas numeri* 39 *del. C* || **10** altissimus + et *B* || sanctissimus + et *B* || **11** incommensurabilis: immensurabilis *C* || essencia *ex* esse *corr. B* || **12** gloriose: gloriae *scr. et post hoc verbum* et *sup. lin. add. C* || pleni: -e *B* || genuflectuntur: genu curvantur *B; post* -t- *priorem litteram rasit A* || et[1] *ut vid. B* || humiliter *in marg. ext. B* || **13** infra: *vide IV 2* || signatur: sum signatus *B* || Amen *om. B* || **14** Sigillum et ligacio: ligacio *(fort. loco custodis) paginam complens scr. sed in summa pagina sequenti* Sigillum primum et ligacio *(fort. altera manus) add. B* || Vos ... obedire: *eodem fere sensu ac* Vos ... ut ... oboediatis *(vel* ... ad oboediendum*); cfr 23, inf., et CXXXIII 14 - 15* || Vos: *litt. prima non leg. A* || sanctissimos *e* sanctos *corr. C* || **(14 – 15)** et eciam – honesta: *construe* et eciam coniuro *(sc.* vos*)* ... dicere et facere ... || eciam *om. C* || **15** quo: quibus *B* || *ante* creature *verbum* nature *del. B* || que: *litt.* -e *sup. lin. add. B* || Ya: *vide CI 8* || Adonay *scripsi*, donarum *AC*, donarum *scr. sed exp. (ut vid.) et ante hoc verbum signum inserendi locavit sicut etiam inter verba* Sabaoth *et* Heloy *et in marg. ext.* adonay *scr. B; cfr CI 5* || Sabaoth: *cfr CI 7* || Heloy: *cfr CI 8* || Genouem *scripsi*, genonem *ut vid. AB*, gerionem *C; cfr C 23 et CI 7* || Merquerpon *scripsi*, mesquerpon *codd.; cfr C 6 et CI 4* || Usye: Usie *C*, vsie *B* || Achedion: achodion *B* || Zebedio: zebediom *vel* zebedion *B; cfr* Zebedeie *CXIV 9, CXV 19 et 37* || **16** *an* et[2] *secludendum vel ante* Vos[2] *transponendum sit?* || **17** vos ut *B* || infra: *vide IV 2* || **18** venereis *in ras. B* || speris: *vide CIV 2* || iste *scripsi*, ista *codd.* || Bacalgar: bagalgar *B* || Totalg,

Yfarselogon: totalg. yfarsemlogon *B*, totalgyfar selbgon *C* || Meremieca *ut vid. A* || **19** sibi: si *C* || sancti sui *B* || **20** et[2] *sup. lin. add. B* || misericors *om. C* || nostris: meis *B* || gracia: -ae *C; ante* gracia *verbum* gracia *(ut vid.) del. B* || largitatis: -te *C* || **21** *ante* nomine *verbum* In *C* || Gonathaym *e* -thym *corr. B* || Maloth: *cfr CI 3* || Yhoston: phoston *C; cfr* Ysiston *et* Fothon *CI 5* || Hemonege *ex* -noge *corr. B* || Anepheneston *(quod correxi): cfr C 20 et CI 6* || Stobr: scoboz *B* || Otheos: o theos *C; vide XLV 8* || Tutheon: *cfr CI 6* || Chatheon: ca- *C*, chateon *B* || Agla: *cfr CI 1* || **22** hiis *sup. lin. add. B* || igitur: ergo *C* || quamvis: quam *C* || vestra: nostra *ut vid. C* || creatoris: -i *C* || **23** ego tamen *B* || vestrum *ut vid. A* || cilicio: ulicio *(ut vid.) scr. sed sup. lin.* vel cilicio *add. et post ea verba signum, quo in marg. ext. bis facto locus similis (25, inf.) monstretur, habet C* || obedire ... vos: *vide 14, sup.* || **24** eterni: etc. cui *C*, eterni cuius *B* || insignium: in signum *C* || vos *om. C* || *ante* suo *verba* tuo .N. *del. B* || Finit: Finitur *B*, Fuit *(ut vid.) verbum in marg. int. scriptum male interpretatus scr. rubricator A* || **(24 – 25)** Finitur – coniuracio *fort. altera manus B* || **(25 – 30)** Vos – dignemini: *i.e.* Vos ... ego, qui me vestris officiis impono, quamvis ... indutus sum, qui ... sublimitatis imperium humiliter deprecor, quamvis *(*quod/quia *fort. exspectes)* ... illud non valeam deprecare, obedienter precipio ... quatinus *etc.* || **25** Vos: *litt. prima non leg. A* || indutus cilicio: imbutus filicio *(sic) C; post* filicio *lacunam quinque fere litterarum habet C (veri similiter pro eodem signo faciendo, quod post* cilicio *supra (23) et in marg. ext. locavit)* || **26** qui[1]: quod *C* || sicut: sic *C* || qui[2] – nominavit: *non liquet* || Moysi: *dubito, num idem qui Moses ille legifer tribuum Israel; cfr IV 2, LXXXIV 4, C 20 et 21* || **27** *ante* precipio *verbum* deprecor *exp. B* || Ombonar: ombonare et *B; cfr CI 4* || Stimulamathon *(vel* -om*) ut vid. A*, stimulamaton *ut vid. B (cfr CI 4); ante hoc verbum* stumula *(ut vid.) del. et post idem* et *scr. B* || Orion + et *B; cfr CI 4* || Eryon *scripsi*, eiyon *A*, Eiyon *ut vid. C*, egirion *B; cfr C 9 et CI 4* || Noymos *scripsi*, nomygs *AC*, nomigon *ut vid. B; cfr C 9 et CI 5* || festinantem: festivitatem *B* || Pep *scripsi*, pef *codd.; cfr C 9 et CI 5* || nomina dei *B* || **28** celsitudinis: -em *C* || nulla: -am *C* || nisi: vt *C* || humanitas: -atis *C et ut vid. B* || **30** a *in marg. ext. A* || saturninis *e* saturnalibus *corr. C* || venereis *in ras. B* || mercurialibus + et *B* || speris *(vide CIV 2) om. A* || *ante* descendere *litt.* desp *(ut vid.) del. B* || **31** Placacio *in ras. (fort. altera manus) B* || *ante* Vos *litt. om. rubricator (ut vid.; fort.* O*) A* || Bohel: boel *B* || ceteri *sup. lin. B; an* cetera *sit legendum (*c. *codd.)?* || eorundem *vel fort.* eorumdem *(*eo~~r~~dê*) AB; cfr CXXVIII 25 et CXXXVII 11* || **35** in forma benivola: in forma benevola *(ut vid.) in marg. ext. B* || infra: *vide IV 2* || ceteris *e* c *in marg. ext. corr. B* || speris: *vide CIV 2* || **36** vobis: nobis *C* || sunt ista *in marg. ext. B* || 88 *om. A* || **37** ergo: igitur *B* || *ante* nomine *verbum* in *B* ||

Abx: abs *B; perperamne pro* Abr*?* || Abra: *perperamne pro* Abrac*? cfr CXXXIII 56* || Abracala: *perperamne pro* Abracada*?* || Eleyon: elyon *B; cfr CXXXVII 6* || **38** imparo: *i.e.* impero*; cfr CXXXIII 10, 15, 39 sed etiam CXXIX 15 et 23* || omnes: -nis *B* || infernorum: in fernalium *C* || **39** ineffabile: admirabile *B* || Tetragramaton: -grammaton *C; vide CI 2* || quod: qui *B* || Hebraice + dicitur *B* || Heloy: *vide IV 48* || Arabice + dicitur *B* || Theos: *vide XVI 1* || latine deus *B* || **40** Rethala: rechala *B* || Rabam *in marg. ext. B* || Cauthalee *ut vid. C*, chantalee *B; cfr CXXXIII 19* || Durhulo *ut vid. C* || Archyma: archima *B; cfr CI 8* || Rabur: *cfr CI 8* || **41** marcialibus: marcianis *A; cfr CXV 18 et 30* || Solaribus *om. C* || speris *(vide CIV 2)* + descendere dignemini *B* || et[1] *iteravit C* || in forma benivola: in forma benevol{a} *(ut vid.) in marg. ext. B* || **42** michi *om. C* || super: supra *C* || infra: *vide IV 2* || nunc: misericorditer *C* || hic – dicens: hic prosternat se in terram in modum crucifixi clausis oculis et ponat manum inversam super caput suum et eis signum ostendat dicens *B;* ponat – ostendat: *cfr 45, inf.* || **43** permanere *scripsi*, promanere *in ras. B*, pro maiore *AC* || atque: et *B* || infinita *ut vid. B* || **44** *sub* Boel *lineam duxit et sup. lin. notam Arabicam numeri* 1 *scr. B* || Cafziel: caphziel *scr. et sub eo verbo lineam duxit et sup. lin.* 1 *scr. B* || Micrathon *scripsi*, macrathon *AC*, macraton *B; vide CV 1* || saterquiel *(quod seclusi)*: saterqui{el} *in marg. ext. B; cfr CXIV 5 et CXV 6 (angelus Saturninus idem est ac Iovialis, ut vid.; cfr CV 1 atque CVI 1)* || Raphael[1]: raphiel *AC; cfr CVI 1, CXIV 5, CXV 6* || Paamcociel: -chociel *C; litt.* Paam- *vix leg. B* || Asassaiel: assassaiel *B* || Yturaiel *ut vid. A*, ittiraiel *ut vid. B; cfr CVII 1, CXIV 5, CXV 6, CXXXIII 28* || Amabiel: amiabiel *C*, amiabil *A; cfr CVII 1 et CXIV 5* || Caphael *ut vid. B* || Hurathaphel: hurachaphel *B* || Salguyel: salguiel *B* || Michael: coithael *A*, coithael *e* mithabl *(ut vid.) corr. C; cfr CX 1, CXIV 5, CXV 6, CXXXIII 29* || Myel *ut vid. B*, miel *C* || Sarapiel *scripsi*, satapiel *post litteram (fort.* t *alteram) ante litt.* -t- *deletam C*, satipiel *AB; vide CX 1* || Mychael: mi- *B* || Samyel: samiel *B* || Athithael: achitael *AC; cfr CXI 1, CXIV 5, CXV 7, CXXXIII 28* || **45** letantes: -er *B* || suum: suum sanctissimum *C*, eius *B* || capud[1 & 2]: *i.e.* caput *(sic BC et C); vide LXVI 1* || hic – ostendat *om. B; sed cfr sup., 42* || **46** *lineam verborum* (ta)liter ter – quasi *in ras. (fort. ab altera manu scriptam) B, id autem perperam; nam linea verborum* ter taliter invocaveris. si non prima vice veniant vel 2. audies quasi ful- *proxime illam sequitur* || **47** debent: -es *C* || alloqui: *sensu passivo* || *post* alloqui *verbum* et *del. C* || nec: neque *B* || aspici: -ere *C* || loquantur: loquntur *C* || dicat: dicas *exspectes; sed cfr 45, sup.* || **48** fueris: -it *B* || concedent *ut vid. B* || complebitur: conceditur *B, fort. recte* || quod: quid *C* || **49** Quocienscumque *etc.*: *hic in marg. ext.* Conclusio *scr. C* || predictis 27 *scr. et in marg. ext.*

aliquid, fort. {2}7 c{apitula}, *add. B* || est, voca *ut vid. B* || et totam naturam *etc.*: *hic in ima pag.* Samaym. Aymaeleon *scr. B* || racione: oracione *scr. sed sub lin.* racione *add. B* || desiderantis: *litt.* -rantis *sup. lin. add. B* || Deum *ut vid. B* || **50** quando: cum *C* || venerint: -unt *B* || Pacem *ut vid. B* || in *om. B* || mundacionis *post corr. B* || **51** quesivisti: nescisti *(fort. e* ques- *correctum) B* || e contrario: econtra *C* || utramque: *eodem fere sensu ac* quamque *vel* omnia, *ut vid.* || simul *om. C* || **52** una *sup. lin. B* || quodlibet: quolibet *ut vid. (q°-) A*, quod oportet *B* || Domino: deo *B* || quibis: quibus *ut vid. B*, quivis potest *C* || nobis: vobis *B* || concedat: condat *B* || qui – seculorum *om. B* || Amen + Explicit liber 2us. operis sacri et benedicti. *(fort. altera manus) B.*

CXVI (*ABC, AC*) **1** Incipiunt – aeris: Incipit 3us. *(sc.* liber*)* de constriccione spirituum aereorum cuius primum capitulum *(fort. altera manus) B* || tercii *om. C* || qui: quod *C* || *ante* De^{2} *notam Arabicam numeri* 2^{m} *add. B* || *ante* constriccione *compendium* con *exp. B* || **2** *ante* De^{1} *notam Arabicam numeri* 3^{m}. *B* || tabulas + ut patet in principio libri *B* || **(2 – 12)** De forma – voluptatis *om. B* || ut non respondeat: *non liquet; cfr II 16* || (*AC*) **3** facienda: *cfr II 17* || **4** *ante* ubicumque *litt.* uic *del. C* || **6** De^{1} *om. C* || **7** ceraturis: *i.e.* seraturis *(cfr II 21)*, caeraturis *C* || *ante* provocanda *verba* facienda vel *C* || mulieribus: *litt.* -i- *priorem sup. lin. add. C* || **8** cuilibet: cuiuscumque *A; an* cuicumque *scribendum sit? Sed cfr II 22* || qualemcumque *scripsi*, qualecumque *A*, quotiescumque *C; cfr II 22* || placuerit *post corr. (ut vid.) C* || fuganda: fugando *exspectes (cfr II 23); sed cfr* facienda *3, sup., et II 17* || **9** rehabenda: retrahenda *C (cfr II 23)* || **10** homines vel aves *C* || **11** et^{2}: vel *C* || **12** est: sit *C* || tocius *om. C.*

CXVII (*ABC*) **1** Finitis capitulis *om. B* || prohemium: *i.e.* prooemium || in spiritibus aereis *om. BC* || Cum: tUm *ut vid. A* || **2** aeris *ut vid. B* || posuimus: *inter litt.* -s- *priorem et* -u- *litteram rasit A* || superiores *ut vid. C* || et a quibus *etc.*: *hic in marg. ext.* {A} qua possunt {uirtu}te subiugari *(ut vid.) scr. B* || a *om. C* || poterat: posset *exspectes* || **3** spirituum omnium *B* || faciemus: faciamus *B* || **4** liquidum *post corr. A* || recipiens *e* retipiens *corr. C* || et^{2} *sup. lin. C* || est^{2} *ut vid. B* || simpliciter *e* simplex et *sup. lin. corr. C*, similiter *B* || **5** sunt *in marg. ext. A* || ipsi: *i.e.* spiritus aerii, *ut vid., nisi forte* alii *loco* ipsi *eiusdem scribendum sit; cfr* ipso composito *sup., 4* || **6** in: *litt.* -n *maculae causa vix leg. B* || **7** complexiones *ut vid. B* || nunc *ut vid. B* || **8** aeris tribulacionem *C* || **9** penatur: *vide CV 3* || **10** habilis *ut vid. B* || qui: quia *AC* ||

tunc *(quod seclusi)*: *cfr* quia tunc *sup., 9* || aere: *litt.* -e *ultimam sup. lin. add. C* || **11** ideo: idcirco *C* || vincantur: mutantur *A*, imitantur *C*.

CXVIII (*ABC*) **1** vero *sup. lin. C* || *post* duo *verba* de spiritibus orientalibus *in parte lineae extrema loco tituli (fort. altera manus) scr. B, sed hunc titulum in cap. CXIX ut in locum magis proprium transposui (vide inf.)* || quidam$^{1-4}$: quidem *(*quidem^{2} + vero*) B* || **2** illi *fort. ex* isti *corr. A* || *ante* occidentales *litteram del. C* || occidentales *ut vid. B* || **3** quia: quod *C* || et^{4} *sup. lin. B* || *ante* omnibus^{2} *verbum* in *BC, sed in* omnibus *corr. (ut vid.) in marg. int. B* || **4** istis: illis *C* || quoniam: quod *C*, quia *B* || *post* sive^{1} *litt.* si *del. C* || cognicio: *inter litt.* -i- *priorem et* -c- *litteram rasit A*.

CXIX (*ABC*) **1** De spiritibus orientalibus *transposui, om. AC; cfr CXVIII 1, sup.* || subditi: *litt.* -ti *in marg. int. iteravit B* || eum *(sc.* boream*) scripsi*, eos *codd.; cfr CXXI 2 et CXXII 2* || Baxhatau – Iarabal: *cfr CVIII 3* || Baxhatau *scripsi*, bashatau *B*, Bashacan *AC; vide CVIII 3* || rex *(quod seclusi)*: *cfr CVIII 3 atque CXXVIII 5 et sqq.* || Gahatus *scripsi*, hahatus *codd.; cfr CVIII 3 atque CXXVIII 5 etc.* || Iarabal *scripsi*, ierabal *codd.; cfr CVIII 3 atque CXXVIII 5, 20, 23* || **2** hos 4 demones: *i.e.* 4 ... in oriente regnantes, *sup., et* quorum... , *inf.* || congregare + et *B* || constringere *om. C* || ligare *vix leg. B* || quorum *etc.*: *hic in ima pag. aliquot verba, quae vix leg. (fort.* d{omini} s{unt solis lune martis septentrionis}*), scr. B* || Barthan – Yalcal: *cfr CVIII 3* || Taadas *etc.*: *hic in ima pag.* {Et ventus eius dicitur} borias. zephirus. subsolanus affricus *scr. B* || Caudas: gaudas *A*, gandas *ut vid. C; cfr CVIII 3 et CXXIX 13 etc.* || Yalcal: yalchal *B* || **3** natura *vix leg. B* || gencium *om. C* || **4** grosa: gratiosa *C* || color eorum + est *C* || brunitum *ut vid. B* || *ante* celi *verbum* sicut *B* || coruschacio: *i.e.* coruscatio || commovere: movere *C*.

CXX (*ABC*) **1** De spiritibus occidentalibus *post* quibus *in parte lineae extrema loco tituli scr. B, om. AC* || illi: isti *B* || Harthan – Habuchaba: *cfr CXI 4* || Milalu: My- *B* || Habuchaba *scripsi*, habuthaba *ut vid. A*, habuthala *BC; vide CXI 4* || Lune *etc.*: *hic in marg. ext.* lune zephirus *scr. B* || **2** *post* excitantes *(ubi* eum *(sc.* zephyrum*) addidi) verbum* eos *sup. lin. add. B; sed cfr CXXI 2 et CXXII 2* || Hebethel – Abuchaba: *cfr CXI 4* || Hebethel *ex* hebothel *corr. B* || Amocap, Oilol *scripsi*, amacopoibol *AC*, anacapoibol *in marg. ext. B; vide CXI 4 et cfr CXXVIII 6, 11, 15, 17, 20, 24* || Mylalu *(quod correxi)*: *cfr CXXVIII 6, 8, 11, 18, 20, 24* ||

Abuchaba *scripsi*, abuthaba *codd.; vide CXI 4* || ac: et *C* || **3** dare ad libitum *B* || de: a *C* || facta et: perfecta ac *B; ante* facta *litt.* f *del. C* || atque: et *B* || **4** fleumatica: *i.e.* phlegmatica || multum *ut vid. B* || inflatum: *litt.* in- *sup. lin. add. C* || **5** magna[1] *scripsi*, magni *codd.* || signum + eorum *B, fort. recte; cfr CXIX 4,CXXII 6, CXXIV 6, CXXV 6 sed etiam CXXI 5 et imprimis CXXVI 10* || cadere *ut vid. B.*

CXXI (*ABC*) **1** De spiritibus meridionalibus *om. C* || Iammax – Pasfran: *cfr CVII 3* || Carmox *scripsi*, carmax *codd.; cfr CVII 3, CXXIX 15, 21, 26, 30, 34, CXXXIII 3* || Ichanol *scripsi*, Jchanel *C*, ithauel *A*, ythanel *B; cfr CVII 3 et CXXIX 11, 26, 34 et CXXXIII 4* || Pasfran *ut vid. (-f[a]n; in marg. int.* vel pass[a]n *add. C) AC*, pasfrau *B; cfr CVII 3 atque CXXIX 6 etc.* || quibus omnes *etc.*: *hic in marg. ext.* Martis *(ut vid.)* subsolanus *scr. B* || subsolanus: *litteram post* subso *rasit B* || **2** eum: eos *scr. sed in marg. ext. signum inserendi et verbum* eum *add. B* || Atraurbiabilis – Proathophas: *cfr CVII 3* || Atraurbiabilis: Acrauthiabilis *in* Acraurhiabilis *(ut vid.) corr. C* || Yaconaababur: yacouaababur *ut vid. AB; cfr CXXVIII 5, 12, 17, 21, 24* || Innial *ut vid. B*, inuial *ut vid. A*, muial *C; cfr CVII 3 atque CXXVIII 8 etc.* || constringere *om. B* || ac: et *C* || **3** occisiones: occisiciones *(sic; per dittographiam, ut vid.) B* || prodiciones: per- *B, fort. recte* || cum *ut vid. B* || que: qui *B* || sanitatem: *litt.* -t- *priorem sup. lin. add. B* || **4** parva + et *C* || **5** insani *ut vid. B* || combustionis: -es *B* || Signum + eorum *B; cfr annotationem criticam ad CXX 5, sup.* || quod *om. B.*

CXXII (*ABC*) **1** de septemtrionalibus spiritibus *B* || Maymon – Yasfla: *cfr CV 3* || Maymon *vel* -om *A* || Albunalich *ut vid. A*, albimalich *B*, Alb uneluth *scr. et litt.* -n- *maculae causa sup. lin. iteravit C* || Assaibi *ut vid. B* || Haibalidech *scripsi*, halibalidech *B*, halibalideth *AC; vide CV 3* || Yasfla *post litt.* -s- *sup. lin. additam A*, yaffla *B*, yaasia *C* || subditi: *litt.* sub- *vix leg. B* || Saturno *etc.*: *hic in marg. ext.* {saturni} affricus *(ut vid.) scr. B* || **2** Mextyura – Alflas: *cfr CV 3* || Mextyura *ut vid. B*, Mexcyura *A et post litt.* -c- *sup. lin. additam C; cfr CXXVIII 6, 11, 14, 20* || et[5] *sup. lin. A, om. C* || **3** generare *ut vid. B* || dare cum libito *ut vid. B* || membrorum: membrum *AC* || **4** gracilia: *post litt.* -a *ultimam duas litt. rasit A* || parte anteriori ... parte posteriori: *sc.* capitis, *ut vid.* || anteriori *ut vid. B* || alterum: alium *B* || et longa *sup. lin. C* || mensuram *ut vid. B* || **5** duos *propter detrimentum cod. non leg. B* || flere: adesse *B* || **6** *ante* alba *litt.* l *(ut vid.) del. C.*

CXXIII (*ABC*) **1** *sup. hoc cap. verba* De spiritibus inter orientem et meridiem *loco tituli scr. B, sed hunc titulum in cap. CXXIV ut in locum magis proprium transposui (vide inf.)* || de perfecte: deperfeccione *B* || hinc: hic *BC* || **2** est *om. B* || nec[1]: non *C* || pro[1] *in marg. ext. A, in marg. int. B* || pro[2] *postea add. (ut vid.) B*.

CXXIV (*ABC*) **1** De spiritibus inter orientem et meridiem *transposui, om. AC; cfr CXXIII 1, sup.* || Dicamus igitur *etc.*: *in marg. ext.* Jovis consol *scr. B* || meridiem *ex* occidentem *corr. C* || et[2] – equinocciales: et sunt in ea angili qui equinoctiales appellantur *in marg. ext. (fort. altera manus) scr. sed* appellantur *del. et haec verba ante* appellatur *inserenda indic. C* || **2** Formione – Gutrhyn: *cfr CVI 2* || rex *in marg. int. B* || Gutrhyn: gutihyn *A*, gutthyu *ut vid. B; cfr CXXIX 6, 10, 18, 21, 25, 29, 33* || sunt *sup. lin. B* || ventis *scripsi*, vento *codd.* || **3** Et *om. C* || eos *scripsi*, eius *codd.* || Harit – Naadob: *cfr CVI 3* || Harit *scripsi*, harix *codd. (cfr CVI 3 atque CXXVIII 5 etc.); sup. lin. verbum* vel *et alteram formam nominis (fort.* herix*) add. et del. C* || Nesaph *scripsi*, nesach *AB (*nesach naadob *e* nesachnaadob *corr. B)*, nesath *C; cfr CVI 3 atque CXXVIII 5, 9, 11, 17, 21, 24* || dispergere constringere *C*, c. et d. *B* || ac: et *C* || **4** tribuere: *litteram post* tri *del. A* || leticias: -am *B* || dominium: dampnum *B* || **5** tam *(vel fort.* tantum *ut vid.) C* || motu[1]: metu *ut vid. C* || benivolus: benevolens *BC* || burnitum: brunitum *B* || **6** choruscacio: *i.e.* coruscatio || a *om. B*.

CXXV (*ABC*) **1** Alii *etc.*: *hic in marg. ext.* veneris Negohan *(fort. altera manus) scr. B* || nogahem *scripsi*, nogoham *vel* -han *A*, nogohan *ut vid. C*, negohan *B; cfr CXXVIII 16 et 19, CXXIX 19, CXXX 5, CXXXII 10* || **2** Sarabocres – Cynassa: *cfr CIX 4* || ventis: -o *B* || **3** eos *sup. lin. B* || Cambores – Naassa: *cfr CIX 4* || rex *(quod seclusi)*: *cfr CIX 4 atque CXXVIII 5 et sqq.* || Trachatat: trathatat *C*, tracatat *B* || congregare + et *C* || ac: et *C* || proprio loco *B* || **4** quo + eius *C* || stagnum *(post* sta *litteram del. A)*: stannum *B* || hominis: -es *B* || per *iteravit B* || ut: et *B* || **5** voluntates: voluptates *B* || **6** color eorum + est *A; sed cfr CXIX 4, CXX 4, CXXI 4, CXXIV 5, CXXVI 9* || nix *in marg. ext. A* || insuper: *litt.* in- *sup. lin. add. C* || puelle … videbitur: puelle … videbuntur *vel* puellas … videbitur *vel fort.* puella … videbitur *exspectes* || vocare: vocate *A*.

CXXVI (*ABC*) **1** De spiritibus *etc. post* septemtrionem[2] *loco tituli scr. B, om. AC; hic in marg. ext.* {mercurii} ffrigicap *scr. B* || **2** Abaa – Eladep: *cfr CX 5* || Abaa *scripsi*, abas *codd.;*

cfr CX 5, CXXIX 24 etc., CXXXII 3 etc., CXXXIII 4, CXL 4 || Hyici, Quyron: hyiciquiron *in* hyici quiron *corr. B*, liyci quiron *scr. sed* liyci *del. et sup. lin.* vel hiyci *add. C* || Zach: zath *A*, zath(eladep) *C; cfr CXXIX 8, 12, 16, 20, 24, 27, 28, 35 atque CXXXIII 4* || Eladeb *scripsi*, eladep *A*, (zath)eladep *C*, aledep *B; cfr CX 5, CXXIX 12, 16, 20, 24, 35, CXXXIII 4* || ventis *e* vento *corr. C* || **3** Zobha – Zambas: *cfr CX 5* || rex *(quod seclusi): cfr CX 5 atque CXXVIII 5 et sqq.* || congregare + et *C* || ac: et *C* || **4** Natura: *litt.* -tura *propter detrimentum cod. vix leg. B* || quecumque: quicumque *B* || vel: et *B* || omnia[2] *in marg. ext. A* || presencia preterita *B*, praesentia praeterita *C; cfr CX 2 sed etiam II 7, III 29, CIII 4* || **5** experimenta: experiencia *C* || rectificare: vivificare *B* || eciam *om. C* || **6** *ante* corpora *litt.* co *(ut vid.) del. C* || eciam[1-3] *om. C* || mixta: -is *C* || transmutare *ut vid. B* || senem: *litt.* -nem *sup. lin. add. B* || *ante* iuvenem *verbum* sicut *B* || e contrario: eius *ut vid. C, veri similiter per compendium male solutum* || quamlibet *om. B* || si *propter detrimentum cod. vix leg. A* || placeat: placuerit *C* || **7** sublimare *vix leg. A* || sublimes: *litt.* sub- *propter detrimentum cod. vix leg. A* || opprimere: deprimere *C* || dare vel auferre *vix leg. A* || **8** aliorum *om. C* || set hoc *etc.*: *hic in marg. ext. verbum, quod legi vix pot. (fort.* dn°, *i.e.* domino*), scr. B* || **9** veneranda: *litt.* -e- *priorem sup. lin. add. A* || rauca: *litt.* -u- *sup. lin. add. C* || armigeri *(ut vid.) post corr. C* || compti: competenti *(sic) B* || color eorum + est *B* || **10** Et: sed *C*.

CXXVII (*ABC, AB*) **1** Finita – spirituum *om. B* || *ante* incipit *verbum* Hic *B; hic in marg. ext.* Incepcio operis *(ut vid.) scr. B* || *ante* operandi *litt.* p *del. C* || eis: spiritibus antedictis *B; post* eis *des. C* || (*AB*) ergo: igitur *B* || sibi: si *A* || **2** in predictis: *vide IV 56, V 3et sqq., L 16, LI 17, XCVIII 1, CI 49, CXII 7, CXV 1* || venerit: veniat *B* || **3** 19 + et *B* || spiritu sancto *B* || ut diximus: *sc. in LII 5* || operante: -i *B* || dicens + oracionem sequentem *B* || **4** Oracio *om. B* || Deum *ut vid. B* || istius: illius *ut vid. (*i9*) B* || **5** tuo: gracie tue *B* || voluntate: volunte *A* || ad *om. A* || **6** ut dictum est: *sc. in CXIV 1* || *post* circulus *verbum* et *inserendum indic. B* || **7 – 9** Hoc facto – in figura: *hic figuram e sex circulis idem centrum habentibus compositam, in qua verba, nomina, litterae scriptae sunt, habet B* || **7** protrahat[2]: -et *A* || unus: alter *B* || **9** protrahes: -has *ut vid. B (*protrahet *vel* -at *exspectes; sed cfr 15, inf.)* || infra *(vide IV 2)*: intra *B* || dimencionibus: *i.e.* dimensionibus || et diffinicionibus *(i.e.* definitionibus*) om. B* || subsequitur

inferius in figura: patet in figura precedenti *B (cfr sup.); hic in ima pag.*

eloy karathiel

] meridies

karathiel eloy

scr. B, quo modo nomina angelorum meridionalium in figura scripta mutavit || **10** ut: et *B* || durum est homini *propter detrimentum cod. non leg. B* || municione *vix leg. B* || maxima ali}qualiter *propter detrimentum cod. non leg. B* || **11** vult *ut vid. B* || sagacem et *vix leg. B* || ignorat ar}ma *propter detrimentum cod. non leg. B* || **12** Bene *vix leg. B* || sibi caveat *propter detrimentum cod. non leg. B* || quia[1]: quod *B* || faciendo, quia ibi *propter detrimentum cod. non leg. B* || **13** equa *vix leg. B* || nec sint *propter detrimentum cod. non leg. B* || ubicumque *in marg. ext. B* || **15** Sic *ex* Hic *corr. B* || *post* extra *verbum trium fere litterarum (veri similiter* eum*) del. B* || cedulis *(i.e.* scedulis*)*: -a *B* || 7 nomina creatoris *(cfr IV 15 – 37)*: *hic in marg. ext. signum et in ima pag. idem signum et verba* 7. nomina dei *habet B* || Lialy *(quod supplevi)*: *cfr IV 15 – 18* || Lialg: lyalg *B* || Veham *scripsi*, vehem *codd.; cfr IV 34* || facies: facis *B* || *figuram circulorum, quam huc ut in locum magis proprium transposui, post CXXVIII 12 (*...excitare faciat*) habet A. Haec figura non eadem quam quae in B est (vide sup., 7 – 9).*

CXXVIII (*AB*, *A*) **1** Secunda dies: {secun}da die *in marg. ext. B* || vesperas: *litt.* -s *ultimam in ras. B* || **2** sint: sunt *B* || ponas: *litt.* -a- *sup. lin. B* || suffumiges: fumiges *B* || 1 et 2: 1.2.2 *scr. sed postea* 2 *priorem del. et sup. eum signum inserendi locavit et in marg. ext. signum inserendi et quattuor vel quinque verba, quae legi vix possunt (fort.* et 2 incipiens ab oriente*), ab altera manu addita habet A* || noghahem[1 & 2] *scripsi*, noghaham *A*, nogaham *B; cfr inf., 16 et 19, CXXIX 19, CXXX 5, CXXXII 10* || **3** suffumigando: subfu- *B* || novies: 9. *B* || **4** Incipit excitacionis ventorum primus ... meridie: Incipiunt excitaciones ventorum. primus ... meridie *B* || **5** Baxhatau *scripsi*, -tan *A*, -than *B; vide CVIII 3* || Caudes *ut vid. A*, gaudes *B* || Rion *ut vid. B* || Yaconaababur: *litt.* -o- *sup. lin. iteravit B* || Carmeal: carmel *B* || Ynial *scripsi*, ynail *A*, ynayl *B; cfr 8, 12, 14 etc., inf., atque etiam CVII 3 et CXXI 2* || Prohathophas *ut vid. B* || Cambores *(vel* Can-*)*: camcoreres *vel* can- *B* || Nassar *ut vid. codd.* || **6** Naassa *ut vid. A*, naasa *ut vid. B* || Hebethel: be- *ut vid. A; cfr inf., 8, 11, 15, 17, 20, 24, et CXI 4 ac CXX 2* || Oylol: oilol *B* || Mylau: milau *B* || Abucaba: abuchala *B* || Zobha: zoba *B* || Sambas *ut vid. A* || Mextyura: mextiura *B* || Alcybany: altibani *ut vid. B* || meis ... promti peticionibus et preceptis: *cfr CXV 35* || promti: *i.e.* prompti*; cfr CXXIX 9 et 14* || preceptis *vix leg. B* || constringat: -it

post corr. B || **8** Carmeal *scripsi*, gar- *codd.; cfr 5, sup., et 12, 14, 21, 24, inf., atque etiam CVII 3 et CXXI 2* || Innyal *ut vid. codd.* || Trachatat *ut vid. A* || Nassar *ut vid. A*, uaassar *ut vid. B; cfr 5, sup., et 12, 15, 17, 20, inf., atque etiam CIX 4, CXXV 2 ac 3, CXXIX 7, 11 etc., CXXXIII 4* || Naassa: uaassa *ut vid. B* || Oylol *scripsi*, oybol *ut vid. A*, oiboil *ut vid. B; vide CXX 2* || Mylau: Milau *B* || Abuchaba *ut vid. A* || Zobha: zobia *A* || **9** Mextyura: mox- *A; cfr sup., 6, et inf., 11, 14, 20, 23* || Alcibany *scripsi*, altibany *A*, altybani *B; cfr 6, sup., et 20 ac 23, inf., atque etiam CV 3 et CXXII 2* || Alflas: alflos *B* || Baxatau: -tou *B* || Caudes, Yarabal, Harit *(quae addidi)*: *cfr sup., 5, et inf., 11, 14, 17 – 18, 20 – 21, 23* || Ryon: bion *A; cfr sup., 5, et inf., 11, 14, 17, 21, 23 atque etiam CVI 3 et CXXIV 3* || Domini: dei *B* || constringant + amen *B* || **10** in occidente[1]: *litt.* in oc- *propter detrimentum cod. vix leg. B* || Tunc – dicat *om. B* || **11** Oylol: oiboil *B* || Milau: mylau *B* || Abucaba: abuchaba *B* || Zambas: sambas *B; cfr sup., 6 et 9, et inf., 15, 20, 23, sed etiam 18* || Mextyura *ut vid. B* || Alcybany *scripsi*, alty- *codd.; vide 9, sup.* || Baxhatau: baxatau *B* || Gaatus: gahatus *B* || Yarabal *scripsi*, ystrabal *codd.; vide CXIX 1* || Rion: ryon *B* || **12** Ynnyal: ymyal *ut vid. B* || Proathophas: proha- *B* || Trachathat *scripsi*, trathathat *A*, trathatat *B; vide CIX 4* || Naassa: naasa *B* || convincat *e* convingat *corr. A* || que: qui *B* || **13** Tunc – dicat *om. B* || **14** Mextyura *ut vid. A* || Alchibany *scripsi*, althabany *A*, althabani *B; vide 9, sup.* || Baxhatau: baxatau *B* || Gahatus: haatus *A* || Ryon *ut vid. A*, ryou *ut vid. B* || Nesaph, Naadob *scripsi*, nesaphapuadaob *A*, messaphah. naadob *ut vid. B; vide CVI 3 et CXXIV 3* || Iaconaababur: -bus *A; cfr sup., 5, 8, 12, et inf., 17, 21, 24* || Innyal: ynnyal *ut vid. B* || Prohathophas *scripsi*, phathophas *codd. (fort. post corr. e* proha- *A); cfr 5, 8, 12, sup., et 17, 21, 24, inf., atque etiam CVII 3 et CXXI 2* || Cambores: -tes *ut vid. A; cfr sup., 5, 8, 12, et inf., 17, 20, 24* || **15** Trachathat *(+* vel trathcarath*)*: trachcacath *A; vide 12, sup.* || Naassa: naasa *B* || Hebethel *in ima pag. (loco custodis, ut vid.) B* || **15 – CXXXVII 11** Amocap – con}secratus *non leg. B, quia tria folia desunt et propter detrimentum folii, quod ea sequitur* || (*A*) Drohas *scripsi*, drobas *cod.; cfr 6, 9, 11, sup., et 18, 20, 23, inf., atque etiam CX 5 et CXXVI 3* || **17** Trachatath *scripsi*, traacath *ut vid. (*t[a]a-*) cod.; vide CIX 4* || **18** Mextyura, Alcybany, Alflas *(quae addidi)*: *cfr sup., 6, 9, 11, 14, et inf., 20, 23* || Baxhatau: *litt.* -a- *tertiam sup. lin. add.* || Yarabal *scripsi*, ystrabal *cod.; vide CXIX 1* || capud: *vide LXVI 1* || **19** frigicap *scripsi*, frigicab *cod.; cfr 2, sup., et 22, inf., atque etiam CXXVI 1, CXXIX 28, CXXX 2 et 5, CXXXII 12* || **20** Tracatath *scripsi*, trata- *cod.; vide CIX 4* || **21** Naadob *ut vid.* || **23** Mextyura *ut vid.* || **24** Trachatath *scripsi*, ciathacath *cod.; vide CIX 4* || Nassar, Naassa *(quae*

addidi): *cfr sup., 5 – 6, 8, 12, 15, 17, 20* || **25** eorundem: *vide CXV 31* || **26** 49, celi et terre conditor: *cfr C 15 et CI 5* || **27** ut *(fort. per anacoluthon) supervacaneum vid.*

CXXIX (*A*) **3** si solus ... si tres ...: *quid, si duo fuerint?* || si 5 ... si 4 ...: *an ordine converso scribendum sit?* || **5** Barthan *ut vid.* || Caudas *(quod addidi)*: *cfr inf., 13, 17, 21, 25, 33 atque etiam CXIX 2* || **6** Guthrin *e* -im *corr.* || Carmox *scripsi*, carmes *cod.; vide CXXI 1* || Ycanol *scripsi*, ycanal *cod.; vide CXXI 1* || **8** Abaa *scripsi*, abas *cod.; vide CXXVI 2* || Eladeb *scripsi*, fladeb *cod.; vide CXXVI 2* || **9** promti: *vide CXXVIII 6* || **11** Carmox *scripsi*, carmes *cod.; vide CXXI 1* || Pasfran *ut vid. (-fⁿ); cfr 6, sup., et 21, 26, 30, 34, inf., atque etiam CVII 3 et CXXI 1* || Cinassa: *sup. litt.* -i- *litt.* y *add.* || **12** Harthan *scripsi*, barthan *cod.; cfr 7, sup., et 16, 20, 23, 31, 34, inf., atque etiam CXX 1, CXXXII 4, 6, 7, 10, 12, CXL 4* || Abaa *scripsi*, abas *cod.; vide CXXVI 2* || **13** Hassaybi *scripsi*, hassaylu *cod.; cfr 8, sup., et 20 ac 24, inf., atque etiam CV 3, CXXII 1, CXXXIII 4* || Barthan *scripsi*, harthan *cod.; cfr 5 et 12, sup., atque 21, 25, 33, inf., ac etiam CVIII 3, CXI 4, CXIX 2, CXXXII 3 etc., CXXXIII 3 etc., CXL 3* || **14** promti: *vide CXXVIII 6* || **15** perticulariter: *i.e.* particulariter*; cfr 23, inf., sed etiam CXV 38 et CXXXIII 10, 15, 39* || Carmox *scripsi*, carmos *cod.; vide CXXI 1* || Ycanol *scripsi*, ycauol *cod.; vide CXXI 1* || Pasfran *scripsi*, pasfrau *ut vid. (vide sup., 11) cod.* || **16** Abaa *scripsi*, abas *cod.; vide CXXVI 2* || **17** Assaibi *scripsi*, assailu *cod.; vide 13, sup.* || Aybalidech *scripsi*, aybalideth *ut vid. cod.; vide CV 3* || Barthan *scripsi*, harchan *ut vid. cod.; vide 13, sup.* || **18** Vos ... venire ... obedire: *vide CXV 14* || **20** Harthan *ut vid.* || Bileth *scripsi*, bilech *ut vid. cod.; cfr 7, 12, 16, sup., et 23, 27, 34, inf., atque etiam CXX 1 et CXXXIII 4* || Abaa *scripsi*, abas *cod.; vide CXXVI 2* || Albunalich *scripsi*, abymalich *cod.; cfr 8, 13, 17, sup., et 24 ac 32, inf., atque etiam CV 3 et CXXII 1* || Haybalidech *ut vid.* || **21** Carmox *scripsi*, carmos *ut vid. cod.; vide CXXI 1* || Ycanol *scripsi*, yacauol *cod.; vide CXXI 1* || Pasfran *ut vid.; cfr sup., 11* || **23** Lune et *scripsi*, martis in *cod.; cfr 15, sup., et CXX 1 – 2* || perticulariter: *vide 15, sup.* || Harthan *e* barthan *corr.* || Abucaba *ut vid.* || **25** Barthan *ut vid.* || **26** Carmox *scripsi*, carmos *cod.; vide CXXI 1* || Pasfran: *vide sup., 11* || **27** <***>: *cfr 9, 14, 18, 22, sup., et 31 ac 36, inf.* || **28** Eladeb *scripsi*, eladel *cod.; vide CXXVI 2* || **29** Assaibi *scripsi*, assailu *cod.; vide 13, sup.* || Albunalich *scripsi*, albumalich *cod.; vide 20, sup.* || sunt[3] *(ante* Guth*) scripsi*, est *cod.* || Guthryn *ut vid.* || **30** Carmox *scripsi*, carmos *cod.; vide CXXI 1* || Ycanol *scripsi*, yconal *cod.; vide CXXI 1* || **32** Excitacio *ut vid.* || sabati *(i.e.* sabbati*)*: Saturni *exspectes; cfr 5, sup.* || particulariter *ut vid.* || Assaibi *scripsi*, assailu *cod.; vide 13, sup.* || **34** Carmox *scripsi*, carmos *cod.; vide CXXI 1* ||

Pasfran: *vide sup., 11* || Abucaba *scripsi*, abucala *ut vid. cod.; vide CXI 4* || **37** dicas *scripsi*, dicat *cod.; cfr* Tunc dicat *35, sup.*

CXXX (*A*) **6** scannum: *i.e.* scamnum || alcius: *i.e.* altius.

CXXXI (*A*) **1** sigilla: *sc.* angelorum et spirituum*; cfr CXV 14 et sqq., CXXXIII 18 et sqq., CXXXV 13 – 14, CXXXIX 3 – 4* || **2** flexis *scripsi*, flexibus *cod.* || **5** sancti: sanctus *fort. exspectes.*

CXXXII (*A*) **1** siciunt: *i.e.* sitiunt || **3** Harthan *scripsi*, harchau *ut vid. cod.; vide CXXIX 12* || percuciat: *i.e.* percutiat || **4** Sarabocres *scripsi*, sala- *cod.; cfr 3, sup., et 7, 9, 11, 12, inf., atque etiam CIX 4, CXXV 2, CXXIX 7, 11, 16, 19, 26, 30, 34, CXXXIII 4, CXL 4* || **5** divina: *post* -a *litt.* m *rasit* || **6** Sarabocres *scripsi*, sarobo{cr}es *cod.; vide 4, sup.* || Harthan *ut vid. (*harth^{a}n*)* || **7** septemtrione: *post* septem *litteram rasit* || Harthan *ex* -am *(ut vid.) corr.* || **8** exercitu *vix leg.* || **9** Harthan *(quod addidi): cfr 3 etc., sup.* || timoris *ut vid.* || voluntatem *ut vid.* || **10** Sarabocres *scripsi*, Sarabacres *ut vid. (litt.* -ara- *vix leg.) cod.; vide 4, sup.* || Barthan: *litt. prima vix leg.* || **11** celestis *ut vid.* || **12** sigilli *(quod addidi): cfr passim sed imprimis IV 52 et 53, CXXXIII 13, CXXXVII 4 et 7; nisi forte* sacr<ament>i *sit scribendum (cfr LXX 3, XCII 6, CXXVII 4).*

CXXXIII (*A*) **1** Hoc – invocabit *in marg. ext. add. et hic inserenda indic.* || **2** {P}er *ut vid.* || mei *(quod correxi) ut vid.* || coroborati: *cfr 13, inf.* || **3** ff *ut vid.*, N *exspectes; sed cfr inf., 14* || divine *scripsi*, domine *ut vid. (*dne*) cod.* || Guthyn *(quod supplevi) ut vid.* || Iammax *ut vid.* || Carmox *scripsi*, carmos *cod.; vide CXXI 1* || **4** Ycanol: *litt. prima vix leg.* || Pasfran *scripsi*, -frau *ut vid. cod.; vide CXXIX 11* || Cynassa *ut vid.* || Harthan *scripsi*, -thau *ut vid. cod.; vide CXXIX 12* || Abucaba *scripsi*, abucala *ut vid. cod.; vide CXI 4* || Albunalich *scripsi*, abumalath *cod.; vide CXXIX 20* || Haybalidech *scripsi*, yaybalidech *ut vid. cod.; vide CV 3* || **5** hec sua *ut vid.* || **6** super vos *ut vid.; cfr 54, inf.* || const<ri>ngat: constngat *ut vid. (fort. propter litt.* i *supra scriptam detritam) cod.* || **7** 11 *scripsi*, 21 *ut vid. cod.* || **8** ab omnibus – veniatis: *an* <occurratis> ab omnibus ... in forma N <apparentes>... *vel* ab omnibus ... in forma N <appareatis>... *vel fort.* ab omnibus ... [set] veniatis *sit scribendum? cfr 21 – 23, inf.* || **10** Item *ut vid.* || imparo: *vide CXV 38* || **11** novem: decem *exspectes, nisi forte secludendum sit, sive notae Arabicae numeri* 45 *post* pura *transponendae* || **13** coroboratum: *cfr 2, sup.* || Heloy:

vide IV 48 || fortem *ut vid.* || **14** b et f: N et N *exspectes; sed cfr 3, sup.* || **14 – 15** vos ... et omnes alios ... venire *etc.*: *vide CXV 14* || **15** imparo: *vide CXV 38* || con<v>icto: 9icto *ut vid. cod.; cfr* convincere *CXVIII 12 et 21 ac CXXIX 9, 18, 36, sup.* || **17** obediunt *ut vid.* || **18** Bethala *ut vid.; cfr inf., 36* || payga: *litt. prima vix leg.* || permyga. percuretaih. perrenay *(ut vid.) vel fort.* par-, par-, par- *vel* por-, por-, por-, *nisi forte* per myga *etc. sit scribendum; cfr* renay *XLII 3* || **19** pangula *ut vid.* || kauthalae *ut vid.; cfr CXV 40, sup.* || enrapaelon. edydy *ut vid.* || **20** zeham: *cfr* sehan *XXXI 3* || gysina *ut vid.* || acenich *ut vid.* || angi{u}s *ut vid.; cfr* angyus *19, sup.* || posita *scripsi*, posite *cod.* || baldice *ut vid.* || speris: *vide CIV 2* || **21** abyreylazacu *vel fort.* abyrey lazacu || Sella: *cfr CI 8* || **24** illius *ut vid.* || **25** {I}nvoco *ut vid.* || suffumigando *ut vid.* || **25 – 26** circuierit, reversus *ut vid.* || **26** Zabuater – Karex: *cfr CI 7* || Techel *scripsi*, tethel *cod.; cfr CI 7 et 21* || **27** Raphael[1] – Hurathaphel: *cfr CVIII 1* || Hurathaphel *ut vid.* || Satquiel – Asasagel: *cfr CVI 1* || **28** Samael – Amiabiel: *cfr CVII 1* || Ituraiel, Amiabiel *ut vid.* || Hanahel – Salguyel: *cfr CIX 1* || Hanahel *ex* anael *(ut vid.) corr.* || Raquiel *(ut vid.) e* ratha *(ut vid.) altera manus in marg. ext. corr.; cfr CIX 1, CXIV 6, CXV 6, 44* || Salguyel *scripsi (cfr CIX 1, CXIV 6, CXV 6, 44)*, sagayel *in* salga- *(ut vid.) corr. (fort. eadem manus, quae* ratha *sup. corr.)* || Gabriel – Atithael: *cfr CXI 1* || Atithael *ut vid.* || **29** Mychael – Sarapiel: *cfr CX 1* || Boel *(quod addidi)* – Satquiel: *cfr CV 1* || **30** capud: *vide LXVI 1* || **31** Sabaoth *(quod addidi)* – Theos: *cfr CI 7 – 8* || Ciros *scripsi*, tiros *ut vid. cod.; cfr CI 8 et 21* || Opiron *scripsi*, ebron *ut vid. cod.; cfr CI 8 et 21* || Theos *ut vid.* || Hespelli: *cfr* Hospesk *CI 8 et 25* || et eos *vix leg.* || **32** quia *ut vid.* || alii *ut vid.* || non *vix leg.* || Luna *ut vid.* || **33** {A}ramorule *ut vid.* || Rabud *(ut vid.)*: *an* Rabur *scribendum sit? cfr CI 8 et 32 atque CXV 40* || Thanthalatisthen[2]: *sic, ut vid.* || **34** convicti *vix leg.* || dent *ut vid.* || **35** ledentes *vix leg.* || obedientes *(quod addidi)*: *cfr 8, 14, 23, sup., ac etiam CXV 14, 16, 23* || pocius: *i.e.* potius || adimplentes *ut vid.* || **36** sepcies: *i.e.* septies || percuciat: *vide CXXXII 3* || "Bethala" ... "occurrite": *vide sup., 18 – 21* || **38** primathie: *i.e.* primatiae || maonamii{ri}e *ut vid.* || **39** maiestatis *ut vid.* || imparo: *vide CXV 38* || Tetragramaton: *vide CI 2* || ioht, he, uau, deleth: *i.e. nomina litterarum* yod, he, waw, daleth *Hebraicarum* || deleth: he *exspectes; sed cfr CXXXVII 5* || **40** tremunt *ut vid.* || **41** et[2] *ut vid.* || omni *vix leg.* || mundi *ut vid.* || de *vix leg.* || **42** mencientes: *i.e.* mentientes || {pa}cifice *ut vid.* || coniu{rat}i *ut vid.; cfr 54, inf., et CXV 45* || **43** illusiones *ut vid.* || choros *ut vid. (pro* chorus*)* || dulcissima *ut vid.* || **44** transactis *ut vid.* || ballivorum *ut vid.* || pre *ut vid.* || circulo *ut vid.* || **45** ferarum *ut vid.* || ac si: *i.q.* quasi *(hic vi causali)* || eos crederent devorare: *i.e.* socii crederent feras devorare eos *(sc.* sagittarios*), ut*

vid. || **46** Convertimini *ut vid.* || vos *vel* nos || **47** dicat *vix leg.* || **48** dic *ut vid.* || potemus *ut vid.* || **50** Ecce[1]: *hic in marg. ext. litt.* O *add.* || opus sacratissimum: *sup. lin.* id est signum dei *scr.* || Ecce[2] *scripsi*, Et est *ut vid. cod.* || Ecce mirabilis descripcio: *sup. lin.* id est tota quasi accidentalis dei potencia *scr.* || Ecce capita vestra: *sup. lin.* id est superiores vestros *scr.* || prefigurata – exornata: *sup. lin.* scilicet boal. erunt. rata ad destruccionem vestram *scr.* || **51** sigillum *(quod addidi) vel fort.* signum *(addendum); cfr 30 et 37, sup., ac CXXVII 14* || figuris *e* fiiguris *corr.* || **52** munitus *ut vid.* || vocat *vix leg.* || **53** omni *ut vid.* || **54** Occinnomos *ut vid.; cfr CI 8* || **55** sibilet: *litt.* -i- *alteram sup. lin. add.* || **56** Quid *ut vid.* || Abrac: *perperamne pro* Abraca *(vel fort.* Abra*)? cfr CXV 37* || **58** et[2] *vix leg.*

CXXXIV (*A*) **2** apparea<n>t: appareat *ut vid. cod.*

CXXXV (*A*) **1** quo: qui *exspectes* || **3** civitatum *ut vid.* || **6** incomprehensibilis: *non liquet* || **7** nigerrimus – nigredine: *pro* nigerior omni nigredine *vel* nigerrimus omnium nigrorum, *ut vid.* || inestimabili: *an* estimabili *scribendum sit?* || **8** Euiraber *ut vid.* || **9** 4500 *ut vid. (fort. post corr.)* || **10** monete *ut vid.* || **13** {H}oreaua *ut vid.* || cauethlegia *ut vid.* || adulaua *ut vid.* || **14** pergaria – pergalmegue: *an* per garia, per elyn *etc., vel fort.* pargaria, parelyn *etc., vel* porgaria, porelyn *etc., sit scribendum?* || perelyn *ut vid.* || garaneu *ut vid.* || **15** ut supra in precedenti opere: *sc. CXXXIII 39 et sqq.; cfr etiam CXV 37 et sqq.* || **17** nunquam *vel fort.* numquam *(nû-); sed cfr III 12 et 23, IV 64, V 6* || **18** isti *ut vid.* || **19** iste primus *vix leg.* || set *ut vid.* || stare *ut vid.*

CXXXVI (*A*) **5** ut abluto *etc.*: *vide C 14* || **9** agnoscere *scripsi*, agroscere *(sic) cod.*

CXXXVII (*A*, *AB*) **1** hincausti: *i.e.* encausti*; cfr 4 et 7, inf.* || **2** *an* vel – malicia *secludenda sint?* || **4** nominis tui *scripsi*, nomen tuum *cod.; cfr 5, inf.* || **5** deleth: he *exspectes; sed cfr CXXXIII 39* || Agla – Deus: *cfr CXV 39* || **6** On: *cfr CI 3* || Alpha et Ω: *cfr CI 4* || El: *cfr CI 7* || Ely: *cfr CI 2* || *an* Eloe *secludendum sit?* || Eloy: *vide IV 48 et cfr CI 8* || Elion: *cfr* Eleyon *CXV 37* || Sother: *cfr CI 6* || Emanuel: *cfr CI 3* || Sabaoth: *cfr CI 7* || Adonay: *cfr CI 5* || Egge: *fort. perperam pro nomine Dei* Eheyhe *Hebraico* || Ya: *vide CI 8* || **7** aptetur *scripsi*, aportetur *ut vid. (*aptet[u]*) cod.* || **9** Monhon: *cfr CI 2* || et cetera: *loco horum verborum nomina divina cetera (vide CI 2 – 8) habet Royal, fort. recte* || **11** eorundem: *vide CXV 31* || *post* con}secratus

iterum A et B || **12** (*AB*) sacratissimi – virtut}em *(ut vid.) propter detrimentum cod. non leg. B* || optineat: -eant *B* || et[3] – verac}iter *propter detrimentum cod. non leg. B* || tuum sigillum *B* || **13** ut – potest}atem *propter detrimentum cod. non leg. B* || *post* optineat *verba* et efficaciter – sanctum *(vide 12 sup.) iterata per syllabas* va *et* cat *seclusit A* || Domino *ut vid. B* || altissimis – seculorum *in marg. ext. (fort. post cod. detritum) scr. B* || Amen *om. (ut vid.) B* || **14** Oracio – Pater *propter detrimentum cod. non leg. B* || **15** ma{ter Domini nostri *propter detrimentum cod. non leg. B* || *post* benedicat *crucem habet B* || in *maculae causa non leg. A* || si{gillo Dei ex te scribe}ndo *propter detrimentum cod. non leg. B* || **16** te omnes *propter detrimentum cod. non leg. B* || sancte *ut vid. B* || *ante et post* benedicant[2] *crucem habet B* || et[1] *in ras. B* || in *om. B* || *post* benedicant[3] *crucem habet B* || **19** institutum est *B* || **21** loco de[2] *scripsi*, loco dei *A*, dicatur loco *B* || per Heliseum te: te per eliseum prophetam *B* || **22** sigilli *scripsi*, sigillo *codd.* || erit: sit *B*.

CXXXVIII (*AB*) **1** precepti – tractatu: *sc. in cap. LII* || tractatuum: -tu *B* || **2 – 3** dicet sacerdos ... In loco: decet sacerdotem ... celebrare et in loco *B* || **2** effectum *scripsi*, affectum *codd.* || **4** tuam – cetera: et cetera ut in cotidiana. d{...} *(propter detrimentum cod.; fort.* d{ie} *vel* d{icis} *vel* d{icitur}*) B* || **5** Secunda dies *om. B* || Te: Et te *B* || exorare *propter detrimentum cod. non leg. B* || tuum – cetera: et cetera *B* || desera[n]s *scripsi Missale Romanum secutus; cfr ibidem, Praefatio de apostolis* || **6** 3ª dies *om. B* || ieiunii: de ieiunio *B* || et[1] – Deus: cum prefacione *B* || vicia *om. B* || **7** 4ª dies *om. B* || **8** 5ª dies *om. B* || annunciacionis: de anunciacione *B* || annunciacione + beate Marie *B* || **9** 6ª dies *om. B* || 6ª[2]: 6° *B* || et ista sit prefacio: cum prefacione *B* || misterium nova *om. B* || **10** 7ª dies *om. B* || 7ª[2]: 7° *B* || et prefacio: cum prefacione *B* || unigenitus + fi(lius) *B* || nostre *om. B* || **11** 8ª dies *om. B* || 8ª[2]: 8° *B* || purificacionis + beate marie *B* || et prefacio: cum prefacione *B* || Marie + et cetera *B* || **12** 9ª dies *om. B* || nona: 9° *B* || Et *seclusi Missale Romanum secutus; cfr ibidem, Praefatio paschalis* || quidem *om. B* || nocte vel *om. B, fort. recte* || predicare – nostrum *om. B* || **13** 10ª dies *om. B* || 10ª[2]: 10 *B* || ascencionis: assencionis *ut vid. B* || suis manifestus apparuit *om. B* || **14** XIª dies *om. B* || XIª[2]: 11° *B* || assumpcione *ut vid. B* || sit *om. B* || **15** 12ª dies *om. B* || 12ª[2]: 12° *B* || omnium *om. B* || sit *om. B* || commutetur: convertatur et cetera *B* || **16** 13ª dies *om. B* || 13ª[2]: 13° *B* || et prefacio: cum prefacione *B* || beati apostoli: per beatos apostolos *B* || transmutentur: convertatur et cetera *B* || **17** 14ª dies *om. B* || 14ª[2]: 14° *B* || sancti spiritus *B* || sit *om. B* || **18** 15ª dies *om. B* || quintadecima: 15° *B* || sit *om. B* || in ligno et cetera *om. B* || **19** 16ª dies *om. B* ||

16[a2]: 16° *B* || sit *om. B* || et[2] – Deus *om. B* || es[t] *scripsi Missale Romanum secutus; cfr ibidem, Praefatio de sanctissima trinitate.*

CXXXIX (*AB*) **1** Quartum – invocacionis *om. (ut vid.) B* || Excitacio: *litt. prima vix leg. A* || in *propter detrimentum cod. non leg. B* || illa XI[a] hora: *cfr CXXIX 4* || illa: *litt. prima vix leg. B* || fie{ri – sta}dia *propter detrimentum cod. non leg. B* || **2** necessariis *ut vid. B* || suis – en}sibus *propter detrimentum cod. non leg. B* || virgula: virga *B* || sigillis *scripsi*, -o *codd.; cfr 4, inf.* || sig{no – thuri}bulo *propter detrimentum cod. non leg. B* || **3** Et – pel}le *propter detrimentum cod. non leg. B* || signo – pendeant *propter detrimentum cod. non leg. B* || **4** Sigillum angelorum: *cfr (*sigillum*)* terreorum, *inf., et vide CXV 14 sqq., imprimis 15 et 18 et 21* || Sigillum: Sigillorum *A* || sub[2] *vix leg. B* || illo sigillum aereorum *propter detrimentum cod. non leg. B* || sigillum aereorum: *cfr (*sigillum*)* terreorum, *inf., et vide CXXXIII 18 sqq., imprimis 18 – 21* || *ante* terreorum *verbum* sigillum *B* || terreorum *ut vid. A, vide CXXXV 13 – 14* || **5** appropinquare *ut vid. B* || oportet ire ad cir}culum *propter detrimentum cod. non leg. B* || item *ut vid. A*, iterum *B* || ut prius extra: *cfr 1, sup.* || iuxta *om. B* || excitare *ut vid. B* || cum *propter detrimentum cod. non leg. B* || videbitis *ut vid. A* || intrare + in *B* || circulum[3] *ut vid. A* || est *sup. lin. post* predictum *add. B* || **6** sit *om. B* || Adonay: *cfr CI 5* || Sabaoth: *cfr CI 7* || Hiskiros *ut vid. A*, yskyros *B; cfr CI 7* || Emanuel: *cfr CI 3* || **7** ubi *vix leg. A, in marg. int. B* || virga *vix leg. A* || op{eri sa}cro *propter detrimentum cod. non leg. A.*

CXL (*AB*) **1** Quintum – tractatu: Sequitur de sibilo *B* || tractatus: *litt.* tr- *non leg. A* || **2** de[3] *om. B* || avellana *ut vid. B* || placitum: palacitum *(sic) A* || **3** On: *cfr CI 3* || Beel: bael *(ut vid.) scr. sed in marg. int.* beel *add. B; cfr* Bohel *CV 1 etc.* || forus *ut vid. (*for[9]*) codd.* || *ante* sibili *verba* sig. sibili *(ut vid.) del. B* || Barthan *ut vid. B; cfr CXIX 2* || consol: *an* consolanis *sit scribendum? cfr CXXXII 9* || Formione: *cfr CXXIV 2* || **4** scilicet[1] *om. B* || Yammax: iammax *B; cfr CXXI 1* || nogahelis: negahem *B* || Sarabocres: *cfr CXXV 2* || 5°: 5 *A* || latere *om. B* || Harthan: *cfr CXX 1* || frigicapicis *ut vid. B*, frigicapitis *ut vid. A; cfr CXXXII 12* || *ante* Abaa *verbum* scilicet *B* || Abaa *ut vid. A; cfr CXXVI 2* || **5** septemtrionalis + scilicet *B* || Maymon: -mou *ut vid. A; cfr CXXII 1* || et postea *etc.*: *hic in marg. ext.* benediccio sibili *scr. B* || mutabis: nominabis *B* || iussit[1] *ut vid. B* || nunc: tunc *B* || **6** boni *om. B* || enses: -em *A; cfr CXXXIX 2* || infra: *vide IV 2* || **7** altus + alcius *B* || habere: haberi *B* || Set differt *in marg. ext. B* || aere *propter detrimentum cod. vix leg. B* || infra: *vide IV 2* || **8** planus + et equalis *B* || sicut epiparet:

sicut eriperet *in marg. ext. B; an* sic, ut equiparet *(sc.* terrae*) vel fort.* sicut et prius patet *(cfr LI 15 et CXXXIX 2) scribendum sit?* || terreis *ut vid. B* || sic *propter detrimentum cod. non leg. B* || **9** similiter *om. B* || solum *om. B* || prout patet: *non liquet ubi; fort. CXXXIX 6* || **10** hore *in marg. ext. B* || *ante* sunt *verbum* hii *B* || diei: dei *B* || **11** patuit *in marg. ext. B* || supra: *vide IV 9 – 10* || Casziel *ut vid. B* || cetera[1] *vel fort.* ceteri *(abbreviant codd.); sed cfr inf., ubi* cetera *scr. A* || Adhuc: Ad hoc *B* || et cetera[2]: *cetera nomina angelorum superiorum plane absunt a libro, ut vid.*

CXLI (*AB*) **2** facialiter in hac vita *B* || quit: quid *B* || Hic est liber[2] *om. B* || purgatorium: *litt.* -to- *sup. lin. add. A, litt.* p- *maculae causa vix leg. B* || **3** est liber[1]: l. est *B* || possunt: potest *exspectes* || siencie: *i.e.* sciencie *(sic B)* || **4** et[1] *om. B* || nil: nihil *ut vid. (*n[l]*) B* || **5** exclusis *post corr. (fort. ex* excluso*) A* || **5 – 6** Hic[2] – nuncupatur: *propter detrimentum cod. solum verbum* racionari *et litt.* innumerab}iles *et verba* thesauri haberi possunt *et* dispendium esset. Ideo merito *discerni possunt in B* || **6** *post* nuncupatur *paulo inferius in pagina* Scriptus fuit liber iste et completus Die martis hora 10[a] que est ho *scr. A, et figuram trium circulorum idem centrum habentium, in qua nomina Dei et angelorum et spirituum leg., habet B.*

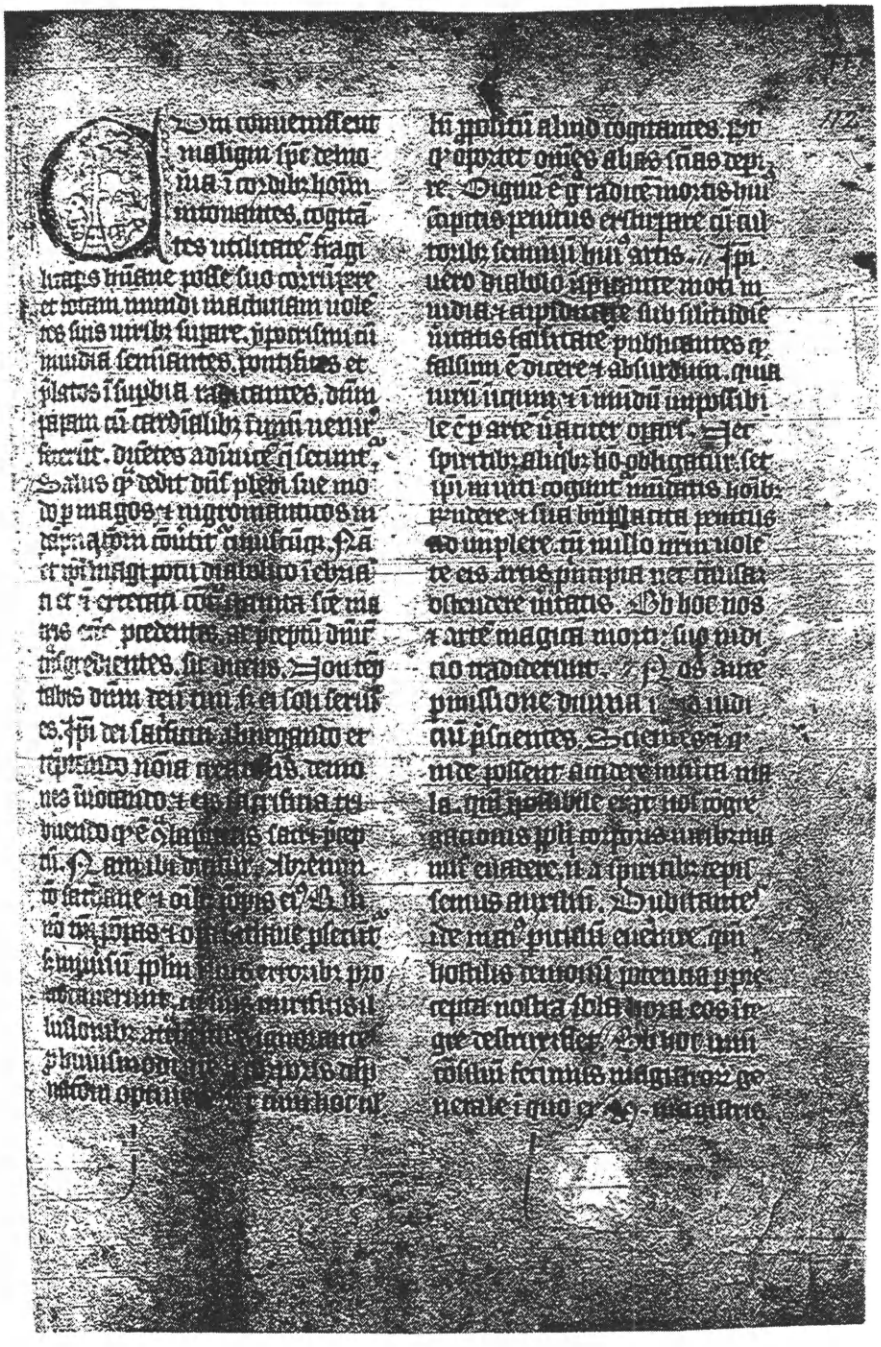


Plate I: Sloane 3854, f. 112r

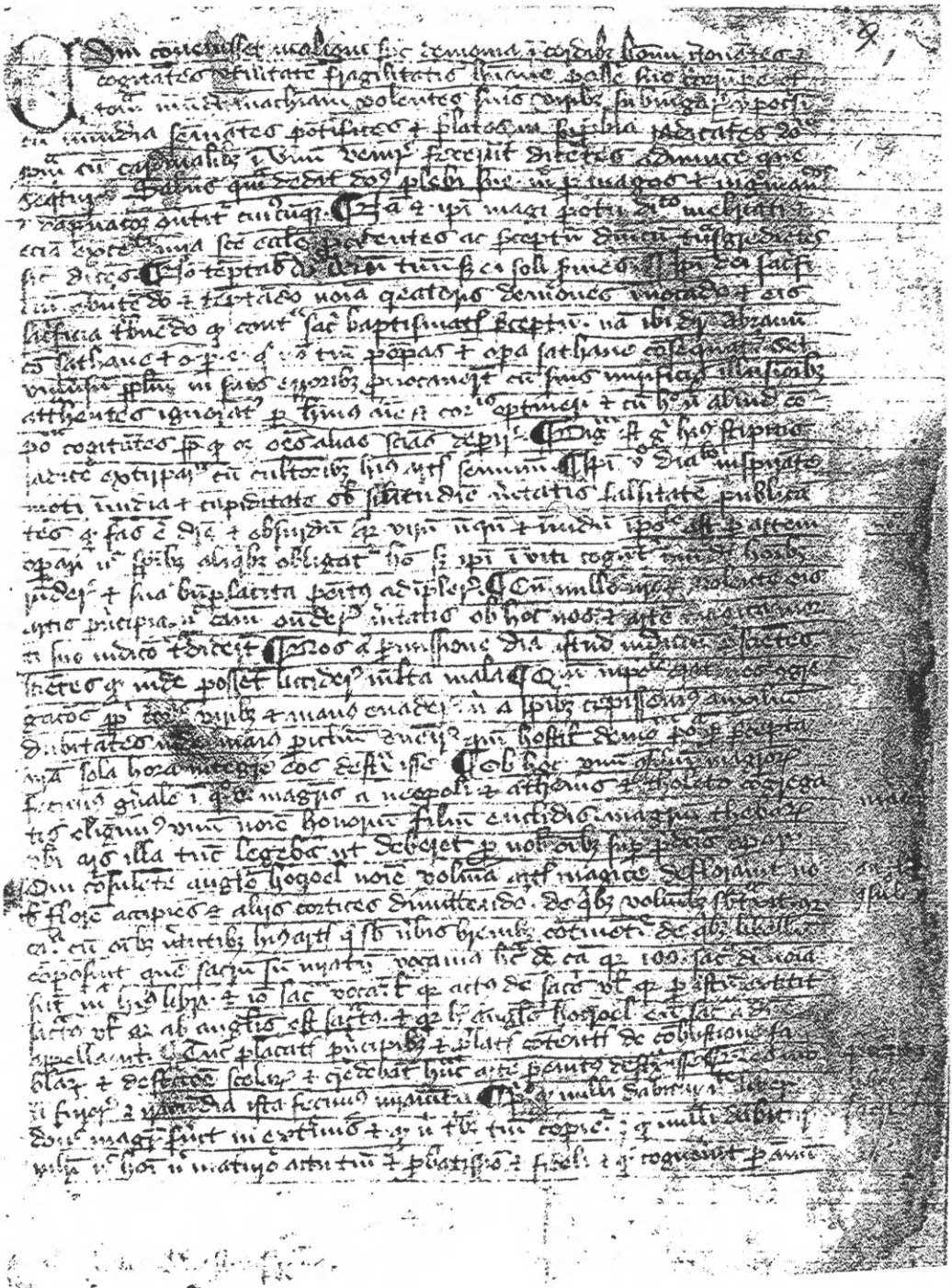


Plate II: Sloane 313, f. 1r

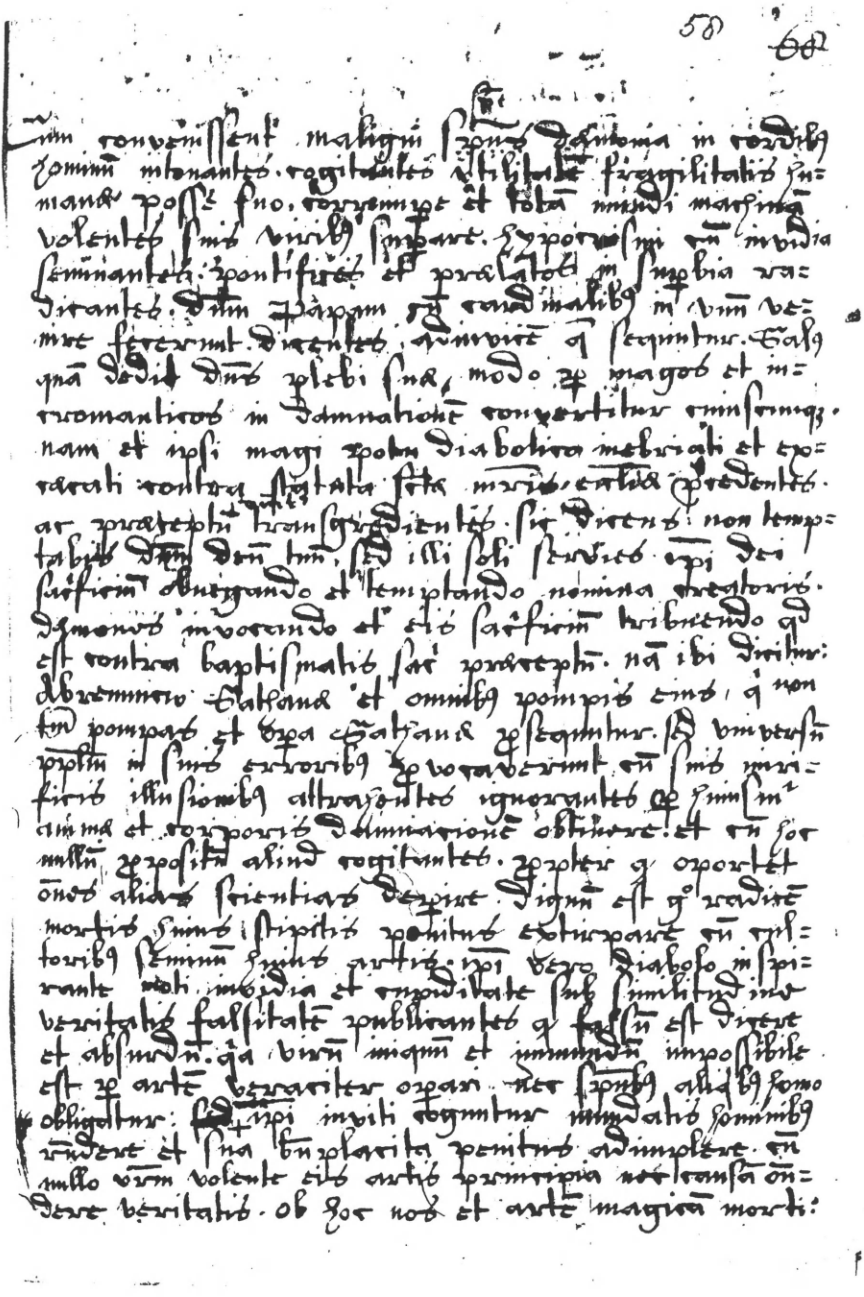


Plate III: Sloane 3885, f. 58r

Introduction

Since 'barbarous' words and names like those listed below occur quite frequently in the texts of the pseudo-Solomonic cycle, it is my hope and belief that the present index will be a handy list of reference for those wishing to pursue comparative studies of this particular area of ritual magic. Personally, I have at times felt the need of a tool such as this in investigating printed works within the field, but indexes, if there are any, usually list angelic and divine names at most. So, let this be a philologist's humble contribution towards a clearer understanding of this somewhat baffling element of the magic tradition.

The index is made on the following principles: Each entry is followed, within brackets, by the *siglum/-a* of the manuscript/-s in which the form in question is found; if the entry is the product of editorial changes, this is indicated by the word *scripsi* or the like. Then follow the paragraphs where the form occurs, and immediately after each paragraph, within brackets, variant readings, if such exist. After this information, there are occasional clarifying comments (such as 'nomen Dei', if the entry is a name of God) and either one of the following two types of reference to other words in the index: *cfr* points to general likenesses or refers to variant spellings of one and the same word, in which case the variant form in question has been under-lined to highlight it; *vide* indicates the entry under which a particular word can be found as a variant reading. For though the bulk of the entries are words chosen for the text that has been established in this edition of the *Liber iuratus Honorii*, I have also deemed it necessary to add some variant readings as entries in the index, since there is virtually no knowing which form is the 'correct' one.

There are two types of variant readings that have been accorded the status of entries: a) all readings in manuscript A (even those discarded as being wrong) on account of its being my main manuscript; b) 'true' variant readings in manuscripts B and C. From the latter class are excluded all readings which I have considered as mere orthographical variants. These can be divided into two classes.

First of all, we have the more obvious class of variants in B and C that are *phonetically equivalent* to the readings of A, i.e. those that are pronounced the same way. A general feature within this group is the wavering use of aspiration which is well-known in mediaeval Latin, not least in loan-words of Greek origin. Thus, I do not consider as 'true' variants pairs like hellemay – hellemahy, Chatheon – catheon, galiht – galith, and ateriathos – atheriathos,

whereas pairs like halpha – alpha, though phonetically equivalent, are represented by two entries for convenience' sake, since the variation occurs initially. A special case is the combination ph, which is equivalent to f[1]. This means that pairs like Cafziel – caphziel are considered as phonetically equivalent orthographical variants (whereas the pair Fothon – Photon, like halpha – alpha, is divided into two entries). Beside the wavering use of aspiration, there is also an instability in the choice between certain letters which reveal their phonetic interchangeability. Accordingly, pairs that vary orthographically between i/j and y (calion – calyon), c(h) and k (hazarach – hazarak), and s and z (bazihos – basihos) are given but one entry, except when the variation occurs initially (cf. halpha –alpha and Fothon – Photon, above). On the same lines, I have chosen to consider as phonetically equivalent the variation between single and double consonant[2], like g and gg (hagigel – haggigel), l and ll (ragahal – ragahall), s and ss (Asassaiel – assassaiel), and t and tt (thariattha – thariatha).

The other class of orthographical variants are those which I would tentatively call *graphically equivalent*. These are variants which are caused by the palaeographic ambiguity of the letters c – t and i – m – n – u. As to the pair c – t, this is a problem only in manuscript A, since these letters are clearly distinct in B and C, but from the point of view of the establishment of the text there is, of course, no knowing what the readings of the archetype might have been. The group i – m – n – u is always palaeographically tricky, and given the very sporadic use of *diacritica* in the preserved manuscripts, the distinctions of the present edition between these letters (in non-Latin words, that is) have often been made with much hesitation[3]. Bearing these ambiguities in mind, I decided not to treat as separate entries, for the sake of economy, pairs such as checorab – chetorab, gettahol – gectahol, cauastphasis – canastphasis, hasomgeri – hasonigery, halimyz – halunyz, and heuina – hemua[4], whereas pairs with initial variation, such as chemelyhen – themelihen and Innial – muial, have been treated

[1] There are, admittedly, a couple of cases that would seem to point in another direction, e.g. Sarapiel – Saraphiel, but these are most probably mere slips of the pen.

[2] Exceptions, which will be explained below, are the pairs m – mm and n – nn.

[3] Here the ambiguity may even be intentional, if the scribes found it difficult to make out the readings of their exemplars.

[4] In the case of words with variations between i – m – n – u, pairs with an equal number of vertical strokes have been considered as graphic equivalents. This means that such pairs as sammazihel – samazihel and hubisenaar – hubisennaar have been treated as separate entries, although they could be considered as phonetic equivalents comparable to the pair hagigel – haggigel mentioned above (that is, of course, if I have read them correctly); but since in these cases the additional strokes may, in fact, represent something other than a duplicate m or n, I have chosen to treat them as 'true' variant readings at the risk of, at least, seeming to be inconsistent.

like halpha – alpha and Fothon – Photon, above, i.e. they have been presented in two separate entries.

These rules laid down, the reader should be able to find his way around in the index without too much difficulty and to use it as a 'dictionary' – the first in existence, as far as I know – for comparative purposes, if he should be so inclined.

Finally, it should also be noted that I have used two symbols to highlight two separate groups of entries for the sake of easier reference. Thus, an entry preceded by ¤ indicates that it is the name of an angel/spirit or demon, whereas * indicates that the entry is a name of God.

A

Ab (*ABC*) CXV 37: nomen Dei/angeli? – *cfr* Yachonaababur.

¤ **Abaa** (*scripsi*) CXXVI 2 (abas *ABC*); CXXIX 8 (abas *A*), 12 (abas *A*), 16 (abas *A*), 20 (abas *A*), (*A*) 24, [(*A, perperam*) 27], 28, 35; CXXXII 3, 4, 6, 7, 9, 10, 12; CXXXIII 4; (*AB*) CXL 4: rex daemonum aeriorum Mercurii et spirituum aeriorum frigicapicum – *cfr* Habaa.

aband – *vide* Yachonaababur.

abas – *vide* Abaa.

abba (*AC*) XXXIII (albatheos *B*; *vide etiam* theos)

* **Abbadia** (*ABC*) C 6; (*A*) CI 4 (abbadya *B*): nomen Dei – *cfr* Abbadya *et* abdia.

* **Abbadya** (*ABC*) XCI 1: nomen Dei – *cfr* Abbadia *et* abdia.

abdia (*A*) CXXXV 13 – *cfr* Abbadia *et* Abbadya.

* **Abdon** (*ABC*) C 21; (*AB*) CI 6: nomen Dei.

Abeor (*A*) CXXXIII 56: nomen spiritus/daemonis aerii? – *cfr* Aberor.

Aberor (*A*) CXXXIII 56: nomen spiritus/daemonis aerii? – *cfr* Abeor.

aboaga (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

Abra (*ABC*) CXV 37: nomen Dei/angeli? – *cfr* Abrac.

Abrac (*A*) CXXXIII 56: nomen spiritus/daemonis aerii? – *cfr* Abra *et* Abraca.

Abraca (*ABC*) CXV 37: nomen Dei/angeli? – *cfr* Abrac.

Abracala (*ABC*) CXV 37: nomen Dei/angeli?

Abracaleus (*ABC*) CXV 37: nomen Dei/angeli?

Abracasap (*ABC*) CXV 37: nomen Dei/angeli?

* **Abracio** (*AC*) C 20 (Abracon *B*); (*A*) CI 6 (Abracon *B*): nomen Dei.

Abracon – *vide* Abracio.

Abrion (*ABC*) CXV 37: nomen Dei/angeli?

abrucaba – *vide* Abucaba.

abs – *vide* Abx.

¤ **Abucaba** (*ABC*) CXI 4; (*A*) CXXVIII 6 (abuchala *B*), 11 (abuchaba *B*), 15, 18, 20, (*correxi*) 24 (abrucaba *A*); (*A*) CXXIX 7, 12, 16, 20, 23, [(*A, perperam*) 27], 31, (*scripsi*) 34 (abucala *A*); CXXXIII 4 (abucala *A*): daemon aerius Lunae et spiritus aerius occidentalis/ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Abuchaba *et* Habuchaba.

abucala – *vide* Abucaba.

abuchala – *vide* Abucaba.

¤ **Abuchaba** (*scripsi*) CXI 4 (abuthaba *AC*); CXX 2 (abuthaba *ABC*); (*AB*) CXXVIII 8: daemon aerius Lunae et spiritus aerius occidentalis/ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Abucaba *et* Habuchaba.

abumalath – *vide* Albunalich.

abuthaba – *vide* Abuchaba.

Abx (*AC*) CXV 37 (abs *B*): nomen barbarum?

abymalich – *vide* Albunalich.

abyreylazacu (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

Acathar – *vide* mathar.

acenich (*A*) CXXXIII 20: : nomen spiritus/daemonis aerii?

Achedion (*AC*) CXV 15 (achodion *B*): nomen Dei?

achichael – *vide* Athithael.

Achionodabir – *vide* Achionadabir.

* **Achionadabir** (*B*) CI 5 (Achionodabir *A*): nomen Dei – *cfr* Hachionadabir.

achitael – *vide* Athithael.

achodion – *vide* Achedion.

Acrauthiabilis – *vide* Atraurbiabilis.

* **Admyel** (*AC*) C 3 (admyhel *B*): nomen Dei – *cfr* Admyhel.

* **Admyhel** (*ABC*) LXXIII 1; (*AB*) CI 3: nomen Dei – *cfr* Admyel.

* **Adonay** (*ABC*) IV 48; LI 1; LVI 1; LXIII 1; C 16; (*AB*) CI 5; (*A*) CXXXVII 6; (*AB*) CXXXIX 6: nomen Dei.

adulaua (*A*) CXXXV 13

afflas – *vide* Alflas.

agal (*AC*) XXXV 1 (algal *B*); LI 8 (algal *B*) – *cfr* Agla.

Agenos (*ABC*) XLIV 1 – *cfr* genos *et* hagenoy.

agessomay (*ABC*) XXIX

agios (*AC*) XLIX 2 (agyos *B*) – *cfr* agyos.

* **Agla** (*ABC*) LIII 1; C 2; CI 2; CXV 21, 39; (*A*) CXXXVII 5, 9: nomen Dei – *cfr* agal.

Agloras – *vide* Agloros.

Agloros (*ABC*) XXXIV 1; (*AC*) LI 8 (Agloras *B*)

agruazcor (*AC*) XXXI 1 (agzozcor *B*)

agyos (*ABC*) C 24 – *cfr* agios.

agzozcor – *vide* agruazcor.

ahu – *vide* ghu.

Alb – *vide* Albunalich.

albatheos – *vide* abba *et* theos.

albimalich – *vide* Albunalich.

albumalich – *vide* Albunalich.

albymalich – *vide* Albunalich.

¤ **Albunalich** (*AC*) CV 3 (albymalich *B*); (*A*) CXXII 1 (albimalich *B*, Alb uneluth *C*); CXXIX 8, 13, 17, (*scripsi*) 20 (abymalich *A*), (*A*) 24, (*scripsi*) 29 (albumalich *A*), (*A*) 32; (*scripsi*) CXXXIII 4 (abumalath *A*): daemon aerius Saturninus et spiritus aerius septentrionalis.

Alchedion (*ABC*) CXV 18: nomen sphaerae planetaris? nomen Dei/angeli?

alchi – *vide* Alchibany.

¤ **Alchibany** (*A*) CV 3 (alchi bany *B*, alchybany *C*); (*scripsi*) CXXVIII 14 (althabany *A*, althabani *B*): ventus africo subditus et spiritus aerius septentrionalis excitans africum – *cfr* Alcibany *et* Alcybany.

¤ **Alcibany** (*scripsi*) CXXVIII 9 (altibany *A*, altybani *B*): ventus africo subditus et spiritus aerius septentrionalis excitans africum – *cfr* Alchibany *et* Alcybany.

¤ **Alcybany** (*ABC*) CXXII 2; (*A*) CXXVIII 6 (altibani *B*), (*scripsi*) 11 (altybany *AB*), (*addidi*) 18, (*A*) 20, 23: ventus africo subditus et spiritus aerius septentrionalis excitans africum – *cfr* Alchibany *et* Alcibany.

aledep – *vide* Eladeb.

alesemonoy (*AC*) XLI 4 (alesemony *B*)

alesemony – *vide* alesemonoy.

¤ **Alflas** (*scripsi*) CV 3 (afflas *ABC*); (*ABC*) CXXII 2; (*AB*) CXXVIII 6, (*A*) 9 (alflos *B*), (*AB*) 11, 14, (*addidi*) 18, (*A*) 20, 23: ventus africo subditus et spiritus aerius septentrionalis excitans africum.

alflos – *vide* Alflas.

algal – *vide* agal.

alpha – *vide* halpha.

alphaton – *vide* ietuaphaton.

Alscha – *vide* Elscha.

alsemaia (*AC*) XXXVII 1 (iechorialsem. dya *B*; *vide etiam* iechori)

althabany – *vide* Alchibany.

altibany – *vide* Alcibany.

altybany – *vide* Alcybany.

alymy – *vide* alymyon.

alymyon (*AC*) XX 2 (alymy *B*)

alzamoy (*AC*) XLI 2

¤ **Amabiel** (*AC*) CVII 1 (amabyel *B*); (*ante corr. B*) CXV 6 (amyabiel *AC*), (*B*) 44 (amiabil *A*, amiabiel *C*); (*correxi*) CXXXIII 28 (amiabiel *A*): angelus/spiritus aerius Martis – *cfr* Amabihel.

¤ **Amabihel** (*B*) CXIV 5: angelus/spiritus aerius Martis – *cfr* Amabiel.

amacopoibol – *vide* Amocap *et* Oilol.

amazarel – *vide* samazarel.

amhomos – *vide* hanthomos.

amiabiel – *vide* Amabiel.

amiabil – *vide* Amabiel.

amiristos – *vide* hamyriscos.

¤ **Amocap** (*scripsi*) CXX 2 (amacopoibol *AC*, anacapoibol *B; vide etiam* Oilol); (*AB*) CXXVIII 6, 8, 11, (*A*) 15, 17, 20, 24: ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Amochap.

amochab – *vide* Amochap.

¤ **Amochap** (*scripsi*) CXI 4 (amochab *ABC*): ventus zephyro subditus – *cfr* Amocap.

ampheneton – *vide* Amphynethon.

* **Amphynethon** (*AC*) C 2 (ampheneton *B*); (*A*) CI 2 (Ampheneton *B*): nomen Dei – *cfr* Hamphynethon.

amyabiel – *vide* Amabiel.

anacapoibol – *vide* Amocap *et* Oilol.

anadob – *vide* Naadob.

¤ **Anael** (*ABC*) IV 10, 35; CXV 6, 44: princeps angelorum et angelus/spiritus aerius Veneris – *cfr* Hanael *et* Hanahel.

Anapheneton – *vide* Anephenethon.

Anemyer – *vide* Ianemyer.

anepheneston – *vide* Anepheneton.

* **Anepheneton** (*correxi*) CXV 21 (anepheneston *ABC*): nomen Dei – *cfr* Anephenethon.

* **Anephenethon** (*AC*) C 20 (Anapheneton *B*); (*A*) CI 6 (Anepheneton *B*): nomen Dei – *cfr* Anepheneton.

* **Anethy** (*ABC*) C 3; (*AB*) CI 3: nomen Dei – *cfr* Hanethi.

angi{u}s (*A*) CXXXIII 20: nomen spiritus/daemonis aerei? – *cfr* angyus.

angyus (*A*) CXXXIII 19: nomen spiritus/daemonis aerei? – *cfr* angi{u}s.

anthael – *vide* Atithael.

apoloice (*A*) CXXXIII 38

ara (*A*) CXXXIII 19: nomen spiritus/daemonis aerei? – *cfr* aran *et* aray.

{A}ramorule (*A*) CXXXIII 33: nomen Dei?

aran (*post* balua *B*) XX 4 – *cfr* ara, aray, harana.

arathon (*A*) CXXXIII 19: nomen spiritus/daemonis aerei? – *cfr* arethon.

arathotamal (*AC*) XXIX (arothocamal *B*)

aray (*A*) CXXXIII 19: nomen spiritus/daemonis aerei? – *cfr* ara, aran, harayn.

* **Archima** (*B*) CI 8 (Archina *A*); (*ABC*) CI 31: nomen Dei – *cfr* Archyma.

Archina – *vide* Archima.

* **Archyma** (*AC*) CXV 40 (archima *B*): nomen Dei – *cfr* Archima.

arethon (*ABC*) XX 4 – *cfr* arathon.

arothocamal – *vide* arathotamal.

asamegos – *vide* hazamegos.

¤ **Asasagel** (*A*) CXXXIII 27: angelus/spiritus aerius Iovialis – *cfr* Asassaiel *et* Assassayel.

¤ **Asassaiel** (*AC*) CVI 1 (assassaiel *B*); CXV 6 (assassaiel *B*), 44 (assassaiel *B*): angelus/spiritus aerius Iovialis – *cfr* Asasagel *et* Assassayel.

¤ **Asmodeus** (*A*) CXXXV 10: coadiutor principis spirituum terreorum.

assaby – *vide* Assaibi.

¤ **Assaibi** (*AC*) CV 3 (assaby *B*); (*ABC*) CXXII 1; (*scripsi*) CXXIX 17 (assailu *A*), (*A*) 24, (*scripsi*) 29 (assailu *A*), 32 (assailu *A*): daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Assaiby *et* Hassaybi.

¤ **Assaiby** (*A*) CXXIX 8, 20; CXXXIII 4: daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Assaibi *et* Hassaybi.

assailu – *vide* Assaibi.

¤ **Assassayel** (*B*) CXIV 5: angelus/spiritus aerius Iovialis – *cfr* Asasagel *et* Asassaiel.

Assay – *vide* Assaylemaht.

Assaylemaht (*AC*) XX 1 (Assay lemath *B*); (*scripsi*) LI 2 (Assaylemath *B*, Sailemaht *A*, Saylemaht *C*) – *cfr* Hassailemaht *et* Hazailemaht.

atanathios – *vide* hathanathios.

atariron (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

ateriathos (*AC*) LXXI 3 (atheriathos *B*) – *cfr* hathezihacos.

athamathay – *vide* hathamathay.

athanathos (*AC*) XLIX 2 (atthanathos *B*); (*ABC*) C 24 – *cfr* hatanathos, hathanathios, hathanathos, hathanaton.

athanathel – *vide* hatanathos.

¤ **Athitael** (*B*) CXIV 5: angelus/spiritus aerius Lunae – *cfr* Athithael *et* Atithael.

¤ **Athithael** (*scripsi*) CXV 7 (achichael *AC*, atitael *B*), (*B*) 44 (achitael *AC*): angelus/spiritus aerius Lunae – *cfr* Athitael *et* Atithael.

¤ **Atithael** (*A*) CXI 1 (athitael *B*, anthael *C*); CXXXIII 28: angelus/spiritus aerius Lunae – *cfr* Athitael *et* Athithael.

¤ **Atraurbiabilis** (*ABC*) CVII 3; (*AB*) CXXI 2 (Acrauthiabilis *C*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Attraurbiabilis.

¤ **Attraurbiabilis** (*AB*) CXXVIII 5, 8, 12, 14, (*A*) 17, 21, 24: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Atraurbiabilis.

Auetily – *vide* Hanethi.

Avs – *vide* Vos.

* **Authiachar** (*AB*) XCV 5 (authiathar *C*): nomen Dei.

autotagum – *vide* raitotagum.

Avynas – *vide* Duynas.

axo (*A*) CXXXV 13

¤ **Aybalidech** (*scripsi*) CXXIX 17 (aybalideth *A*): daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Haibalidech *et* Haybalidech.

aybalideth – *vide* Aybalidech.

Aye (*A*) CXXXIII 53: nomen spiritus/daemonis aerii?

ayhal (*AC*) XVI 2 (aylal *B*) – *cfr* ayhos, hayhala, haymal.

ayhos (*AC*) XLIV 3 – *cfr* ayhal *et* haihoz.

aylal – *vide* ayhal.

Aysaram (*ABC*) IV 41: nomen Dei/angeli? – *cfr* hazaram.

azahat (*AC*) XX 1 (lazahat *B*) – *cfr* azat, hazaa, hazabat.

azaithon (*AC*) LXXI 1 (hazaycon *B*) – *cfr* hazalathon.

azaron – *vide* hazaron.

azat (*ABC*) XXI 1 – *cfr* azahat, hazab, hazat, hazata, hazatha.

azelethias (*ABC*) LXIII 1

B

Babarmas – *vide* Rabarmas.

Bacalgar (*AC*) CXV 18 (bagalgar *B*): nomen sphaerae planetaris? nomen Dei/angeli?

Bachac (*A*) CXXXIII 56: nomen spiritus/daemonis aerii? – *cfr* bachuc.

bachuc (*ABC*) LXXXVII 4 – *cfr* Bachac.

bael – *vide* Beel.

bagalgar – *vide* Bacalgar.

balair (*AC*) XLIII 4

baldice (*A*) CXXXIII 20: nomen angeli/daemonis?

baldultabrac (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

balma (*ABC*) XX 5 – *cfr* balua.

balua (*ABC*) XX 4 – *cfr* balma.

bandethepharon (*AC*) XLV 7

bany – *vide* Alchibany.

¤ **Barachiel** (*AB*) CXL 11: angelus superior.

baracloca – *vide* bariactoca.

barhathan – *vide* Baxhathau.

bariachacha (*AC*) XXI 4 (bariachatha *B*) – *cfr* bariactoca.

bariactoca (*AC*) XX 4 (baracloca *B*) – *cfr* bariachacha.

barnothata – *vide* baructhata.

¤ **Barthan** (*AC*) CVIII 3 (barthau *B*); (*ABC*) CXI 4; CXIX 2; (*A*) CXXIX 5, 12, (*scripsi*) 13 (harthan *A*), 17 (harchan *A*), (*A*) 21, 25, (*addidi*) 29, (*A*) 33; CXXXII 3, 4, 6, 7, 9, 10, 12; CXXXIII 3, 12, 16, 25, 31; (*AB*) CXL 3: rex daemonum aeriorum Solarium et spirituum aeriorum orientalium – *cfr* Harthan.

barthau – *vide* Barthan.

* **Baruch** (*ABC*) C 22; (*AB*) CI 6: nomen Dei – *cfr* Rabur.

baructhata (*A*) XLIII 11 (barnothata *C*)

Bashacan – *vide* Baxhatau.

bashatau – *vide* Baxhatau.

basiactor (*AC*) XXXI 4 (hathanazarbazioctor *B*; *vide etiam* hatanazar): nomen Dei/angeli? – *cfr* haziactor.

basiahahe – *vide* basihas.

basihas (*AC*) XLVIII 2 (basiahahe *B*) – *cfr* bazihos *et* rasihos.

Bathionadir – *vide* Hachionadabir.

¤ **Baxatau** (*A*) CXXVIII 9 (baxatou *B*): ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Baxhatau *et* Baxhathau.

baxatou – *vide* Baxatau.

Baxhatan – *vide* Baxhatau.

¤ **Baxhatau** (*scripsi*) CXIX 1 (Bashacan *AC*, bashatau *B*); CXXVIII 5 (Baxhatan *A*, Baxhathan *B*), (*A*) 11 (baxatau *B*), 14 (baxatau *B*), 18, 20, 23: ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Baxatau *et* Baxhathau.

baxhathan – *vide* Baxhathau.

¤ **Baxhathau** (*scripsi*) CVIII 3 (baxhathan *A*, baxatan *B*, barhathan *C*): ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Baxatau *et* Baxhatau.

bazihos (*AC*) XLVIII 2 (basihos *B*) – *cfr* basihas *et* rasihos.

bebachon – *vide* lebachen.

bebethel – *vide* Hebethel.

Beel (*A*) CXL 3 (bael *B*): angelus/spiritus aerius Saturninus? nomen Dei? – *cfr* Boel *et* Bohel.

behanos – *vide* behenos.

behea (*ABC*) LXXVII 1

behebos (*AC*) XXVII 1

behelthor (*AC*) XLIII 6 (beheltor *B*)

behemmos – *vide* behemnos.

behemnos (*A*) XXIV 1 (behennos *B*, behemmos *C*) – *cfr* behenos *et* lehemnyos.

behemy – *vide* behenny.

behennos – *vide* behemnos.

behenny (*A*) XXIV 1 (behemy *B*, lehennoy *C*)

behenos (*A*) XLII 5 (behanos *B*, lehenos *C*) – *cfr* behemnos.

behetimyhat (*AC*) XXXIII (hehouiniaht *B*)

beht (*AC*) XX 10 (bethbon *B*; *vide etiam* bon)

belehothoi – *vide* belehothol.

belehothol (*A*) XXVII 1 (belehothoi *C*)

belhores (*AC*) XXVII 1

belymoht (*A*) XXXV 4 (belymoth *B*, helymoht *C*) – *cfr* helyhot, helymaht, helymat, helymoht.

¤ **Belzebub** (*A*) CXXXIII 30: princeps spirituum/daemonum aeriorum? – *cfr* Belzebut.

¤ **Belzebut** (*A*) CXXVIII 18; CXXXII 8: princeps spirituum aeriorum – *cfr* Belzebub.

besapha (*ABC*) XXII

Bethala (*A*) CXXXIII 18, 36: nomen spiritus/daemonis aerii?

bethar (*ABC*) XXXIII

bethbon – *vide* beht *et* bon.

bethelililem – *vide* hethelilem.

bethen – *vide* halabethen.

bezaray – *vide* bezazay.

bezazay (*AC*) XLIII 4 (bezaray *B*)

bilech – *vide* Bileth.

¤ **Bileth** (*B*) CXI 4 (hileth *AC*); (*ABC*) CXX 1; (*A*) CXXIX 7, 12, 16, (*scripsi*) 20 (bilech *A*), (*A*) 23, [(*A, perperam*) 27], 31, 34; CXXXIII 4: daemon aerius Lunae et spiritus aerius occidentalis.

bion – *vide* Ryon.

¤ **Boel** (*B*) CXIV 5; (*ABC*) CXV 6, 44; (*addidi*) CXXXIII 29: angelus/spiritus aerius Saturninus – *cfr* Beel *et* Bohel.

¤ **Bohel** (*AC*) CV 1 (boel *B*); CXV 31 (boel *B*): angelus/spiritus aerius Saturninus – *cfr* Beel *et* Boel.

bohem (*AC*) XLIV 5 (bohemruhos *B*; *vide etiam* ruhos)

bohemruhos – *vide* bohem *et* ruhos.

boho (*ABC*) XLIV 1

bolon (*AC*) XX 12 (honbolon *B*; *vide etiam* hon)

bon (*AC*) XX 10 (bethbon *B*; *vide etiam* beht); (*ABC*) XXI 8 – *cfr* hon *et* lon.

boros – *vide* horos.

bosephar (*AB*) XXIII 2 (bozephar *C*)

bostihal (*AC*) XXVIII 4 (hostial *B*)

brahamocon – *vide* brihamocon.

brihamathon (*AC*) XXIX (briamathon *B*) – *cfr* brihamocon.

brihamocon (*AC*) XXVIII 2 (brahamocon *B*) – *cfr* brihamathon.

byaron (*A*) CXXXV 13

C

¤ **Cafhael** (*AC*) CVIII 1 (caphael *B*): angelus/spiritus aerius Solaris – *cfr* Caphael.

¤ **Cafziel** (*A*) CV 1 (cafzyel *B*, Casziel *C*); (*B*) CXIV 5; (*AB*) CXV 6 (Casziel *C*), (*ABC*) 31, (*AC*) 44 (caphziel *B*): angelus/spiritus aerius Saturninus – *cfr* Caphciel *et* Casziel.

cahegilihos (*A*) XXXI 4 (cahegilios *B*, cahegililos *C*): nomen Dei/angeli?

cahegililos – *vide* cahegilihos.

calcecatas (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

calion (*AB*) XVI 5 (calyon *C*)

calmazaiz – *vide* salmazaiz.

calnaphan – *vide* colnaphan.

calphamoal – *vide* caphanial.

¤ **Cambores** (*ABC*) CIX 4; CXXV 3; (*A*) CXXVIII 5 (camcoreres *B*), (*AB*) 8, 12, (*B*) 14 (cambotes *A*), (*A*) 17, 20, 24: ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum.

cambotes – *vide* Cambores.

camcoreres – *vide* Cambores.

canazay (*ABC*) XLVII 3

canazpharis (*AC*) XLVI 1 – *cfr* cauastphasis.

candonees – *vide* candones

candones (*AC*) XXVII 1 (candonees *B*)

capciel – *vide* Caphciel.

¤ **Caphciel** (*correxi*) CXXXIII 29 (capciel *A*): angelus/spiritus aerius Saturninus – *cfr* Cafziel *et* Casziel.

¤ **Caphael** (*B*) CXIV 5; (*ABC*) CXV 6, 44; (*A*) CXXXIII 27: angelus/spiritus aerius Solaris – *cfr* Cafhael.

caphanial (*AC*) XX 8 (calphamoal *B*) – *cfr* caphaual *et* taphamal.

caphar (*AC*) XLIV 3 – *cfr* saphar.

caphaual (*A*) XXI 4 (caphanall *B*, caphaval *C*) – *cfr* caphanial *et* taphamal.

caratheos (*AC*) XLIV 5 (caratireos *B*) – *cfr* Tarotheos *et* tharathos.

caratireos – *vide* caratheos.

cariactera (*AC*) XX 4 (tenactera *B*)

caristomon – *vide* caristonmon.

caristonmon (*A*) XLVII 1 (caristomon *B*, caristomnon *C*)

carmax – *vide* Carmox.

¤ **Carmeal** (*ABC*) CXXI 2; (*A*) CXXVIII 5 (carmel *B*), (*scripsi*) 8 (garmeal *AB*), (*AB*) 12, 14, (*correxi*) 17 (carmel *A*), (*A*) 21, 24: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Carmehal.

¤ **Carmehal** (*AC*) CVII 3 (carmeal *B*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Carmeal.

carmel – *vide* Carmeal *et cfr* carmelos.

carmelichos (*A*) XLVI 5 (carmelithos *C*) – *cfr* horamylichos.

carmelos (*AC*) XLI 7 – *cfr* carmel, carmes, carmolehos, carmos.

carmes – *vide* Carmox.

carmolehos (*AC*) XLI 7 – *cfr* carmelos.

carmos – *vide* Carmox.

¤ **Carmox** (*ABC*) CVII 3; (*scripsi*) CXXI 1 (carmax *ABC*); CXXIX 6 (carmes *A*), 11 (carmes *A*), 15 (carmos *A*), 21 (carmos *A*), 26 (carmos *A*), 30 (carmos *A*), 34 (carmos *A*); CXXXIII 3 (carmos *A*): daemon aerius Martis et spiritus aerius meridionalis.

cartaray – *vide* sartharay.

¤ **Casziel** (*AC*) IV 9 (cafziel *B*), 15 (cafziel *B*), 16 (cafziel *B*), 17 (cafziel *B*); (*AB*) CXL 11: princeps angelorum – *cfr* Cafziel *et* Caphciel.

cathaliel (*AC*) XLVII 3

cathanathel (*AC*) XLVII 3 – *cfr* chathanathel.

cauastphasis (*A*) XLVI 2 (canastphasis *C*) – *cfr* canazpharis.

¤ **Caudas** (*B*) CXIX 2 (gaudas *A*, gandas *C*); (*addidi*) CXXIX 5, (*A*) 13, 17, 21, 25, (*addidi*) 29, (*A*) 33; CXXXIII 3: daemon aerius Solaris et spiritus aerius orientalis – *cfr* Caudes *et* Chaudas.

¤ **Caudes** (*scripsi*) CVIII 3 (gaudes *ABC*); (*ABC*) CXIX 1; (*A*) CXXVIII 5 (gaudes *B*), (*addidi*) 9, (*AB*) 11, 14, (*A*) 18, 20, 23: ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Caudas *et* Chaudas.

cauethlegia (*A*) CXXXV 13

Cauthalee (*AC*) CXV 40 (chantalee *B*): nomen Dei? nomen spiritus/daemonis aerii? – *cfr* Kauthalae.

cazaihel (*A*) XLIII 9 (tazaihel *C*)

cazanyhel – *vide* sazanyhel.

cehoguos (*A*) XLVII 3 (cehognos *C*) – *cfr* tehoguos.

cethalsam (*ABC*) XXI 3 – *cfr* gethasam.

cezamahal (*ABC*) XXI 4

cezozoy (*ABC*) XXXIX 1

chades (*ABC*) LXXXVII 4

chaladel – *vide* Zach *et* Eladeb.

chalos (*ABC*) XLII 2

chathanathel (*AC*) XLVII 2 – *cfr* cathanathel.

Chatheon (*A*) CXV 21 (chateon *B*, catheon *C*): nomen Dei? nomen angeli/spiritus aerii?

¤ **Chaudas** (*AC*) CVIII 3 (caudas *B*): daemon aerius Solaris et spiritus aerius orientalis – *cfr* Caudas *et* Caudes.

checorab (*A*) XX 7 (iecoral *B*, chetorab *C*)

chehe (*A*) XLI 4 (thehe *B*, ehehe *C*)

chelahel (*ABC*) XLVIII 3 – *cfr* zehahel.

chemelyhen – *vide* themelihen.

chemon (*ABC*) LXXIII 2

chenathon (*AC*) XLIV 1 – *cfr* thanathon.

chepha – *vide* sepha.

cherobalym (*AC*) XLII 5 – *cfr* ierobalym.

chetorim – *vide* chocorim.

chiathar (*A*) XLV 2 (thiathar *C*)

¤ **Chide** (*A*) CXXXIII 38: minister/ministri primatis Tartareae sedis.

chiel (*A*) XLII 3 (thiel *C*) – *cfr* thihel.

chihamon (*AC*) XLVII 6 (chycamon *B*)

* **Chiros** (*ABC*) CI 21: nomen Dei – *cfr* Ciros *et* Cirrhos.

chmothany – *vide* chomothanay.

cho – *vide* tho.

chocorim (*A*) XLIII 7 (chetorim *C*)

choharon (*AC*) XLIII 10

chomo (*ABC*) XLIV 3

chomothanay (*AC*) XLIV 3 (chmothany *B*)

choremal (*AC*) XXVIII 3

choro (*AC*) XLVIII 2 (chorolymatham *B*; *vide etiam* laymatham)

chorolymatham – *vide* choro *et* laymatham.

chublalaman (*AC*) XLV 1 (cublaman *B*)

chycamon – *vide* chihamon.

ciarihuht (*A*) LXXI 4 (cirauhit *B*, tiarihuht *C*) – *cfr* haracrihuz *et* heracruhit.

ciathacath – *vide* Trachatath.

cillezalet – *vide* sillezaleht.

¤ **Cinassa** (*A*) CXXIX 11: daemon aerius Veneris et spiritus aerius nogahelis – *cfr* Cynassa.

cirauhit – *vide* ciarihuht.

Circhos – *vide* Cirrhos.

cirophagros – *vide* cyhophagros.

* **Ciros** (*scripsi*) CXXXIII 31 (tiros *A*): nomen Dei – *cfr* Chiros *et* Cirrhos.

* **Cirrhos** (*B*) CI 8 (Circhos *A*): nomen Dei – *cfr* Chiros *et* Ciros.

clarapalos (*AC*) XLVI 4

coictagon (*AC*) XXXII

coithael – *vide* Michael.

colnaphan (*AC*) XVI 2 (calnaphan *B*)

colomaithos (*A*) LXXV 2 (tholomaychos *B*, colomarthos *C*) – *cfr* tholomanos.

colomarthos – *vide* colomaithos

consol (*ABC*) CXXIV 1; (*AB*) CXXVIII 2, 13, (*A*) 16; (*addidi*) CXXIX 10; (*A*) CXXX 5; CXXXII 9; (*AB*) CXL 3: regio inter orientem et meridiem.

consolanem (*A*) CXXXII 9 – *cfr* consol.

corithico (*AC*) XXVI (choriticho *B*)

¤ **Corniger** (*A*) CXXXV 8: rex meridionalis spirituum terreorum.

corphamodos – *vide* corphandonos.

corphandonos (*AC*) XXVI (corphamodos *B*); (*ABC*) XXVII 1

corquenal (*AC*) XXVIII 3 (torquenal *B*)

cozomerag (*AC*) LX 2 (cozomeras *B*) – *cfr* zosomeraht.

cozomeras – *vide* cozomerag.

cracacah – *vide* Trachathath.

cracohem – *vide* cragohem.

cragohem (*AC*) XLV 4 (cracohem *B*)

crascrosihos (*A*) XLVIII 5 (crastrosihos *C*) – *cfr* gracosihos.

crathon (*AC*) XXI 3 (craton *B*) – *cfr* craton.

craton (*ABC*) XX 7 – *cfr* crathon.

crehanmos (*ABC*) XLIX 2

crememon (*AC*) XLVII 1 (trememon *B*) – *cfr* cromemon.

cremymyhel (*AC*) XXXIX 4 (cromymyel *B*) – *cfr* hesemyhel, hezemyhel, Myhel, mymyhel.

crihicos (*AC*) XXI 4 (crithicos *B*)

cristolepha (*A*) XX 8 (cristolopha *B*, Christolepha *C*)

cristolopha – *vide* cristolepha.

cristopholis (*ABC*) XLIV 1

Cristos (*AB*) XX 2

crithicos – *vide* crihicos.

cromaguol – *vide* secromaguol.

cromemon (*AC*) XLIII 5 – *cfr* crememon.

cromymyel – *vide* cremymyhel.

crosaihamagra (*AC*) XXXIX 1 (crosay. hamagra *B*)

crosay – *vide* crosaihamagra.

crymyzaiber (*AC*) XLIII 12

cublaman – *vide* chublalaman.

cumachoros (*AC*) XLIII 10

cyhophagros (*A*) XXI 6 (cirophagros *B*, cytophagros *C*)

¤ **Cynassa** (*scripsi*) CIX 4 (tynassa *AB*, tyuassa *C*); (*ABC*) CXXV 2; (*A*) CXXIX 7, 16, 19, 26, 30, (*correxi*) 34 (cynassar *A*); (*A*) CXXXIII 4: daemon aerius Veneris et spiritus aerius nogahelis – *cfr* Cinassa.

cynassar – *vide* Cynassa.

cyngehen – *vide* tyngehen.

cytophagros – *vide* cyhophagros.

D

dacquiel – *vide* Satquiel.

dahir – *vide* hair.

dalihir (*ABC*) XXXVII 1

¤ **Dardiel** (*B*) CXIV 6; (*ABC*) CXV 6, 44; (*A*) CXXXIII 27: angelus/spiritus aerius Solaris – *cfr* Dardihel.

¤ **Dardihel** (*AC*) CVIII 1 (dardiel *B*): angelus/spiritus aerius Solaris – *cfr* Dardiel.

debanay – *vide* sebanay.

decapocheu (*A*) XLV 7 (decapochen *C*) – *cfr* decaponde.

decaponde (*ABC*) XLV 7 – *cfr* decapocheu.

decarpe (*ABC*) XLV 7

¤ **Dehel** (*AC*) XXIV 4 (deel *B*): nomen angeli.

¤ **Deihel** (*AC*) XXIV 4 (deiel *B*): nomen angeli.

¤ **Dein** (*ABC*) XXIV 4: nomen angeli.

deloth (*ABC*) LXXXVII 3

delthis (*AC*) XXXIX 3 – *cfr* thelthis.

Demathy (*AC*) XLVI 1 (Semathi *B*)

demengos – *vide* domengos.

denos (*ABC*) LX 2

¤ **Depymo** (*AC*) XXIV 4 (depimo *B*): nomen angeli.

¤ **Depymon** (*AC*) XXIV 4 (depimon *B*): nomen angeli.

Derogueguos (*A*) XLVII 1 (Geroguegnos *B*, Derognegnos *C*)

desamarathon – vide Mesamarathon.

dihamelathos (*AC*) XLV 7 – *cfr* duhomelathus.

domathamos (*AC*) XLII 5 (domathemos *B*); XLIII 1 (domathomos *B*)

domathemos – *vide* domathamos.

domathomos – *vide* domathamos.

domengos (*AC*) XLII 5 (demengos *B*)

domogentha (*AC*) XX1 1 (somogetha *B*)

Donarum (*ABC*) CXV 15: nomen Dei?

drobas – *vide* Drohas.

¤ **Drohas** (*ABC*) CX 5; CXXVI 3; (*AB*) CXXVIII 6, 9, 11, (*scripsi*) 15 (drobas *A*), (*A*) 18, 20, 23: ventus zephyro et africo subditus et spiritus aerius frigicapex excitans zephyrum et africum.

duhomelathus (*AC*) XLV 7 – *cfr* dihamelathos.

Durhulo (*ABC*) CXV 40: nomen Dei? nomen angeli/spiritus aerii?

Duynas (*AB*) IV 40 (Avynas *C*): nomen Dei/angeli?

E

ebalohe (*AC*) XX 9 (obalohe *B*)

* **Ecthothas** (*A*) CI 6 (hecthothas *B*): nomen Dei – *cfr* Ectothas.

*** Ectothas** (*scripsi*) C 19 (hecto{..}cahs *B*, Ocothas *AC*): nomen Dei – *cfr* Ecthothas.

edydy (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

Egge (*A*) CXXXVII 6: nomen Dei?

egihel (*AC*) XLIII 9 (uachelegiel *B*; *vide etiam* nathes)

egirion – *vide* Eryon.

*** Egyrion** (*A*) CI 4 (Egyryon *B*): nomen Dei – *cfr* Egyryon.

*** Egyryon** (*AC*) C 6 (egirion *B*): nomen Dei – *cfr* Egyrion.

ehehe – *vide* chehe.

eiyon – *vide* Eryon.

*** El** (*ABC*) IV 6, 42, (*AC*) 43, (*ABC*) 44; (*A*) CXXXVII 6: nomen Dei – *cfr* Hel.

eladab [(*AC*) CX 5 (elidab *B*): daemon aerius Mercurii et spiritus aerius frigicapex *perperam iteratum*] – *cfr* Eladeb.

¤ **Eladeb** (*AC*) CX 5 (chaladel *B; vide etiam* Zach); (*scripsi*) CXXVI 2 (eladep *A*, aledep *B*, zatheladep *C*; *vide etiam* Zach); CXXIX 8 (fladeb *A*), (*A*) 12, 16, 20, 24, [(*A, perperam*) 27], (*scripsi*) 28 (eladel *A*), (*A*) 35; CXXXIII 4: daemon aerius Mercurii et spiritus aerius frigicapex.

eladel – *vide* Eladeb.

eladep – *vide* Eladeb.

Eleminator (*AC*) XXVII 1 (Elemninator *B*); (*ABC*) L 12

Elemninator – *vide* Eleminator.

eley – *vide* Heloy.

eleymath (*A*) CXXXV 13 – *cfr* helymaht *et* helymat.

Eleyon (*AC*) CXV 37 (elyon *B*): nomen Dei/angeli? – *cfr* Elion.

eleyson (*ABC*) C 24

elidab – *vide* eladab.

Elion (*A*) CXXXVII 6: nomen Dei? – *cfr* Eleyon.

*** Eliorem** (*AC*) CI 29 (Elyorem *B*): nomen Dei – *cfr* Elyorem.

eliothos – *vide* Heliothos.

*** Eloe** (*A*) CXXXVII 6: nomen Dei.

*** Eloy** (*ABC*) IV 48; (*AC*) XLII 4; (*ABC*) XLIII 1; (*A*) CXXXVII 5, 6: nomen Dei – *cfr* Heloy.

elozoaz – *vide* ezeleaz.

*** Elscha** (*scripsi*) XC 1 (Escha *B*, Alscha *AC*); (*BC*) C 6 (Escha *A*); (*A*) CI 3 (Escha *B*): nomen Dei.

*** Ely** (*ABC*) IV 6, 48; (*A*) CXXXVII 6: nomen Dei – *cfr* Ely Deus, Heliscemaht, helisemaht, Hely, {H}ely, Hely Deus, Helysemath.

*** Ely Deus** (*ABC*) C 2; (*AC*) CI 2 (Elydeus *B*): nomen Dei – *cfr* Ely, Hely, {H}ely, Hely Deus.

elyon – *vide* Eleyon.

*** Elyorem** (*AB*) CI 8: nomen Dei – *cfr* Eliorem.

*** Elzephares** (*ABC*) C 6; (*AB*) CI 4: nomen Dei.

*** Emanuel** (*ABC*) LXX 1; C 3; (*AB*) CI 3; (*A*) CXXXVII 6; (*AB*) CXXXIX 6: nomen Dei.

enrapaelon (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

*** Erion** (*C*) C 9 (Eryon *in ima pag.* ′*B*, Ethion *A*): nomen Dei – *cfr* Eryon.

*** Eryhona** (*A*) CI 3 (Eryona *B*): nomen Dei – *cfr* Eryona *et* Heriona.

*** Eryon** (*AB*) CI 4; (*scripsi*) CXV 27 (eiyon *AC*, egirion *B*): nomen Dei – *cfr* Erion.

*** Eryona** (*ABC*) C 3: nomen Dei – *cfr* Eryhona *et* Heriona.

Eryou – *vide* Eryon.

Escha – *vide* Elscha.

Ethion – vide Erion.

¤ **Euiraber** (*A*) CXXXV 8: minister meridionali regis spirituum terreorum.

exactodan (*AC*) XXVIII 1 (exactordam *B*) – *cfr* heractodam.

exactordam – *vide* exactodan.

exagal (*ABC*) XLIV 4

exhator (*AC*) XXIX (exhatorhan *B*; *vide etiam* hanthomos)

exhatorhan – *vide* exhator *et* hanthomos.

exhedon (*A*) XXXIX 3 (heden *B*, exheton *C*)

exhehal (*ABC*) LXXVII 1

exheraz – *vide* exheruz.

exheruz (*AC*) XXXIX 4 (exheraz *B*)

exheton – *vide* exhedon.

exihel (*AC*) XLV 1 (oxial *B*) – *cfr* hesihel.

exiophiam (*ABC*) XXII

¤ **Exluso** (*ABC*) XXIV 4: nomen angeli.

¤ **Exmegan** (*ABC*) XXIV 4: nomen angeli – *cfr* Exmogon.

¤ **Exmogon** (*AC*) XXIV 4: nomen angeli – *cfr* Exmegan.

exnotheyn (*AC*) LXXVII 2 (exuothem *B*)

exuothem – *vide* exnotheyn.

ezeleaz (*AC*) XLI 1 (elozoaz *B*) – *cfr* hezoleam.

ezethomos (*ABC*) LXXI 1 – *cfr* iezemonos.

ezomathon (*ABC*) LXXX 1 – *cfr* gezomothon *et* iesomathon.

F

fagamesy (*AC*) XXI 8 (saganisym *B*) – *cfr* fagamesym, fagemesym, fagomossyn.

fagamesym (*ABC*) XXI 8 – *cfr* fagamesy, fagemesym, fagomossyn.

fagemesym (*AC*) XX 11 (fagomesim *B*) – *cfr* fagamesy, fagamesym, fagomossyn.

fagomesim – *vide* fagemesym.

fagomossyn (*ABC*) XX 11 – *cfr* fagamesy, fagamesym, fagemesym.

falmit – *vide* phalymyt.

fals (*ABC*) XLI 4

ferimay (*AC*) XLIII 8 (memaferymay *B*; *vide etiam* menya), 9 (fezrimay *B*)

fezrimay – *vide* ferimay.

fintiugon (*AC*) XX 2 (sintiugon *B*)

fitcomegal (*AC*) XX 3 (futomegal *B*)

fladeb – *vide* Eladeb.

flam – *vide* flum.

flebilis (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

flum (*AC*) XLI 4 (flam *B*)

¤ **Formione** (*ABC*) CVI 2; CXXIV 2; (*A*) CXXIX 6, 10, 18, 21, 25, 29, 33; CXXXII 3, 4, 6, 7, 9, 10, 12; CXXXIII 3, 25; (*AB*) CXL 3: rex daemonum aeriorum Iovialium et spirituum aeriorum consolanium.

* **Fothon** (*scripsi*) C 15 (Photon *B*, Rothon *AC*); (*A*) CI 5 (ffoton *B*): nomen Dei – *cfr* Yhoston.

frigicap (ABC) CXXVI 1; (*AB*) CXXVIII 2, (*scripsi*) 19 (frigicab *A*), (*A*) 22; CXXIX 28; CXXX 2, 5; CXXXII 12: regio inter occidentem et septentrionem.

frigicapicem (A) CXXXII 12 – *cfr* frigicap.

frigicapicis (*B*) CXL 4 (frigicapitis *A*) – *cfr* frigicap.

frigicapitis – *vide* frigicapicis.

futomegal – *vide* fitcomegal.

G

¤ **Gaatus** (*A*) CXXVIII 11 (gahatus *B*), 18, 20, 23: ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Gahathus *et* Gahatus.

¤ **Gabriel** (*ABC*) IV 10, 38; XXIV 1; C 7; CI 24; CXI 1; (*B*) CXIV 5; (*ABC*) CXV 7, 44; (*A*) CXXXIII 28: princeps angelorum et archangelus et angelus/spiritus aerius Lunae.

gadabany (*AB*) XXIV 2 (Gadalany *C*)

Gadalany – *vide* gadabany.

Gafgar – *vide* Gofgar.

¤ **Gahathus** (*AC*) CVIII 3 (gahatus *B*): ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Gaatus *et* Gahatus.

¤ **Gahatus** (*scripsi*) CXIX 1 (hahatus *ABC*); (*AB*) CXXVIII 5, 9, (*B*) 14 (haatus *A*): ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Gaatus *et* Gahathus.

gahel – *vide* gechel.

gahit (*ABC*) XX 6 – *cfr* galiht.

galatihel – *vide* galetihel.

galetihel (*AC*) LXXIII 2 (galatihel *B*) – *cfr* gulahentihel.

galiht (*AC*) XX 6 (galith *B*) – *cfr* gahit.

gamasgay (*AC*) XX 3 – *cfr* semalgay, semalsay, semasgyy.

gamyel – *vide* Samyel.

gamyhal (*AC*) XXIII 1 (gamyal *B*) – *cfr* Samyel.

Gap (*ABC*) CXV 37: nomen Dei/angeli?

garamanas (*ABC*) XLVI 1

garaneu (*A*) CXXXV 14

¤ **Garbona** (*AB*) XXIV 4 (gartona *C*): nomen angeli.

garmeal – *vide* Carmeal.

gartona – *vide* Garbona.

gandas – *vide* Caudas.

gaudas – *vide* Caudas.

gaudes – *vide* Caudes.

gazay (*ABC*) LXXIII 2

gcomessihos – *vide* gracomessihos.

gebasaly – *vide* iebasaly.

Gebra (*ABC*) CXV 37: nomen Dei/angeli?

gecabal (*AC*) XLVI 2 (iecabal *B*)

gechel (*A*) LI 14 (gehel *B*, gahel *C*) – *cfr* gehel.

gechora (*A*) XLIX 2 (iecoramaray *B*, gethora *C*; *vide etiam* maray) – *cfr* gethoramy *et* ieguoram.

gecramathihol (*AC*) XLVIII 4 – *cfr* geramacihel *et* geramathihel.

Gedalanasy – *vide* gedanabasy.

gedanabasy (*A*) XXIV 2 (Gedalanasy *C*)

gedebaudi (*A*) XXIV 2 (Gedebandi *C*)

gederanay (*AC*) XXIV 2 (gederany *B*)

gederany – *vide* gederanay.

gedonamay – *vide* gedonomay.

gedonomay (*AC*) XLIV 5 (gedonamay *B*)

gegeguol (*A*) XLIII 5 (gegegnol *C*)

gegel – *vide* gehel.

gegemahelay (*ABC*) XX 4

gegnognal (*AC*) XLII 1 (gegnogn{.}l *B*)

gegohomos (*AC*) XLIII 4

gegomaday – *vide* iegomaday.

geguhay (*AC*) LXXX 1 (gehuhay *B*)

gehamas (*AB*) XLI 5 (gelamas *C*)

gehamguo (*A*) XLIII 6 (hamguo *B*, geliamgno *C*) – *cfr* gehemguor, guohemguor, guomaguos.

gehel (*ABC*) XVII 3; (*AB*) XXXIX 1 (gegel *C*) – *cfr* gechel.

gehemaysay – *vide* gehemyzai.

gehemguor (*AC*) XLIII 8 (gehengnor *B*) – *cfr* gehamguo *et* guohemguor.

gehemyzai (*AC*) XXI 5 (gehemaysay *B*)

gehengnor – *vide* gehemguor.

geherahel (*AC*) XXXIV 2

gehesmoy (*ABC*) XX 9

gehetyn – *vide* zehetyn.

geheu (*A*) XLIII 11 (gehen *C*)

gehor (*ABC*) LXXV 2

gehoraia (*AC*) XLVII 4 (sihorgehoraia *B*; *vide etiam* sehor)

geht (*AC*) XXXIX 2 (geth *B*) – *cfr* geth.

gehuhay – *vide* geguhay.

geiama (*A*) XLI 5 (gesama *C*) – *cfr* gemama.

geiemamaguosam (*A*) XLIII 12 (geiemamagnosam *C*) – *cfr* iegemaguolon.

geiszefihor (*A*) XLI 7 (geyszesihol *C*) – *cfr* gesezihor.

gelamagos (*AC*) LXIV 2 (ielamagos *B*)

gelamas – *vide* gehamas.

gelbaray (*ABC*) XLVI 1 – *cfr* ieblaray.

*** Gelemoht** (*AC*) C 18 (Gelemoth *B*); (*scripsi*) CI 6 (gelemoth *B*, Gelomoht *A*): nomen Dei.

geles (*ABC*) XX 4

gelgemana (*ABC*) XVII 3

geliamgno – *vide* gehamguo.

gelior (*AC*) XXI 4 (gelor *B*)

Gelomoht – *vide* Gelemoht.

gelomyhel (*ABC*) XLIX 1

*** Gelon** (*AB*) CI 7, (*ABC*) 21; (*A*) CXXXIII 26: nomen Dei.

gelor – *vide* gelior.

gemahol (*ABC*) XLI 4 – *cfr* gemehol.

gemaht (*AC*) XX 9 (gemath *B*) – *cfr* gemoht, semaht, Semeht, Semoht, Semoth.

gemail (*AC*) XX 2 (gemayle *B*), 8 (gemayl *B*)

gemal (*AC*) XLIII 13

gemama (*AC et iterum post* salpha[1] *C*) XLI 5 – *cfr* geiama.

gemamoht – *vide* iemamoht.

gemasay – *vide* iemazai.

gemay – *vide* iemay.

gemayle – *vide* gemail.

gemechor (*A*) LXXV 2 (gemothor *B*, gemethor *C*) – *cfr* gemothar *et* genamchor.

gemehagate (*AC*) XLIV 2

gemehehon (*ABC*) LXXVII 2

gemehihel (*AC*) XLVIII 1 (gemehyhel *B*) – *cfr* iomorihel.

gemehol (*ABC*) XLI 4 – *cfr* gemahol.

gemession (*AC*) XX 12 (gemissyon *B*)

gemezelyhon – *vide* gezomelyhon.

gemiazai (*AC*) XX 9 (gemiazay *B*)

gemiliam (*AC*) XLV 8

gemissyon – *vide* gemession.

gemizacol (*AC*) XX 8 (zemizatos *B*)

gemoht (*AC*) XLVI 4 (semoth *B*) – *cfr* gemaht, semaht, Semeht, Semoht, Semoth.

gemol (*AC*) XLII 3 (gomel *B*)

Gemolithos – *vide* remolithos.

gemomthar – *vide* gemothar.

gemothar (*AB*) XLIII 8 (gemomthar *C*) – *cfr* gemechor *et* gemyhothar.

gemotheon (*ABC*) XLIX 1

gemothor – *vide* gemechor.

gemyha (*AC*) XLIV 2

gemyhacal (*AC*) XXI 6 (gonihacal *B*)

gemyhothar (*A*) XLIII 8 (gemymhothar *C*) – *cfr* gemothar.

gemymhothar – *vide* gemyhothar.

genaglolos – *vide* geuaguolos.

genaguelyos – *vide* genaguolos.

genaguolos (*AC*) XLVIII 6 (genaguelyos *B*) – *cfr* geuaguolos.

genamchor (*A*) LXXV 2 (iemauchor *B*, genamohor *C*) – *cfr* gemechor.

genamohor – *vide* genamchor.

genasse (*A*) CXXXIII 20: nomen spiritus/daemonis aerii?

Genathathores – *vide* Geuathores.

genathely (*AC*) XLV 8

genay (*AC*) XLII 5 (gonay *B*) – *cfr* genayr *et* gonay.

genayr (*AC*) XLIII 7 (genehir *B*) – *cfr* genay *et* sennyr.

genazar – *vide* ienazar.

Genealogon (*AC*) XLII 1 (Genehalogon *B*) – *cfr* reealologon *et* tenealogo.

genehir – *vide* genayr.

generamosehc (*A*) XLIV 4 (generamoseht *C*)

genetazamanay (*AC*) XLVII 4 (guetazamanay *B*)

geneuogal (*A*) XXI 2 (genogal *B*, genevogal *C*)

genges (*ABC*) XXII

genithon (*AC*) XXXIX 4

geno (*ABC*) XLV 5 – *cfr* Genos *et* genoz.

genocomel (*AC*) XLV 2

genogal – *vide* geneuogal.

genomoloy (*AC*) XLIV 2 – *cfr* genomos.

genomos (*AC*) XLIV 2; (*ABC*) XLV 1 – *cfr* genomoloy.

genomychos (*A*) XLV 6 (genomythos *C*)

genorabal (*AC*) XLII 2 – *cfr* genozabal.

* **Genos** (*ABC*) XLIII 13; XCV 5: nomen Dei – *cfr* Agenos, geno, genoz.

genotheram (*AC*) XLII 2

* **Genouem** (*AB*) C 23 (Gevovem *C*); CI 7; (*scripsi*) CXV 15 (genonem *AB*, gerionem *C*): nomen Dei.

genozabal (*AC*) XLII 2 – *cfr* genorabal.

genoz (*AC*) XLVI 4 – *cfr* geno *et* Genos.

genozem (*AC*) XLVIII 5

genozepha (*AC*) XLVIII 3 (genzepha *B*)

genthon (*AC*) XLIII 8

genynatol (*AC*) XX 8 (seniatol *B*)

genzepha – *vide* genozepha.

genzi (*ABC*) XVI 2

geogremai (*A*) XVI 4 (girogremay *B*, geogremay *C*)

Geolym (*ABC*) XLIII 1

geraanathiel – *vide* geramathihel.

geraguaht (*A*) XLVI 5 (geraghuhat *ante* iosagat *in XLVI 4 transp. B*)

geramacihel (*AC*) XLVIII 6 – *cfr* gecramathihol *et* geramathihel.

geramannay – *vide* gezamannay.

geramathihel (*AC*) XLVIII 4 (geraanathiel *B*) – *cfr* gecramathihol *et* geramacihel.

gerathar (*ABC*) XLVI 4

gerehona (*ABC*) XXXIV 2

geremol – *vide* geromol.

gergeon (*ABC*) XXIII 3 – *cfr* gergion *et* gergohen.

gergion (*AC*) XXIII 4 (petiogergion *B*; *vide etiam* pethio) – *cfr* gergeon *et* gergohen.

gergohen (*AC*) XXIII 3 – *cfr* gergeon, gergion, iergohen.

gerionem – *vide* Genouem.

geristel (*AC*) XLII 2

geriston (*AC*) XLVI 2 (geryston *B*)

geristori – *vide* ieristosymythos.

gerizo (*ABC*) XLV 8

Geroguegnos – *vide* Deroguegnos.

gerohanathon (*A*) XXIV 2 (Jerohanathon *C*)

geromagol (*AC*) XLIV 2 – *cfr* ieromeguos.

geromay (*AC*) XX 10 (gezomay *B*)

geromazihel (*AC*) XLVII 4 (ieromasiel *B*)

geromdi – *vide* geromol.

geromelam (*ABC*) XVI 2

geromol (*A*) XLIII 5 (geremol *B*, geromdi *C*)

geronehos (*AC*) XLVII 1 (geroneos *B*)

gerot (*ABC*) LX 2

gerozabal (*AC*) XX 7 (gerosabal *B*) – *cfr* ierozabal.

gerozay (*AC*) XXXIX 1 (gerosahy *B*)

gerub (*AC*) XLV 1

gesama – *vide* geiama.

gesehator – *vide* iezehator.

geseiot – *vide* gesezihor.

gesemon (*ABC*) XX 1 – *cfr* gessemon.

gesezihor (*AC*) XLI 7 (geseiot *B*) – *cfr* geiszefihor.

gesommay (*AC*) XXXIX 1 (golsemmay *B*)

gessan – *vide* isenesan.

gessemon (*ABC*) XXI 1 – *cfr* gesemon.

gesseuazi (*AB*) XXVIII 4 (gessevazi *C*)

gessidomy (*AC*) XXVIII 4 (sydomy *B*)

geth (*ABC*) XVII 2 – *cfr* geht.

gethage (*AC*) XXXIX 3

gethamyhal (*ante* guathamal *B*) XLVII 2

gethasam (*ABC*) XXI 3 – *cfr* cethalsam.

gethiduhal (*AC*) LXXX 1 (getidual *B*)

gethomay – *vide* iethonay.

gethor (*AC*) XXXV 3 (iethor *B*) – *cfr* gethos, iechar, iechor, iechori, iechro, iecor, iethor.

gethoramy (*AC*) XLIX 2 (iechoramay *B*) – *cfr* gechora *et* ieguoram.

gethorem (*AC*) XXI 7 (gechorem *B*)

gethos (*AC*) LX 2 (iethors *B*) – *cfr* gethor, iechar, iechor, iechori, iechro, iecor, iethor.

getimay (*AB*) XX 5 (ietimay *C*)

gettahol (*AC*) XXXIV 1 (gectahol *B*)

geuaguolos (*A*) XLVIII 4 (genaglolos *B*, genagnolos *C*) – *cfr* genaguolos.

Geuathores (*AC*) XLV 1 (Genathathores *B*) – *cfr* guauatores.

Gevovem – *vide* Genouem.

geys (*AC*) XLII 4

geyszesihol – *vide* geiszefihor.

gezagam (*AC*) LXXIII 2 (gesagam *B*) – *cfr* gozogam.

gezamahel (*AC*) XLIII 4

gezamai (*A*) XXI 7 (gezemay *B*, gesamai *C*)

gezamannay (*A*) XX 6 (geramannay *B*, gezamannai *C*)

gezamel (*ABC*) XX 8

* **Gezamyhor** (*AC*) XCV 5 (gezamihor *B*): nomen Dei.

gezconas (*A*) XLIII 3 (gezconos *C*)

gezconos – *vide* gezconas.

gezegatha (*AC*) XXIII 1 (gezegata *B*)

gezelihos (*AC*) XLIX 1 (gezilyos *B*)

gezemathal (*AC*) LXXX 2 (iesemathal *B*)

gezemay – *vide* gezamai.

gezemel – *vide* gezomel.

gezeno (*ABC*) XLIX 1 – *cfr* gezero *et* iezemo.

gezero (*ABC*) XXXIX 4 – *cfr* gezeno.

gezetiz (*ABC*) XXXIV 2

gezihel (*AC*) LXXIII 2 (iezyhel *B*) – *cfr* iezel *et* iezetihel.

gezilyos – *vide* gezelihos.

gezoga – *vide* gozogam.

gezomay – *vide* geromay.

gezomel (*AC*) LXXXVII 2 (gezemel *B*)

gezomelyhon (*AC*) LXXIII 2 (gemezelyhon *B*)

gezomothon (*AC*) LXXX 1 (iezomothon *B*) – *cfr* ezomathon *et* iesomathon.

* **Gezor** (*ABC*) XCV 5: nomen Dei.

gezoramp – *vide* iezoramp *et* iezoray.

gezozay (*ABC, bis*) LXXXVII 1 – *cfr* iezoray.

gezsethon (*AC*) XVI 5 (gozsethon *B*)

ghu (*A*) LX 1 (ahu *B*, gliu *C*)

gielocheon (*A*) XXI 1 (giolotheon *B*, grelotheon *C*)

giethi (*A*) XLI 6 (giethy *C*)

gigithios (*AC*) LXXI 4 (gygythyos *B*)

gigoro (*AC*) XXI 1 (gigoromegal *B*; *vide etiam* mogal)

gigoromegal – *vide* gigoro *et* mogal.

giolotheon – *vide* gielocheon.

girogremay – *vide* geogremai.

giselector (*AC*) XX 3

gilzelerethon (*AC*) XX 3

glereleon (*AC*) XX 3

gliu – *vide* ghu.

gnamazihel (*A*) XLVI 4 (gnamaziel *B*) – *cfr* guaramaziel.

gofgameb – *vide* Gofgameli.

* **Gofgameli** (*B*) LXIX 1 (gofgamelis *A*, Gosgamel *C*); (*scripsi*) C 3 (gofgameb *AB*, gosgameb *C*); (*B*) CI 3 (Gofgamep *A*): nomen Dei.

gofgamelis – *vide* Gofgameli.

Gofgamep – vide Gofgameli.

* **Gofgar** (*AB*) CI 8, 25 (Gafgar *C*): nomen Dei.

gohata – *vide* gohathay.

gohathay (*AC*) LXXV 1 (gohata. hyzathana *B; vide etiam* zachana)

golsemmay – *vide* gesommay.

gomel – *vide* gemol.

Gonathaym (*ABC*) CXV 21: nomen Dei? nomen angeli/spiritus aerii?

gonay (*ABC*) XLIII 1 – *cfr* genay.

gonihacal – *vide* gemyhacal.

g{ort}aray (*A*) XLIII 3

gosamyn (*AC*) XXIII 2

gosgameb – *vide* Gofgameli.

Gosgamel – *vide* Gofgameli.

gozimal (*ABC*) XXII

gozogam (*AC*) XXII (gezoga *B*) – *cfr* gezagam.

gozsethon – *vide* gezsethon.

gracomessihos (*A*) XLVIII 3 (gcomessihos *C*) – *cfr* gracosihos *et* graguomoysihos.

gracosihos (*AC*) XLVIII 3 – *cfr* crascrosihos *et* gracomessihos.

graguomoysihos (*A*) XLVIII 5 (gragnomoysihos *C*) – *cfr* gracomessihos.

Gram (*ABC*) IV 41: nomen Dei/angeli?

gramaht (*AC*) XLI 7

gramyhel (*AC*) XLVI 1 (gramyel *B*)

graual (*AB*) XVII 2 (graval *C*)

Greba (*ABC*) CXV 15: nomen Dei?

grelotheon – *vide* gielocheon.

grenatail – *vide* grenetail.

grenetail (*AC*) LXIV 4 (grenatail *B*)

grephemyon (*AC*) XX 1

gromyhazay (*AC*) XXI 5 (gromyhasay *B*)

guahiros (*AC*) LXXI 4 (guahyros *B*)

guauatores (*A*) XLV 1 (guanatores *BC*)– *cfr* Geuathores.

guaramaziel (*AC*) XLVI 4 – *cfr* gnamazihel.

guathamal (*ABC*) XLVII 2

guchym – *vide* Guthryn.

guetazamanay – *vide* genetazamanay.

gulahentihel (*AC*) LXXIII 2 (– *vide* guohemguor.

guohemguor (*AC*) XLIII 8 – *cfr* gehamguo *et* gehemguor.

guomaguos (*A*) XLIII 6 (gnomagnos *C*) – *cfr* gehamguo *et* iecromaguos.

guomon (*ABC*) LXXV 2

guoram – *vide* relmalaguoram.

guoyemal (*AC*) XXVIII 3

¤ **Guth** (*ABC*) CVI 2; CXXIV 2; (*A*) CXXIX 6, 10, 18, 21, 25, 29, 33; CXXXIII 3: daemon aerius Iovialis et spiritus aerius consolanis.

¤ **Guthrin** (*A*) CXXIX 6, 10, 25: daemon aerius Iovialis et spiritus aerius consolanis – *cfr* Guthryn *et* Gutrhyn.

¤ **Guthryn** (*scripsi*) CVI 2 (guchym *AC*, gutihym *B*); (*A*) CXXIX 18, 21, 29, 33; (*correxi*) CXXXIII 3 (guthyn *A*): daemon aerius Iovialis et spiritus aerius consolanis – *cfr* Guthrin *et* Gutrhyn.

guthyn – *vide* Guthryn.

gutihym – *vide* Gutrhyn.

gutihyn – *vide* Gutrhyn.

¤ **Gutrhyn** (*C*) CXXIV 2 (gutihyn *A*, gutthyu *B*): daemon aerius Iovialis et spiritus aerius consolanis – *cfr* Guthrin *et* Guthryn.

gutthyu – *vide* Gutrhyn.

guygucheibib (*AC*) LXXI 4 (guyguycheibil *B*)

guyguycheibil – *vide* guygucheibib.

gymbar – *vide* gynbar.

gynbar (*AC*) LX 1 (gymbar *B*)

Gyram (*ABC*) IV 41: nomen Dei/angeli?

gysemasgi – *vide* semasgyy.

gysina (*A*) CXXXIII 20: nomen spiritus/daemonis aerii?

H

haaiatha – *vide* haihatha.

haatus – *vide* Gahatus.

¤ **Habaa** (*AC*) CX 5 (habaha *B*): rex daemonum aeriorum Mercurii et spirituum aeriorum frigicapicum – *cfr* Abaa.

habena (*AC*) XXIII 2

habisumaht (*AC*) XLV 4 – *cfr* habysanahat.

habobel (*ABC*) XVII 1

¤ **Habuchaba** (*scripsi*) CXX 1 (habuthaba *A*, habuthala *BC*): daemon aerius Lunae et spiritus aerius occidentalis/ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Abucaba *et* Abuchaba.

habuthaba – *vide* Habuchaba.

habuthala – *vide* Habuchaba.

habysanahat (*AC*) XLV 4 – *cfr* habisumaht.

hacacaros (*AC*) XLIII 9 – *cfr* hacaraz.

hacama (*ABC*) XXI 5

hacamman – *vide* hatammar.

hacaphagan (*AC*) XXVII 1

hacaraz (*AC*) XLIII 9 (hacaros *B*) – *cfr* hacacaros.

hacaros – *vide* hacaraz.

hacatoharena (*A*) XLIII 9 (hacatoharona *C*)

hacatoharona – *vide* hacatoharena.

hacazamazay (*ABC*) XLIX 2

hacca (*AC*) XLIII 10

hachagnon (*AC*) LX 2 (hacagnon *B*)

hachamol (*AC*) XLIII 7

hachay (*AC*) XLV 2

hachamathan – *vide* hachemathan.

hachemathan (*A*) LXXVII 2 (hachemethan *B*, hachamathan *C*)

hachemethan – *vide* hachemathan.

* **Hachionadabir** (*B*) C 16 (Bathionadir *AC*): nomen Dei – *cfr* Achionadabir.

hacoronathos (*AC*) XLIII 10

hacreazzay – *vide* hacronaaz *et* zay.

hacrisien – *vide* hacrisientheon.

hacrisientheon (*AC*) LXXVII 2 (hacrisien. theon *B*) – *cfr* Theon.

hacronaaz (*AC*) XVI 1 (hacreazzay *B*; *vide etiam* zay)

hactou (*AB*) XX 12 (hacton *C*)

haculam (*AC*) XXII (saphrizhaonbam *B*; *vide etiam* saphiez)

hadalomob (*AC*) XLVI 3 (hadelomos *B*)

hadelomos – *vide* hadalomob.

hadon – *vide* lapdaihadon.

hadozamyr (*AC*) XXXV 4 (hadozamir *B*)

Hadyon (*AB*) LXII 1 (SAdyon *C*): nomen Dei? – *cfr* Sadyon.

haebal (*ABC*) XXI 1

haemor (*ABC*) XX 3

hafartitmar (*AC*) XXIII 3

hagalos (*ABC*) LX 2

hagamal (*AC*) XX 11; (*ABC*) XXI 8; (*AB*) XLIII 9 (haganal *C*) – *cfr* haganal *et* hagmal.

haganal (*ABC*) XLIII 8 – *cfr* hagamal *et* hagmal.

hagasa (*AC*) XXXII (hagaza *B*)

hagem (*ABC*) XXXIX 2 (*etiam* hage{---} *post* regon^{2} *B*)

hagenalis (*AC*) XLIII 2 (hag{en}alis *B*)

hageneron – *vide* hageuoron.

hagenoy (*AC*) XLIV 1 – *cfr* Agenos.

hageuolo (*AC*) XLVIII 4 (hegenalo *B*)

hageuorem (*AB*) XLV 3 (hagenorem *C*) – *cfr* hageuoron *et* hageuorozom.

hageuoron (*AC*) XLV 3 (hageneron *B*) – *cfr* hageuorem *et* hageuorozom.

hageuorozom (*A*) XLV 4 (hagenorozom *C*) – *cfr* hageuorem *et* hageuoron.

hagiathar (*AC*) LXXX 1 (hagiachar *B*)

hagigel (*AC*) XXXIX 2 (haggigel *B*)

hagihal (*AC*) XLV 6 – *cfr* hagihar.

hagihar (*ABC*) LXXX 1 – *cfr* hagihal.

hagino – *vide* hagynol.

hagmal (*ABC*) XX 11 – *cfr* hagamal, haganal, hagynol.

hagnaht (*AC*) XXVIII 1 (heguhat *B*)

hagramos (*ABC*) XLIV 4

haguathos (*A*) XLIII 7 (hagnathos *C*) – *cfr* malihaguathos.

haguliaz (*ABC*) XXIX

haguyhosio (*A*) XLIII 12 (hagnyhosio *C*) – *cfr* iacuhosia.

hagyhamal (*A*) XLIV 2 (lagyhamal *C*)

hagynol (*AC*) XX 11 (hagino *B*) – *cfr* hagmal.

hahatus – *vide* Gahatus.

hahel (*AC*) XLIV 3

haibalicheth – *vide* Haibalidech.

haibalichth – *vide* Haibalidech.

¤ **Haibalidech** (*scripsi*) CV 3 (haybalydech *B*, haibalicheth *A*, haibalichth *C*); CXXII 1 (halibalidech *B*, halibalideth *AC*); (*addidi*) CXXIX 8, (*A*) 13, 24, 29, 32: daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Aybalidech *et* Haybalidech.

haihatha (*C et bis A*) LXXX 1 (*prima vice* haaiatha *et altera* haiatha *B*, haihacha *altera vice C*)

haihoz (*AC*) XLIV 3 (hayhos *B*) – *cfr* ayhos, haila, hailos, halos.

haila (*AC*) XXI 4 (hayla *B*) – *cfr* haihoz, hailos, hala, Halla.

hailos (*AC*) XX 5 (haylos *B*); XXI 2 (haylos *B*) – *cfr* haihoz, haila, halos.

haiozoroy (*AC*) LXIV 2 (haiozoroi *B*)

hair (*AC*) XXXVII 1 (dahir *B*)

haiual (*AB*) XXI 2 (haival *C*) – *cfr* haymal.

hala (*AC*) XX 4 (hasa *B*) – *cfr* haila, halabethen, Halla, hasa, hela, ietronamayhala.

halabee (*ABC*) XX 8 – *cfr* halabre.

halabeht (*AC*) XX 9 (halabeth *B*)

halabethen (*AC*) XX 9 (hala. bethen *B*) – *cfr* hala.

halabre (*AC*) XXI 6 (halagre *B*) – *cfr* halabee.

halaco (*ABC*) XXI 4

halagre – *vide* halabre.

halaiz (*ABC*) XXVIII 4 – *cfr* salaiz.

halasimbron – *vide* harasymihon.

halatal (*AC*) XXI 1 (halathal *B*)

halathon (*AC*) LXXI 3 (halathou *B*)

halay – *vide* haley.

halel (*ABC*) XXXVII 1

halestymos (*post* hathanayos/hathanoyos *B*) LXXV 2

haley (*A*) XVII 1 (halay *C*, hetoylaloy *B*; *vide etiam* hecoy)

halibalideth – *vide* Haibalidech.

halimyz (*A*) XXXIV 2 (halunyz *C*)

* **Halla** (*ABC*) XXXIX 2; XLIV 5; XCV 5: nomen Dei – *cfr* haila, hala, hasa.

hallehuma (*A*) XLIV 5 (hallehmua *C*, halleiuua *B*)

hallemassay (*AB*) XLI 4 (hellemassay *C*) – *cfr* helemasay, predolmassay, ycolmazai, ydolmassay, yetulmassay.

hallenomay (*AC*) XLIV 5 (halleuomay *B*)

halmay (*AC*) XLV 6

halmiot (*AC*) XX 2 (halmyot *B*) – *cfr* halmoht.

halmoht (*AC*) XX 2 (halmoth *B*) – *cfr* halmiot.

halmye (*ABC*) XX 8

halomora (*AC*) XLIX 2 (hebomora *B*)

halon – *vide* lialon.

halos (*ABC*) XX 5 – *cfr* haihoz, hailos, helos.

halpha (*AC*) XLI 4 (alpha *B*) – *cfr* salpha.

halua (*ABC*) XXI 2

halzamyhol (*ABC*) XLI 2

hamabihat (*AC*) XXXIX 2 (hamabyhath *B*)

hamacal (*AC*) XLII 3

hamacon (*AC*) XLVII 5

hamae (*ABC*) XX 1 – *cfr* hamat *et* hamay.

hamagra – *vide* crosaihamagra.

hamagrata (*AC*) XXXIX 1 (hamagratha *B*)

hamagron (*ABC*) XLIV 4

hamaguyl – *vide* hanaguil.

hamahon – *vide* hamyhou.

hamahym – *vide* semyhamaym.

hamala – *vide* nahamala.

hamalamyn (*AC*) XXVIII 4 (hancalamyn *B*)

hamamalyhon (*AC*) XLVII 5 – *cfr* samalyhon.

hamamyl (*ABC*) LXXXVII 2 – *cfr* hamamyn *et* zamanyl.

hamamyn (*ABC*) LXXXVII 3 – *cfr* hamamyl *et* hamany.

hamanal (*AC*) XLI 5 – *cfr* hamynal.

hamanatar (*A*) XLV 2 (hamanacar *C*) – *cfr* hazanathar *et* hazanethar.

{ha}mansamel (*A*) XLIII 4 (hamansamel *C*)

hamany (*AC*) XVI 2 (hemany *B*) – *cfr* hamamyn.

hamanzathon (*AC*) LXXI 1 (hamauzaton *B*)

hamarazihos (*A*) XLVIII 3 (hamazazios *B*) – *cfr* hamaristigos *et* hamarizihos.

hamaristigos (*AC*) XLVIII 6 – *cfr* hamarazihos *et* hamarizihos.

hamarizihos (*A*) XLVIII 3 – *cfr* hamarazihos *et* hamaristigos.

hamarnail – *vide* lamarnail.

hamat (*ABC*) XX 1 – *cfr* hamae.

hamatha (*ABC*) XX 1; LX 1

hamathalis (*AC*) XLIII 7

hamathamal (*AC*) XVI 1 (hanathemal *B*)

hamay (*AC*) XLVIII 5 (hamy *B*), (*ABC*) 6 – *cfr* hamae, hamy, homy.

hamazahel – *vide* hamsahel.

hamazamoly (*AC*) XLIII 5

Hamazay – *vide* Hanazay.

hamazazios – *vide* hamarazihos.

hambal – *vide* hariabal.

hameguar (*A*) XLIII 11 (hamegnar *C*) – *cfr* hemeguol *et* lamogual.

hamel (*AC*) XVI 5 (hemel *B*); XLVI 4 – *cfr* hamol, hamon, hamos, hemal, hemeb, hemel, hemol.

hamezeaza (*ABC*) XVI 4

hamguo – *vide* gehamguo.

hamhaniel – *vide* hattihamel.

Hamicchiahel (*scripsi*) LI 8 (hauutthliahel *A*, hammlstiahel *C*, hammuth thlia *B*) – *cfr* Hamycchiahel.

{hami}hel (*A*) XLIII 4 (hamihel *C*, sabarhamyhel *B*; *vide etiam* sabar) – *cfr* hamye, hamyhel, homyhal.

hamiht (*AC*) XXIII 3 (hamith *B*) – *cfr* zamiht.

haminos (*AC*) XLIX 1 (hamnios *B*) – *cfr* hamynos *et* hamynosia.

hamirrios (*ABC*) XLIV 5 – *cfr* hamyriscos.

hamisschon (*AC*) XX 8 (hamisshon *B*)

hamisshon – *vide* hamisschon.

hamissirion (*ABC*) XX 2 – *cfr* hamissiton, hamissitoy, hamyssithon.

hamissiton (*AC*) XX 2 (hamyssyton *B*) – *cfr* hamissirion, hamissitoy, hamyssithon.

hamissitoy (*ABC*) XXI 3 – *cfr* hamissirion, hamissiton, hamyssithon.

hammlstiahel – *vide* Hamicchiahel.

hammuth – *vide* Hamicchiahel.

hamnas (*AC*) LXXX 2 (hanmas *B*) – *cfr* hamnos.

hamnos (*AC*) LXXX 2 (haumos *B*) – *cfr* hamnas.

hamognal – *vide* lamogual.

hamol (*ABC*) XXVIII 4 – *cfr* hamel, hamon, hamos, homos.

hamon (*ABC*) XX 12 – *cfr* hamel, hamol, hamos, harion.

hamos (*ABC*) XXXI 4: nomen Dei/angeli? – *cfr* hamel, hamol, hamon, homos.

{h}Amphymethon – *vide* Hamphynethon.

*** Hamphynethon** (*scripsi*) LVIII 1 (Hamphyneton *B*, {h}Amphymethon *A*, hAmphymethon *C*): nomen Dei – *cfr* Amphynethon.

hamsahel (*AC*) XXXVII 1 (hamazahel *B*)

Hamuthyhahel – *vide* Hamycchiahel.

hamy (*ABC*) LX 2 – *cfr* hamay *et* homy.

Hamycchiahel (*scripsi*) XXXVII 1 (Hamuthyhahel *B*, Lamycchiahel *A*, Lamyatuahel *C*) – *cfr* Hamicchiahel.

hamye (*ABC*) XXIII 4 – *cfr* {hami}hel, hamyhel, homyhal.

hamyhel (*AC*) XLIII 4 – *cfr* {hami}hel, hamye, homyhal.

hamyhon (*AC*) LX 2 (hamahon *B*)

hamyly (*AC*) XXXVII 2

hamynal (*AC*) XLI 6 – *cfr* hamanal.

hamynos (*AC*) XXXI 4 (haminos *B*); XLIII 12: nomen Dei/angeli? – *cfr* haminos *et* hamynosia.

hamynosia (*AC*) XXXI 4 (hanymosya *B*): nomen Dei/angeli? – *cfr* haminos *et* hamynos.

hamynyr (*AC*) XLIII 1

hamyphyn (*ABC*) XXIII 4

hamyr (*A*) XLIII 13 (zamyr *C*)

hamyriscos (*AC*) XLIV 4 (amiristos *B*) – *cfr* hamirrios.

hamyssithon (*A*) XX 12 (hamissithon *B*, hamyssython *C*) – *cfr* hamissirion, hamissiton, hamissitoy.

hamython (*AC*) XLVII 5

hanacor (*ABC*) XXVI – *cfr* hancor.

¤ **Hanael** (*B*) CXIV 6: angelus/spiritus aerius Veneris – *cfr* Anael *et* Hanahel.

hanagai (*AC*) XX 7 (hanagay *B*)

hanaguil (*A*) XXI 3 (hamaguyl *B*, hanagiul *C*)

¤ **Hanahel** (*AC*) CIX 1 (hanael *B*); (*A*) CXXXIII 28: angelus/spiritus aerius Veneris – *cfr* Anael *et* Hanael.

hanahyos – *vide* hananyhos.

hanaipos (*AC*) XLIX 1 (hanaypos *B*)

hanamar (*A*) XXXI 3 (hanathar *C*): nomen Dei/angeli?

hanamyhos (*ABC*) XLVIII 3 – *cfr* hananyhos.

hananehos (*AC*) LXIV 2

hananyhos (*AC*) XLVIII 5 (hanahyos *B*) – *cfr* hanamyhos.

hanasichonea (*A*) LXXXVII 3 (hanasiconea *B*, hanasichovea *C*)

hanasichovea – *vide* hanasichonea.

hanataiphar (*AC*) XXXI 4 (hanathifa *B*): nomen Dei/angeli?

hanathar – *vide* hanamar.

hanathayos – *vide* hanathoios.

hanathemal – *vide* hamathamal.

hanathifa – *vide* hanataiphar.

hanathoios (*AC*) XXXV 1 (hanathayos *B*) – *cfr* hanathos.

hanathos (*ABC*) XXXV 1 – *cfr* hanathoios, hariothos, hauothos.

Hanazay (*AC*) LX 1 (Hamazay *B*): nomen Dei?

hanaziathachel (*A*) XLV 3 (hanaziachachel *C*) – *cfr* nazihatel.

hancalamyn – *vide* hamalamyn.

hancor (*ABC*) XXVI – *cfr* hanacor.

handos (*ABC*) XXXV 1

*** Hanethi** (*AC*) LXXXII 1 (Auetily *B*): nomen Dei – *cfr* Anethy.

hanhagra – *vide* hatchagra.

hanomos (*AC*) XLVIII 3 – *cfr* henemos, h{en}emos, {henoz}ios.

hanosae (*A*) XXVI (hanozae *B*, hanosal *C*)

hanosal – *vide* hanosae.

hanthesion (*AC*) XLVI 2

hanthomos (*A*) XXIX (thomos *B*, amhomos *C*; *vide etiam* exhator) – *cfr* hanthonomos.

hanthonomos (*A*) XXVIII 1 (hantonomos *B*, hanchonomos *C*) – *cfr* hanthomos.

hanylos (*ABC*) XXVI

hanymosya – *vide* hamynosia.

hanythel (*AC*) XLII 5

hapasiry (*AC*) XLVIII 4 – *cfr* haphasy *et* hasagiri.

haphasy (*AC*) XLVIII 6 (happhari *B*) – *cfr* hapasiry.

haphiles (*AC*) XXI 2 (saphiles *B*)

haphyn (*AC*) XXIII 3 (haphin *B*)

happhari – *vide* haphasy.

haptamygel (*ABC*) XXXIV 1

haraaht (*AC*) XX 1 (haraath *B*)

haracrihuz (*AC*) LXXI 4 (heracihuz *B*) – *cfr* ciarihuht *et* heracruhit.

haragaia (*AC*) XXXV 3

haralo (*A*) XLV 5 (horechahatalo *B*, horalo *C*; *vide etiam* horetha)

harama – *vide* harauma.

haramalon (*AC*) LXIV 2

haramanay (*ABC*) XLVII 5 – *cfr* haranamar.

haramcha (*AC*) XLIV 4 (harancha *B*) – *cfr* harauma *et* hauaramay.

harame – *vide* haramen.

haramen (*AC*) XXXI 4 (harame *B*): nomen Dei/angeli?

haramilicos – *vide* horamylichos.

harana (*AC*) XVI 2 (lemarharana *B*; *vide etiam* lemar) – *cfr* aran *et* harauma.

haranamar (*AC*) XLVIII 4 – *cfr* haramanay.

harancha – *vide* haramcha.

harapheiocon (*AC*) LXXVII 1 (haraphey. hecon *B*)

haraphey – *vide* harapheiocon.

harasymihon (*AC*) XVII 3 (halasimbron *B*)

harathacihel (*AC*) XLVII 5 – *cfr* hazatamel.

harathamel – *vide* hazatamel.

harathar (*AC*) XLIII 10 – *cfr* Harathau, hazachar, hazathar.

harathinam (*A*) XLIII 5 (harathynam *C*) – *cfr* harethena.

harauma (*A*) XLIV 4 (harama *B*, haramna *C*) – *cfr* haramcha, harana, hauaramay.

harayn (*AC*) XVII 3 (harayne *B*) – *cfr* Aray.

harayne – *vide* harayn.

harchan – *vide* Barthan.

harchau – *vide* Harthan.

haren – *vide* haron.

harethena (*AC*) XLIV 1 – *cfr* harathinam.

hariabal (*AC*) XX 7 (hambal *B*) – *cfr* hariagal *et* hariagil.

hariactor – *vide* haziactor.

hariagal (*ABC*) XX 7 – *cfr* hariabal *et* hariagil.

hariagil (*ABC*) XX 7 – *cfr* hariabal *et* hariagal.

hariham (*AC*) XLIII 10 – *cfr* hazihem.

harihat (*AC*) XLVIII 5 (haryhat *B*)

hariomagalathar (*AC*) LXIV 2

harion (*AC*) XX 12 (honon *B*); (*ABC*) XXI 8 – *cfr* hamon.

harionathor (*AC*) LXIV 2 (hariuator *B*)

hariothos (*ABC*) XXXV 1 – *cfr* hanathos *et* hauothos.

harissim (*AC*) XXII (karissim *B*)

haristeiz (*AC*) XLIV 5 (haristeis *B*)

¤ **Harit** (*scripsi*) CXXIV 3 (harix *ABC*); (*AB*) CXXVIII 5, (*addidi*) 9, (*AB*) 11, (*A*) 17: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum – *cfr* Harith.

¤ **Harith** (*ABC*) CVI 3; (*AB*) CXXVIII 14, (*A*) 21, 23: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum – *cfr* Harit.

hariuator – *vide* harionathor.

harix – *vide* Harit.

harmanail (*AC*) XLI 7 (larmanayle *B*)

harmarlemaht (*AC*) XLV 6

haron (*AC*) XXXIX 3 (haren *B*)

¤ **Harthan** (*ABC*) CXX 1; (*A*) CXXIX 7, (*scripsi*) 12 (barthan *A*), (*A*) 16, 20, 23, [(*A, perperam*) 27], 31, 34; (*scripsi*) CXXXII 3 (harchau *A*), (*A*) 4, 6, 7, (*addidi*) 9, (*A*) 10, 12; (*scripsi*) CXXXIII 4 (harthau

A); (*AB*) CXL 4: rex daemonum aeriorum Lunae et spirituum aeriorum occidentalium – *cfr* Barthan.

harthau – *vide* Harthan.

harugo (*ABC*) LXXXVII 4

haryt – *vide* semyhariht.

hasa (*ABC*) XLII 3 – *cfr* hala.

hasacapha (*AC*) XXXV 3 (hazacapba *B*)

hasagiri (*AC*) XLVIII 4 – *cfr* hapasiry *et* hasaguar.

hasagitha (*AC*) XXXV 3 (hazagitha *B*) – *cfr* hazagatha.

hasaguanamar (*AC*) XLVIII 4

hasaguar (*AC*) XLVIII 4 – *cfr* hasagiri.

hasamypa (*AC*) XXXV 3 (hazampa *B*)

hasaphopanos – *vide* hesaphopanos.

hasaymam (*A*) XLV 7 (hasayman *C*) – *cfr* hazamyha.

hasayman – *vide* hasaymam.

hasihezamay (*AC*) XXI 5 (hasybesamay *B*)

hasilihacel (*AC*) XLV 3 – *cfr* haziliatel.

hasomgeri (*AC*) XLV 4 (hasonigery *B*) – *cfr* hazamgeri.

hassahamynel (*ABC*) XLV 8

hassailamaht – *vide* Hassailemaht.

Hassailemaht (*C*) LI 3 (hassay lemath *B*, hassailamaht *A*) – *cfr* Assaylemaht *et* Hazailemaht.

hassay – *vide* Hassailemaht.

¤ **Hassaybi** (*scripsi*) CXXIX 13 (hassaylu *A*): daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Assaibi *et* Assaiby.

hassaylu – vide Hassaibi.

hassenethon (*A*) XLII 5 (hassenethym *C*) – *cfr* hazamathon, hazenethon, hazomathan.

hassenethym – *vide* hassenethon.

hassimilop (*AC*) XXI 4 (hassinuylop *B*)

hassinuylop – *vide* hassimilop.

hasybesamay – *vide* hasihezamay.

hatagamagon (*AC*) LXIV 2 (hatamagon *B*)

hataha (*AC*) LXXXVII 1 (hathala *B*)

hatamagiel (*AC*) LXXXVII 1 (hathamagiel *B*)

hatamagon – *vide* hatagamagon.

hatamas (*AC*) XVII 3 (hachamas *B*) – *cfr* hathomas *et* hotonas.

hatammar (*A*) XXXV 2 (hacamman *C*)

hatamy – *vide* hatamyhel.

hatamyhel (*AB*) XXXIX 2 (hatamy hel *C*) – *cfr* Hel.

hatanathay (*AC*) XX 9 (hathanathay *B*) – *cfr* hatanathos, hathamathay, hathanathay.

hatanathos (*AC*) XX 7 (hathanatos *B*); (*A*) XLIII 5 (hathanothos *B*, hacanathos *C*); (*AC*) XLIV 1 (athanathel *B*) – *cfr* athanathos, hatanathay, hathanathios, hathanathos, hathanaton.

hatanazar (*AC*) XXXI 4 (hathanazarbazioctor *B*; *vide etiam* basiactor): nomen Dei/angeli?

hatanir – *vide* hathamyr.

hataz (*ABC*) XLIV 3

hatazaihos (*AC*) XLIV 3

hatchagra (*A*) XXXIX 1 (hanhagra *C*)

hatehus (*AC*) LXIII 1 (hatheus *B*)

hathala – *vide* hataha.

hathamam (*AC*) LXXV 2 (hathaman *B*)

hathaman – *vide* hathamam.

hathamanos (*AC*) XLIII 11

hathamathay (*AC*) XXI 5 (athamathay *B*) – *cfr* hatanathay *et* hathanathay.

hathamyr (*A*) XLII 5 (hatanir *B*, hathamyt *C*); (*AC*) XLIII 1

hathamyt – *vide* hathamyr.

hathanathay (*AC*) XX 7 (hathanay. thay *B*) – *cfr* hatanathay *et* hathamathay.

hathanathios (*AC*) LXXV 1 (atanathios *B*) – *cfr* athanathos, hatanathos, hathanathos, hathanaton, hathanayos.

hathanathos (*AC*) XLIII 3 (hathautos *B*) – *cfr* athanathos, hatanathos, hathanathios, hathanaton.

hathanaton (*AC*) XXXIX 2 (hatanaton *B*) – *cfr* athanathos, hatanathos, hathanathos, hathanathios.

hathanay – *vide* hathanathay.

hathanaym (*AC*) XXXI 4 (hathanahym *B*): nomen Dei/angeli?

hathanayos (*AC*) LXXV 2 (hathanoyos *B*) – *cfr* hathanathios.

hathanazarbazioctor – *vide* hatanazar *et* basiactor.

hathanothos – *vide* hatanathos.

hathanoyos – *vide* hathanayos.

hathautos – *vide* hathanathos.

hathezihacos (*AC*) LXXI 3 (hethesiatos *B*) – *cfr* ateriathos.

hathomas (*ABC*) XXXIX 2 – *cfr* hatamas *et* hotonas.

hathon – *vide* zahanphathon.

hator (*A*) XLII 3 (hacor *C*)

hattihamel (*A*) XXXIV 1 (hacciamel *B*, hamhaniel *C*)

hauacristos (*AB*) XLIX 1 (hanacristos *C*)

hauaramay (*A*) XLIV 4 (hanaramay *C*) – *cfr* haramcha, harauma, ramay.

hauathos – *vide* hauothos.

hauothos (*A*) XXXV 1 (hauathos *B*, hanathos *C*) – *cfr* hanathos *et* hariothos.

haurathaphel – *vide* Hurathaphel.

hauutthliahel – *vide* Hamicchiahel.

¤ **Haybalidech** (*A*) CXXIX 20; (*scripsi*) CXXXIII 4 (yaybalidech *A*): daemon aerius Saturninus – *cfr* Aybalidech *et* Haibalidech.

hayhala (*ABC*) XX 8 – *cfr* ayhal.

haymafa – *vide* haymasa.

haymal (*ABC*) XX 8; (*AC et iterum una cum* gemama, suphu, iohel, iohabos *post* salpha[1] *C*) XLI 5 (haymas *B*) – *cfr* ayhal, haiual, haymasa.

haymas – *vide* haymal.

haymasa (*AC*) XVI 2 (haymafa *B*) – *cfr* haymal.

haymosiel – *vide* haynosiel.

haynosiel (*AC*) XX 9 (haymosiel *B*)

hazaa (*AC*) XLV 8 (hazaha *B*) – *cfr* azahat.

hazaamahar (*A*) XXXV 2 (hazihamahar *B*, hazaamahat *C*)

hazaamahat – *vide* hazaamahar.

hazab (*AC*) XXI 1 (hazal *B*) – *cfr* azat, hazat, hazata, hazatha.

hazabamoht (*AC*) XLVII 5

hazabanas (*AC*) XLVII 4 (hazabanaz *B*) – *cfr* hazabanos.

hazabanos (*AC*) XLVII 5 – *cfr* hazabanas.

hazabat (*ABC*) XX 1 – *cfr* azahat.

hazabathon – *vide* hazalathon.

Hazacam – *vide* hazaram.

hazacapba – *vide* hasacapha.

hazachar (*A*) XLIII 10 (hazathar *C*) – *cfr* harathar, hazata, hazatha, hazathan, hazathar, hazathay.

* **Hazacol** (*ABC*) XCV 5: nomen Dei – *cfr* Hazaiacol.

hazagatha (*ABC*) XXXI 1 – *cfr* hasagitha.

hazaguy (*AC*) XXXV 3 (hazagyn *B*)

hazagyn – *vide* hazaguy.

hazai (*AC*) XXXIV 2 (hasay *B*)

* **Hazaiacol** (*AC*) XCV 5 (hazaracol *B*): nomen Dei – *cfr* Hazacol.

hazaias (*AC*) XXXVII 1 (hazayas *B*)

hazaihemaht – *vide* Hazailemaht.

Hazailemaht (*AC*) XXI 1 (Hazaylemayth *B*); (*scripsi*) LI 2 (hazaihemaht *AC*, hazay. lemath *B*), (*addidi*) 3 – *cfr* Assaylemaht *et* Hassailemaht.

hazal – *vide* hazab.

hazalathan – *vide* hazalathon.

hazalathon (*A*) LXXI 1 (hazalathan *B*, hazabathon *C*) – *cfr* azaithon.

hazalzetam (*loco* liaiah *et* isenesan *C*) XXXI 1

hazamaguhem (*AC*) XLV 4

hazamathar (*ABC, bis*) LXXV 1 – *cfr* hazanathar, hazanathay, hazanethar, iazamathan.

hazamathon (*AC*) XLVII 6 (hazamaton *B*) – *cfr* hassenethon, hazenethon, hazomathan, iazamathan.

hazamegos (*AC*) XLI 2 (asamegos *B*)

hazamgeri (*AC*) XLV 4 (hazamgery *B*) – *cfr* hasomgeri.

hazampa – *vide* hasamypa.

hazamyha (*AC*) XLV 7 – *cfr* hasaymam.

hazana (*AC*) XLII 3

hazanathar (*AC*) XLIII 11 – *cfr* hamanatar, hazamathar, hazanathay, hazanethar.

hazanathay (*AC*) XLV 2 – *cfr* hazamathar, hazanathar, hazanethar.

hazanebal (*AC*) XX 1 (hazenebal *B*)

hazanethar (*AC*) XLV 2 (hazanetse *B*) – *cfr* hamanatar, hazamathar, hazanathar, hazanathay.

hazanetse – *vide* hazanethar.

hazarach (*AC*) XXXVII 1 (hazarak *B*)

hazaracol – *vide* Hazaiacol.

hazaram (*ABC*) XVI 1; (*B*) XXXI 1 (HAzatam *A*, Hazacam *C*); (*ABC*) L 1; LI 8 – *cfr* Aysaram *et* Helzatam.

hazaramagos (*ABC*) XLIX 1

hazaremehal (*AC*) XX 1 (hazare. mehal *B*)

hazare – *vide* hazaremehal.

hazarob (*AC*) XXVIII 4 (hazorob *B*) – *cfr* hazoroz.

hazaron (*ABC*) XX 8; (*AC*) XXI 4 (azaron *B*)

hazat (*AC*) XXXV 4 (hasat *B*) – *cfr* azat, hazab, hazata, hazatha.

hazata (*A*) XLV 5 (hazatha *B*, hazaca *C*) – *cfr* azat, hazab, hazachar, hazat, hazatha, hazathan, hazathar, hazathay, hazocha.

HAzatam – *vide* hazaram.

hazatamel (*A*) XLVII 4 (harathamel *B*, hazacamel *C*) – *cfr* harathacihel.

hazatha (*ABC*) XX 1; LXXV 1 – *cfr* hazachar, hazat, hazata, hazathan, hazathar, hazathay, hazocha.

hazathan (*AC*) XLVII 5 – *cfr* hazachar, hazata, hazatha, hazathar, hazathay.

hazathar (*ABC*) LXXV 1 – *cfr* harathar, hazachar, hazata, hazatha, hazathan, hazathay.

hazathay (*AC*) LXXV 1 (hazatay *B*) – *cfr* hazachar, hazata, hazatha, hazathan, hazathar.

hazay – *vide* Hazailemaht.

hazaycon – *vide* azaithon.

Hazaylemayth – *vide* {H}azailemaht.

hazeineleth – *vide* hazemeloch.

hazemeloch (*A*) LXXXVII 3 (hazeineleth *B*, hazemeloth *C*)

hazenebal – *vide* hazanebal.

hazenethon (*AC*) XLII 4; XLIII 1 (hazeneton *B*) – *cfr* hassenethon, hazamathon, hazomathan.

hazenfutail – *vide* lezen *et* saccail.

hazeoyon (*AC*) XLIII 12

hazethyuathon – *vide* hazothynathon.

haziactor (*A*) XXXI 4 (hasiactor *B*, hariactor *C*): nomen Dei/angeli? – *cfr* basiactor.

hazihal (*ABC*) XXXIV 2 – *cfr* hazihel *et* hazihem.

hazihamahar – *vide* hazaamahar.

hazihel (*AC*) XLII 3 – *cfr* hazihal *et* hazihem.

hazihem (*AC*) XLIII 10 – *cfr* hariham, hazihal, hazihel.

haziler (*AC*) XLIII 10

haziliatel (*A*) XLV 3 (haziliacel *C*) – *cfr* hasilihacel.

hazimelos (*ABC*) XLIX 1

hazocha (*AC*) XLV 6 (hazoca *B*) – *cfr* hazata *et* hazatha.

hazomathan (*AC*) LXXX 1 (hozomathon *B*) – *cfr* hassenethon, hazamathon, hazenethon.

hazorob – *vide* hazarob.

hazoroz (*ABC*) XXVIII 4 – *cfr* hazarob.

hazothynathon (*A*) LXXX 1 (hazotmathon *B*, hazethyuathon *C*)

hazotmathon – *vide* hazothynathon.

hebal – *vide* helial.

hebalthe (*ABC*) XX 8

hebel (*ABC*) XXXIX 1; (*B*) XLVI 4 (*ante* hemel/hemol) – *cfr* hebos *et* hebrel.

hebeot (*A*) XVII 1 (hebeoth *BC*)

hebes – *vide* hebos.

¤ **Hebethel** (*AC*) CXI 4 (hebetel *B*); (*ABC*) CXX 2; (*B*) CXXVIII 6 (bebethel *A*), (*AB*) 8, 11, 15, (*A*) 17, 20, 24: ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum.

hebomora – *vide* halomora.

hebos (*AC*) XXXII (hebes *B*) – *cfr* hebel *et* hiebros.

hebrel (*ABC*) XVII 1 – *cfr* hebel.

hechamazihel (*AC*) XLIX 2 (hekamasziel *B*)

hecohay (*ABC*) XXXIX 2 – *cfr* hecohy.

hecohy (*ABC*) XLIX 2 – *cfr* hecohay *et* hecoy.

hecon – *vide* harapheiocon.

hecoy (*AC*) XVII 1 (hetoylaloy *B*; *vide etiam* haley) – *cfr* hecohy.

hecto{..}cahs – *vide* Ectothas.

hecthothas – *vide* Ecthothas.

heden – *vide* exhedon.

heel (*ABC*) XVII 2

hefuogem – *vide* hesuogem.

hegalmechor – *vide* Megalhamethor.

hegemothon (*AC*) LXXV 1 (hegemoton *B*)

hegenalo – *vide* hageuolo.

hegernar (*ABC*) XLIII 2

hegethe – *vide* hegetti.

hegetti (*AC*) XXII (hegethe *B*)

hegion – *vide* helgion.

hegonele (*ABC*) XLVIII 6

hegrogebal (*AC*) XLIII 3

heguhat – *vide* hagnaht.

hehal – *vide* helial.

hehazar – *vide* heihazar.

hehelilem (*ABC*) XXXI 1 – *cfr* hethelilem.

hehem (*AC*) XXXIII (helem *B*)

hehhel – *vide* hetihel.

hehomail (*AC*) XX 2 (hehomayle *B*) – *cfr* neomahil *et* neomail.

hehomayle – *vide* hehomail.

hehouiniaht – *vide* behetimyhat.

heihazar (*AC*) LXXX 2 (hehazar *B*) – *cfr* heihazay.

heihazay (*AC*) LXXX 2 (hehyhazay *B*) – *cfr* heihazar.

hekamasziel – *vide* hechamazihel.

*/¤ **Hel** (*ABC*) XX 7; (*AC*) XXIV 4 (el *B*); (*ABC*) XLIII 2; (*AC*) XLVII 6; (*AB*) CI 7, (*ABC*) 21; (*addidi*) CXXXIII 26: nomen Dei (et angeli) – *cfr* El *et* ramaihel.

hela (*AC*) XX 4 (hesa *B*) – *cfr* hala.

helahenay (*ABC*) LXXXVII 4 – *cfr* helatay.

helamon (*AC*) XLVII 6

helaph (*ABC*) XLVI 3

helas – *vide* helos.

helatay (*AC*) LXXXVII 4 (holatay *B*) – *cfr* helahenay.

helcamay (*AC*) XVI 5 (heltomay *B*)

helda (*ABC*) XXXII – *cfr* helsa.

helee (*AC*) XXVII 1 (heloe *B*) – *cfr* helos.

heleis (*AC*) XLVII 5

helem – *vide* hehem.

helemasay (*AC*) XLI 4 (holemasay *B*) – *cfr* hallemassay, predolmassay, ycolmazai, ydolmassay, yetulmassay.

heleshimeym – *vide* helestymeym.

helestymeym (*A*) XLIII 3 (helestimehim *B*, heleshimeym *C*) – *cfr* helycychcym.

helgezamay (*ABC*) XX 5

helgion (A) XVII 2 (hegion *B*, helgyon *C*)

helial (*A*) XX 1 (hehal *C*, hebal *B*) – *cfr* helihel, helliel, hetihel.

heliam (*AC*) XLVIII 1 (helyham *B*)

heliasal (*AC*) XXXVII 2

heliemath (*ABC*) XVI 2

helier – *vide* hetihel.

helihel (*AC*) LXXX 2 (helyhel *B*) – *cfr* helial, helliel, hetihel, samehelihel.

helihemon (*AC*) XLIX 1 (helyemon *B*)

helihot (*A*) XVII 1 (helioth *B*, helyhoth *C*) – *cfr* helyhot.

helihothos (*AC*) XLII 5 – *cfr* heliotheos, heliothon, Heliothos, helyhotas, helymothos, helyothos.

heliotheos (*AC*) XXVI (helyotheos *B*) – *cfr* helihothos, heliothon, Heliothos, helyhotas, helymothos, helyothos.

heliothon (*AC*) XLIII 13 – *cfr* helihothos, heliotheos, Heliothos, helyhotas, helymothos, helyothos.

Heliothos (*AC*) XXVII 2 (eliothos *B*); XLIII 1 (helyothos *B*): nomen angeli/angelorum? – *cfr* helihothos, heliotheos, heliothon, helyhotas, helymothos, helyothos.

heliozo (*AC*) XLI 7 (heliozochael *B*; *vide etiam* thahel)

heliozochael – *vide* heliozo *et* thahel.

helipha (*AC*) XXIV 2 (helypha *B*)

Heliscemaht (*scripsi*) L 1 (helistemaht *AC*, Helyzemath *B*); (*A*) LI 3 (helyzemath *B*, helistemaht *C*) – *cfr* helisemaht, Hely, Helysemath, semaht.

helisemaht (*AC*) XXI 7 (hely. zemath *B*) – *cfr* Heliscemaht, Hely, Helysemath, semaht.

helistemaht – *vide* Heliscemaht.

helitihay (*AC*) XXII (helytyhay *B*)

heliy{.....} – *vide* hemyclopos.

hellemassay – *vide* hallemassay.

hellemay (*AC*) LXXV 2 (hellemahy *B*)

hellesscymon (*A*) LXXV 2 (hellestimon *B*, helessohymon *C*)

helessohymon – *vide* hellesscymon.

helliel (*ABC*) XVII 2 – *cfr* helial, helihel, hetihel.

helma (*ABC*) XXXII; LI 8 – *cfr* helmay *et* Hielma.

helmamy (*ABC*) XXIII 1 – *cfr* helmay *et* helymam.

helmath – *vide* helymat.

helmay (*ABC*) XXIII 1 – *cfr* helma, helmamy, helymam.

helmayham – *vide* helymam.

helmelazar (*AC*) XXXIX 3 (helmerazar *B*), 4 – *cfr* hermelazar.

helmerazar – *vide* helmelazar.

heloe – *vide* helee.

helomany (*AB*) XVI 5 (helomay *C*)

helomay – *vide* helomany.

helomyht (*AC*) XXIV 2 – *cfr* lomyht.

helos (*AB*) XXVII 1 (helas *C*) – *cfr* halos *et* helee.

heloty (*AC*) XLVII 6

* **Heloy** (*AC*) XVI 1 (eley *B*); LVIII 1; (*AB*) CI 8, (*ABC*) 30; CXV 15, 39; (*A*) CXXXIII 13: nomen Dei – *cfr* Eloy.

helpha – *vide* helsa.

helralacos (*AC*) XLV 5 (helralachos *B*) – *cfr* horalacos *et* horalothos.

helsa (*AC*) XXXI 2 (helpha *B*); (*ABC*) XXXII: nomen Dei/angeli? – *cfr* helda.

helseron (*AC*) XLIII 2 ({h}elzeron *B*) – *cfr* zeron.

helsethor (*AC*) XLIII 6 (hesethor *B*) – *cfr* sethor.

helsezope (*AC*) XXVI (hezezope *B*)

helsimathal – *vide* hessimathal.

heltomay – *vide* helcamay.

heluhama (*AC*) XLVII 2 (heluama *B*)

helumal – *vide* helymal.

* **Hely** (*ABC*) LXV 1; (*AC*) C 2; (*AB*) CI 2; (*AC*) CIII 1: nomen Dei – *cfr* Ely, Ely Deus, Heliscemaht, helisemaht, {H}ely, Hely Deus, Helysemath.

* **{H}ely** (*A*) LXIII 1 (Hely *BC*): nomen Dei – *cfr* Ely, Ely Deus, Heliscemaht, helisemaht, Hely, Hely Deus, Helysemath.

helycos (*AC*) XLII 4

helycychcym (*A*) XLIII 3 (helytychcym *C*) – *cfr* helestymeym.

*** Hely Deus** (*ABC*) LVI 1: nomen Dei – *cfr* Ely, Ely Deus, Hely, {H}ely.

helyhem (*AC*) XLIII 5 – *cfr* helyhene.

helyhene (*AC*) XLIII 5 – *cfr* helyhem.

helyhot (*ABC*) XXXV 4 – *cfr* belymoht *et* helihot.

helyhotas (*AC*) XLIII 1 (helihotas *B*) – *cfr* helihothos, heliotheos, heliothon, Heliothos, helymothos, helyothos.

helymaht (*AC*) XXXI 3: nomen Dei/angeli? – *cfr* belymoht, eleymath, helymat, helymoht.

helymal (*AC*) XXXVII 2 (helumal *B*) – *cfr* helymam *et* helymat.

helymam (*AC*) XXIII 1 (helmayham *B*) – *cfr* helmamy, helmay, helymal, helymat.

helymat (*A*) XXXII (helmath *B*, helimat *C*) – *cfr* belymoht, helymaht, helymal, helymam, helymoht.

helymoht (*A*) XXXI 3 (helimoht *C*); (*AC*) XXXIX 1 (helimoth *B*): nomen Dei/angeli? – *cfr* belymoht, helymaht, helymat, helymyhot.

helymothos (*AC*) XLIII 2 – *cfr* helihothos, heliotheos, heliothon, Heliothos, helyhotas, helyothos.

helymyhot (*AC*) XXXI 3: nomen Dei/angeli? – *cfr* helymoht.

helyna (*ABC*) XXXIV 2 – *cfr* helyne *et* Helynon.

helyne (*AC*) XXXIX 3 – *cfr* helyna *et* Helynon.

¤ Helynon (*AC*) XXIV 4 (helinon *B*): nomen angeli – *cfr* helyna *et* helyne.

helyothos (*ABC*) XXVI – *cfr* helihothos, heliotheos, heliothon, Heliothos, helyhotas, helymothos.

helypos (*ABC*) XLII 4

Helysemath (*AC*) XVI 1 (Helyzemath *B*) – *cfr* Heliscemaht, helisemaht, Hely, semaht.

hema – *vide* hemay.

hemahel – *vide* zemahel.

hemal (*ABC*) XLVI 5 – *cfr* hamel, hemeb, hemel, hemol, lamal.

hemany – *vide* hamany.

hemay (*AC*) XVI 4 (hema *B*)

hemdamyhos (*ABC*) XLVII 2

hemeb (*ABC*) XXXIX 1 – *cfr* hamel, hemal, hemel, hemol.

hemeguol (*A*) XLIII 11 (hemegnol *C*) – *cfr* hameguar *et* lamogual.

hemehegon (*AC*) XXXIX 1 – *cfr* hezehengon.

hemel (*ABC*) XVI 1; (*AC*) XLIII 6; XLVI 4 (hemol *B*) – *cfr* hamel, hemal, hemeb, hemol.

hemelamp (*AC*) XVI 2 (homelampe *B*)

hemesua (*AB*) XVI 4 (hemesva *C*)

hemneleha – *vide* hemnoleha.

hemnoleha (*AC*) XLI 2 (hemneleha *B*)

hemol (*ABC*) XLI 1 – *cfr* hamel, hemal, hemeb, hemel.

Hemonege (*ABC*) CXV 21: nomen Dei? nomen angeli/spiritus aerii?

hemones (*ABC*) XXVIII 2

hemthemos (*AC*) XLIII 5 – *cfr* henethemos.

hemya (*AC*) XXXIV 1 (hemia *B*) – *cfr* hemyna *et* heuina.

hemyclopos (*AC*) XLII 4 (heliy{.....} *B; vide etiam* seray)

hemyna (*AC*) XXXII (hemina *B*) – *cfr* hemya *et* heuina.

hen (*ABC*) XXIII 2

Henaf (*ABC*) CXV 26: nomen Dei/angeli?

henahihel (*AC*) XLIV 2

henaly (*AB*) XXI 4 (hevaly *C*) – *cfr* thenaly.

henbem (*ABC*) XXIII 2

henbezepha – *vide* henlezepha.

henboramyht (*AC*) XXIV 2

hendon (*ABC*) XLV 4

{hen}ecyman (*A*) XLIII 3 (henecyman *C*)

henemos (*AC*) XLII 2 – *cfr* hanomos, h{en}emos, {henoz}ios.

h{en}emos (*A*) XLIII 4 (henemos *C*) – *cfr* hanomos, henemos, {henoz}ios.

henethemos (*A*) XLIII 5 (henethonos *C*) – *cfr* hemthemos.

henethonos – *vide* henethemos.

henlezepha (*A*) XXIII 2 (henbezepha *C*)

henlothant (*AC*) XXIV 2

henomos – *vide* {henoz}ios.

henoranaht (*AC*) LXIV 4 (honorauath *B*)

{henoz}ios (A) XLIII 3 (henozios *C*, henomos *B*) – *cfr* hanomos, henemos, h{en}emos.

hensazatha (*AC*) XXVIII 2

henthon (*AC*) XXXIX 4

hentynethel (*AC*) LXXI 1 (hentiuetel *B*) – *cfr* hezemtynethel.

henzan (*AC*) XLVI 1

heortahonos (*AC*) XXVII 1

hepatir (*ABC*) XVII 3 – *cfr* salepatir.

hephomos – *vide* zihanatihephomos.

heraccordam – *vide* heractodam.

heracihuz – *vide* haracrihuz.

heracruhit (*ABC*) LXXI 4 – *cfr* ciarihuht *et* haracrihuz.

heractodam (*AC*) XXVIII 1 (heraccordam *B*) – *cfr* exactodan.

heramathon (*AC*) XLIII 2

here – *vide* heremogos.

heremodios (*AC*) XXXIX 3

heremogos (*AC*) XXXI 2 (here. mogos *B*): nomen Dei/angeli?

heremynar (*ABC*) XLIII 3

herezemyhel (*AC*) XLVIII 2

herigehil – *vide* herihegil.

herihegil (*AC*) XLVI 3 (herigehil *B*)

*** Heriona** (*AC*) LXXXIV 1 (HEryona *B*): nomen Dei – *cfr* Eryhona *et* Eryona.

herlo (*AC*) XLVI 3 (herloo *B*)

herloo – *vide* herlo.

hermelazar (*A*) XXXIX 4 (herinelazar *C*) – *cfr* helmelazar.

hernoba – *vide* hornobahoceo.

herymyhothon (*AC*) XLIII 2

hesa – *vide* hela.

hesaca (*ABC*) XLV 3

hesacohen (*AC*) XXVIII 3

hesacro (*ABC*) XXVIII 3

hesamen (*ABC*) XLV 3

hesaphopanos (*AC*) XLVI 1 (hasaphopanos *B*)

hesapopa (*ABC*) XLVI 1

Hese (*ABC*) CXV 26: nomen Dei/angeli?

hesehenguon (*AB*) XXXIX 2 (hesehengnon *C*) – *cfr* hezehengon.

hesely (*AC*) XVII 2 (heseli *B*)

hesemel – *vide* hethemel.

hesemolas (*ABC*) XXI 3 – *cfr* hesomelaht.

hesemolath – *vide* hesomelaht.

hesemyheb – *vide* hesemyhel.

hesemyhel (*AC*) LXXX 2 (hesemyheb *B*) – *cfr* cremymyhel, hezemyhel, Myhel, mymyhel.

hesethor – *vide* helsethor.

hesihel (*AC*) XLV 2 – *cfr* exihel.

hesiothil (*AC*) XLI 4 (hesiotil *B*) – *cfr* sihotil.

hesistos – *vide* hisistos.

hesomelaht (*AC*) XXI 3 (hesemolath *B*) – *cfr* hesemolas.

Hespelli (*A*) CXXXIII 31: nomen Dei? – *cfr* Hospek *et* Ho{....}ke.

hespes – *vide* Hospesk.

hespesk – *vide* Hospesk.

hespuhos (*AC*) XLIII 11

hessicomal (*AC*) XLI 3

hessimathal (*A*) XLI 3 (helsimathal *C*)

hestimpandos (*ABC*) XLVII 2

hestosyon – *vide* hostosion.

hesuogem (*AC*) XLIII 7 (hefuogem *B*)

hetarius (*AC*) XXXIII (hetharius *B*)

hetha (*AC*) XLII 1 – *cfr* Pheta.

hethaeneho (*AC*) XXVIII 1

hethelilem (*AC*) XXXI 1 (bethelililem *B*) – *cfr* hehelilem *et* thelihem.

hethemel (*AC*) XLII 2; XLIII 6 (hesemel *B*)

hethesiatos – *vide* hathezihacos.

hetidiham (*AC*) XLVI 1 – *cfr* hezidiham.

hetihel (*A*) LXXIII 2 (hotyhel *B*, hetihel vel hehhel vel helier *C*) – *cfr* helial, helihel, helliel.

hetonas – *vide* hotonas.

hetoylaloy – *vide* hecoy *et* haley.

hety (*AC*) XVII 1 (heti *B*)

heuina (*A*) XXXII (hemua *B*, henina *C*) – *cfr* hemya *et* hemyna.

hevaly – *vide* henaly.

heymemy (*AC*) XXXIX 4

hezadyha – *vide* hezaladuha.

hezaladuha (*AC*) XLVI 5 (hezadyha *ante* phalomgros *transp. B*)

hezegon (*AC*) XXXIX 2

hezehengon (*AC*) XXXIX 1 – *cfr* hemehegon *et* hesehenguon.

hezeladam (*AC*) XLVI 5

hezelym (*AC*) XLIII 5 – *cfr* zelym.

hezemeguor (*AB*) LXXI 2 (hezemegnor *C*)

hezemtynethel (*AC*) LXXI 1 – *cfr* hentynethel.

hezemyhel (*AC*) XXXIX 4 – *cfr* cremymyhel, hesemyhel, Myhel, mymyhel.

hezetogamyhal (*AC*) XXIII 2 – *cfr* zecegomyhal.

hezezope – *vide* helsezope.

hezidiham (*AC*) XLVI 1 – *cfr* hetidiham.

heziephiat (*AC*) XXIII 2

hezoleam (*AC*) XLI 1 (hezolemogos *B*; *vide etiam* megos) – *cfr* ezeleaz.

hezolemogos – *vide* hezoleam *et* megos.

hiacon (*AC*) XLII 4

hialamum (*AC*) XLIX 1 (hihalantum *B*)

hiatregilos (*AC*) XXXI 4 (hihatregilos *B*): nomen Dei/angeli?

hicromal – *vide* sycromal.

hiebros (*AC*) XXXII (hyebros *B*) – *cfr* hebos.

hiefacto (*AC*) XXIX (hiezacto *B*)

hiehanathihe (*AC*) XLI 3

hieliis – *vide* Ihelur.

Hielma (*A*) XXXII (Hyhelma *B*, Helma *C*) – *cfr* helma.

hiemarayn (*AC*) LXXVII 2 (hyhemarany *B*)

hiezacto – *vide* hiefacto.

hihalantum – *vide* hialamum.

hihel (*AC*) XXXI 1 (hiel *B*); LI 8 (hyel *B*)

Hihelma (*scripsi*) LI 8 (lihelma *ABC*) – *cfr* Hielma.

hihoueuyr (*A*) LXXVII 2 (hionenyr *B*, hilovenyr *C*)

hileth – *vide* Bileth.

hillebata (*ABC*) XVI 4

hilovenyr – *vide* hihoueuyr.

hiramay (*AC*) LX 1 (hyramay *B*)

hirbaionay (*ABC*) LX 1

hisihel (*AC*) XLVI 5 (hysehel *B*)

hisistos (*AC*) XLII 5 (hesistos *B*) – *cfr* sistos, ysistos, Ysiston.

* **Hiskiros** (*A*) CXXXIII 26; CXXXIX 6 (yskyros *B*): nomen Dei – *cfr* Hiskyros, Yschiros, Yskiros.

* **Hiskyros** (*AB*) C 24 (hyskyros *C*): nomen Dei – *cfr* Hiskiros, Yschiros, Yskiros.

hisonomelihon (*AC*) XLI 6

hitanathois (*AC*) XXXII (hythanothois *B*) – *cfr* hytanathas.

hizemazihe (*AC*) XLI 3

hizguor (*AC*) XXXI 1

hobop – *vide* Hophob.

hoccomegos (*AC*) XXXII (hoctomogos *B*)

HOcheiste – *vide* Hocleiste.

hocho (*A*) XLVI 3 (hotho *BC*) – *cfr* hoctho, hothos, hoton.

* **Hocleiste** (*AC*) LVII 1 (HOcheiste *B*): nomen Dei – *cfr* Ocleiste.

¤ **Hocrohel** (*AC*) I 16 (hocroel *B*), 19 (hocroel *B*): angelus.

hoctho (*A*) XLVII 4 (hocto *B*, hoccho *C*) – *cfr* hocho *et* hothos.

hoctomogos – *vide* hoccomegos.

Hofb – *vide* Hofbor.

HOfber – *vide* Hofbor.

hofbesk – *vide* Hospesk.

* **Hofbor** (*scripsi*) XCVI 1 (HOfber *B*, Hosbor *A*, hostor *C*); (*B*) C 6 (Hosbor *A*, hostor *C*); (*scripsi*) CI 4 (Hofb *A*, Ofber *B*): nomen Dei.

Hofely – *vide* Hofob.

* **Hofga** (*B*) C 17 (Hosga *AC*); (*AB*) CI 5: nomen Dei.

* **Hofob** (*B*) LXXIX 1 (Hofely *A*, Hosely *C*); (*AB*) CI 3: nomen Dei – *cfr* Hofbor *et* Hophob.

hoguolam (*AB*) XXVIII 1 (hognolam *C*)

hohalym (*AC*) XLI 6

hoheihos (*AC*) XLIV 3 – *cfr* horihos *et* hoteihos.

Ho{....}ke – *vide* Hospesk.

holatay – *vide* helatay.

holemasay – *vide* helemasay.

holithos (*AC*) XLVI 2 (hylyothos *B*)

holopherno (*AC*) XLVI 3 (zolopherno *B*)

* **Hombonar** (*AB*) CI 4: nomen Dei – *cfr* Ombonar.

Hombouar – *vide* Ombonar.

homelampe – *vide* hemelamp.

homen (*ABC*) XLVII 4

hometibymal (*A*) XXXVII 2 (hometibimal *C*)

homos (*AC*) XLI 3 – *cfr* hamol *et* hamos.

homy (*AC*) XLVII 4 – *cfr* hamay *et* hamy.

homyhal (*AC*) XLIII 6 – *cfr* hamyhel, komal, nomemal.

* **Hon** (*AC*) XX 12 (honbolon *B*; *vide etiam* bolon); (*ABC*) XLIV 1: nomen Dei – *cfr* bon, {H}on, lon, On.

* **{H}on** (*A*) LXXI 1 (Hon *C*, On *B*): nomen Dei – *cfr* hon *et* On.

honbolon – *vide* hon *et* bolon.

honethe (*AC*) XLV 5 – *cfr* horetha.

honl (*loco* sihotil *C*) XLI 4

honmon (*AC*) XLIII 8

honon – *vide* harion.

honorauath – *vide* henoranaht.

* **Honzmorb** (*AB*) LXXV 1 (Honzmorp *C*); (*ABC*) C 3; (*B*) CI 3 (Honzmorp *A*): nomen Dei.

Honzmorp – *vide* Honzmorb.

hoparathos (*AC*) XLV 5

hopheperbiar – *vide* hozoperbiar.

* **Hophob** (*scripsi*) C 3 (hobop *ABC*): nomen Dei – *cfr* Hofbor *et* Hofob.

horaciotos (*AC*) XLII 1

horalacos (*A*) XLV 5 (horalatos *C*) – *cfr* helralacos *et* horalothos.

horalo – *vide* haralo.

horalothos (*AC*) XLV 5 – *cfr* helralacos *et* horalacos.

horamylichos (*A*) XLVI 5 (haramilicos *B*, horamylithos *C*) – *cfr* carmelichos.

horay (*AC*) XLV 5

{H}oreaua (*A*) CXXXV 13: nomen spiritus/daemonis terrei?

horechahatalo – *vide* horetha *et* haralo.

horel (*AC*) XLII 3

horetha (*AC, bis*) XLV 5 (horechahatalo *altera vice B*; *vide etiam* haralo) – *cfr* honethe.

* **Horha** (*AB*) CI 8: nomen Dei – *cfr* Orha.

horihos (*AC*) XLIV 3 (hozihos *B*) – *cfr* hoheihos *et* hoteihos.

* **Horistion** (*ABC*) XCIV 1: nomen Dei – *cfr* Oristion *et* Oristyon.

horistyon – *vide* Oristyon.

* **Horlon** (*ABC*) LXVI 1; (*ABC*) C 2; (*AB*) CI 2: nomen Dei.

hornobahoceo (*AC*) XLVI 3 (hernoba. hotheo *B*)

horos (*AC*) XXXI 2 (boros *B*): nomen Dei/angeli?

Hosbor – *vide* Hofbor.

* **Hosel** (*ABC*) XCV 5; XCVI 3; XCVII 2: nomen Dei – *cfr* Iesel *et* Iosel.

Hosely – *vide* Hofob.

Hosga – *vide* Hofga.

Hospek – *vide* Hospesk.

* **Hospesk** (*scripsi*) CI 8 (Hosbeske *A*, hofbesk *B*), 25 (Hospsek *A*, hespesk *B*, hespes *C*): nomen Dei – *cfr* Hespelli *et* Hofbor.

hosschihon (*AC*) XLVI 2 – *cfr* hostosion.

hostial – *vide* bostihal.

hostor – *vide* Hofbor.

hostosion (*AC*) XLVI 2 (hestosyon *B*) – *cfr* hosschihon.

¤ **Hosyel** (*AC*) XXIV 4 (osyel *B*): nomen angeli.

hoteihos (*AC*) XLIV 3 – *cfr* hoheios *et* horihos.

hotheo – *vide* hornobahoceo.

hothios – *vide* thothios.

hothomegalon (*AC*) XLVII 4 (hocomegalon *B*)

hothos (*ABC*) XLV 8 – *cfr* hocho, hoctho, hoton, otheos.

hoton (AB) XLI 2 – *cfr* hocho, hothos, hotonas.

hotonas (*A*) XVII 3 (othonas *B*, hetonas *C*) – *cfr* hatamas, hathomas, hoton.

hotyhel – *vide* hetihel.

hozihos – *vide* horihos.

hozomathon – *vide* hazomathan.

hozoperbiar (*AC*) XXIII 2 (hopheperbiar *B*)

* **h. t. o. e. x. o. r. a. b.** (h *B*) **a. l. a. y. q. c. i. y. s. t. a. l. g. a. a. o. n. o. s. u.** (v *B*) **l. a. r. i. t. e. k. s. p. f. y. o. m. o. m. a. n. a. r. e. m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. y. o. t.** (*B*) IV 4 (h. t. o. e. x. o. r. a. b. a. [c] l. a. y. q. t. i. y. s. t. a. l. g. a. a. o. n. o. s. u. l. a. r. y. c. e. k. s. p. f. y. o. m. e. m. a. u. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. y. o. t. m. a. *A*, h. t. o. e. x. o. r. a. b. a. c. l. a. y. q. t. i. y. s. t. a. l. g. a. a. o. n. o. s. u. l. a. r. y. c. e. k. s. p. f. y. o. m. e. m. a. n. a. r. e. l. a. c. e. d. a. t. o. n. o. n. a. o. y. l. e. y. o. t. m. a. *C*): magnum nomen Dei 'Shem ha-mephorash' 72 litterarum – *cfr* Hto exor aba... *etc.*

* **Hto exor abalay. qci. ystalgaouofularite kspfyomomanaremiarelatedacononaoyleyot** (*A*) CI 44 (h. t. o. e. x. o. r. a. h. | a. l. a. y. | q. c. i. | y. s. t. a. l. g. a. | o. u. o. f. u. l. a. r. i. t. e. | k. s. p. f. y. o. m. o. m. a. n. a. r. e. | m. i. a. r. e. l. a. t. e. d. a. c. o. n. o. n. a. o. y. l. e. | y. o. t. *B*, hto exor abalay qci ystal gaonofularite kspfyomoinanarennare lateda conona oyleyot *C*): magnum nomen Dei 'Shem ha-mephorash' 72 litterarum – *cfr* h. t. o. e. x. o. r. a. h. a. ... *etc.*

hubisenaar (*AC*) LX 1 (hubisennaar *B*)

hubisennaar – *vide* hubisenaar.

¤ **Hurathaphel** (*scripsi*) CVIII 1 (hurathapel *B*, haurathaphel *AC*); (*B*) CXIV 6; (*A*) CXV 6 (hurachaphel *BC*), (*AC*) 44 (hurachaphel *B*); (*A*) CXXXIII 27: angelus/spiritus aerius Solaris.

hurihel (*A*) XLVI 5 (huriel *C*): nomen archangeli/angeli superioris? – *cfr* Uriel *et* uryhel.

husale (*AC*) XLI 4 (husaleouus *B*; *vide etiam* ouus)

husaleouus – *vide* husale *et* ouus.

husuruhunt (*AC*) XXXIII

hyci [(*A*) CXXIX 27: nomen daemonis aerii Mercurii et spiritus aerii frigicapicis perperam iteratum] – *cfr* Hyici *et* Hyyci.

hyhemarany – *vide* hiemarayn.

¤ **Hyici** (*AB*) CXXVI 2 (hiyci *C*); (*A*) CXXIX 8, 12, 16, 20, 24, 28, 35; CXXXIII 4: daemon aerius Mercurii et spiritus aerius frigicapex – *cfr* hyci *et* Hyyci.

hylyothos – *vide* holithos.

hymacton (*ABC*) XLII 2

hymaliassenon (*AC*) XX 10 (lymalyassenon *B*)

hymalior – *vide* ymalihor.

hymboe – *vide* hymbos.

hymbos (*AC*) XXXVII 2 (hymboe *B*)

hymicros (*AC*) XLV 8 (hymycros *B*)

hymon (*AC*) XLVII 5

hynaliha (*AC*) XXI 7 (ynalyha *B*)

hyrcy – *vide* Hyyci.

hysehel – *vide* hisihel.

hysichou (*A*) XLIV 2 (hysithon *C*)

hytanathas (*A*) XXXII (hythanathas *B*, hycanathas *C*) – *cfr* hitanathois.

hythanothois – *vide* hitanathois.

Hyyci (*A*) CX 5 (hyrcy *B*, hyyn *C*): daemon aerius Mercurii et spiritus aerius frigicapex – *cfr* hyci *et* Hyici.

hyyn – *vide* Hyyci.

hyzathana – *vide* gohathay *et* zachana.

IJ

i – *vide* raitotagum.

iabaioge (*ABC*) XX 9

iaboha (*ABC*) LX 1

iachama (*AC*) LXXV 1 (iatharana *B*) – *cfr* zachana.

iachat (*A*) XVI 2 (iachatz *B*, Jathat *C*)

iachatz – *vide* iachat.

¤ **Iaconaababur** (*B*) CXXVIII 14 (iaconaababus *A*), (*A*) 21: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Yachonaababur *et* Yaconaababur.

iaconaababus – *vide* Iaconaababur.

iacuhosia (*A*) XLIII 12 (ramhosia *C*) – *cfr* haguyhosio *et* iamozia.

iahyr – *vide* iehir.

¤ **Ialchal** (*AC*) CVIII 3 (Jalcal *B*): daemon aerius Solaris et spiritus aerius orientalis – *cfr* Yalcal, Yalchal, Yalgal.

ialon (*AC*) XLIII 11

iamam (*AC*) XLIII 5; (*ABC*) XLV 1

iamaramos (*AC*) XLVIII 5 (iamaremos *B*), 6 (iamoramos *B*) – *cfr* lammaramos.

iamaremos – *vide* iamaramos.

¤ **Iammax** (*B*) CVII 3 (yaumyax *AC*); (*AB*) CXXI 1 (Jammax *C*); (*A*) CXXIX 6, 11, 15, 21, 26, 30, 34; CXXXII 3, 4, 7, 12; CXXXIII 3, 25: rex daemonum aeriorum Martis et spirituum aeriorum meridionalium – *cfr* Yammax.

iammeze (*AC*) XLIII 10

iamnamyhel (*AC*) XLIII 8 – *cfr* lammyhel, lanamyhel, lauamyhel.

iamoramos – *vide* iamaramos.

iamozia (*AC*) XLIII 12 – *cfr* iacuhosia.

iamye (*AC*) XLIII 10

iamtarpa (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

* **Ianemyer** (*AC*) LXI 1 (Janemyher *B*); (*AC*) C 2 (ienemye *B*); (*AB*) CI 2: nomen Dei.

iarabaal – *vide* Iarabal.

¤ **Iarabal** (*ABC*) CVIII 3; (*scripsi*) CXIX 1 (ierabal *ABC*); (*correxi*) CXXVIII 14 (iarabaal *AB*): ventus boreae subditus et spiritus aerius orientalis excitans boream – *cfr* iazabal, iezabal, Yarabal.

iarachon (*AC*) XLVIII 2 (ierachon *B*) – *cfr* iaratham.

iaratham (*ABC*) XLVIII 2 – *cfr* iarachon.

iasamaht (*AC*) XXXI 3 (iasamath *B*): nomen Dei/angeli?

¤ **Iasfla** (*A*) CXXIX 32: daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Yasfla.

iasol (*AC*) XLIV 5 (samanarymiasol *B*; *vide etiam* semamarim)

iasym (*AC*) XXXI 2 (rasaym *B*): nomen Dei/angeli? – *cfr* irasim.

iatharana – *vide* iachama.

* **Iaym** (*AB*) CXV 39 (Jaym *C*): nomen Dei – *cfr* Yaym.

iazabal (*AC*) XLIII 10 – *cfr* Iarabal *et* iezabal.

iazamathan (*ABC*) LXXV 1 – *cfr* hazamathar *et* hazamathon.

Jchanel – *vide* Ichanol.

¤ **Ichanol** (*scripsi*) CXXI 1 (ithauel *A*, Jchanel *C*, ythanel *B*): spiritus aerius meridionalis – *cfr* Ycanol *et* Ycanohl.

iebasaly (*AC*) LXIV 2 (gebasaly *B*)

ieblaray (*AC*) XLVI 1 – *cfr* gelbaray.

iebozihel (*AC*) XLIX 2 (ieboziel *B*)

iecabal – *vide* gecabal.

ieceley (*AC*) LXXI 3 (iecely *B*) – *cfr* iezemy.

iecely – *vide* ieceley.

iechampanydos (*A*) XLVII 2 (iecampanidos *B*, iethampamydos *C*) – *cfr* ietham *et* panydos.

iechar (*A*) XLIX 2 (iecar *B*, iethar *C*) – *cfr* gethor, gethos, iechor, iechori, iechro, iecor, iethor.

iechomeros (*A*) XLII 5 (iethomeros *C*)

iechor (*A*) XLIII 6 (iethor *C*) – *cfr* gethor, gethos, iechar, iechori, iechro, iecor, iethor, sethor, zechor.

iechoramay – *vide* gethoramy.

iechori (*A*) XXXVII 1 (iethori *C*, iechorialsem *B*; *vide etiam* alsemaia) – *cfr* gethor, gethos, iechar, iechor, iechro, iecor, iethor.

iechorialsem – *vide* iechori *et* alsemaia.

iechosaphor (*A*) XXXV 2 (iethosaphor *C*)

iechro (*A*) XXXVII 3 (iethro *BC*); (*AC*) XLVII 4 (iethro *B*) – *cfr* gethor, gethos, iechar, iechori, iechor, iecor, iethor.

iecliomay – *vide* ietronamayhala.

ieclnay – *vide* ietromaym.

iecoharnampda – *vide* iecohoruampda.

iecohoruampda (*A*) LXXXVII 2 (iecohornampda *C*, iecoharnampda *B*)

iecomagal – *vide* iecomagol.

iecomagol (*AC*) LXIV 2 (iecomagal *B*)

iecomancha (*A*) LXXI 2 (iechomancha *B*, iecomantha *C*) – *cfr* zecromanda.

iecomomaril – *vide* ieconomaril.

ieconail (*A*) XLIII 7 (ieconayl *B*, ietonail *C*)

ieconomaril (*AC*) LXIV 2 (iecomomaril *B*)

iecor (*ABC*) XVII 2 – *cfr* gethor, gethos, iechar, iechor, iechori, iechro, iethor.

iecoraguos (*A*) XLIII 7 (iecoragnos *C*) – *cfr* iecromaguos.

iecoral – *vide* checorab.

iecoramaray – *vide* gechora *et* maray.

iecormay (*AC*) XVI 4 – *cfr* iecremai.

iecornamas (*AB*) LXXXVII 1 (iecornanas *C*) – *cfr* iecorname.

iecorname (*AC*) XLIII 7 (iecornaime *B*) – *cfr* iecornamas.

iecornanas – *vide* iecornamas.

iecornazay (*AC*) LXIV 4 (iecornasay *B*)

iecornenay (*ABC*) LXXX 2 – *cfr* iecoronay.

iecoronay (*AB*) LXXX 2 (ietoronay *C*) – *cfr* iecornenay.

iecosamay – *vide* iecrosamay.

iecrafagon (*AC*) XXI 5 (ietraphagon *B*)

iecrahaly (*ABC*) LXXV 2

iecremai (*AC*) XXI 7 (iecremay *B*) – *cfr* iecormay.

iecromaguos (*A*) XLIII 7 (iecromagnos *C*) – *cfr* guomaguos *et* iecoraguos.

iecromal (*ABC*) LXXV 2 – *cfr* iezecromay.

iecrosahal (*AC*) XXXVII 3 (iecrozachal *B*)

iecrosamay (*A*) XVI 2 (Jetrosamay *C*, iecosamay *B*)

iecrozachal – *vide* iecrosahal.

iegal (*ABC*) XXXV 1

iegemaguolon (*AC*) XLIII 12 – *cfr* geiemamaguosam.

iegomaday (*AC*) LXXV 2 (gegomaday *B*)

iegonomay (*AC*) LXXXVII 3

iegromos (*ABC*) XLIII 2

ieguoram (*AC*) XLIX 2 (iegnoram *B*) – *cfr* gechora *et* gethoramy.

iehabol – *vide* iohabos.

iehemia (*A*) XVI 4 (Jehemia *C*)

iehenas (*AC*) XVI 4 (iehennas *B*)

iehennagay (*AC*) XLI 5

iehir (*AC*) XLI 5 (iahyr *B*) – *cfr* ioher.

iehorna (*AB*) XXVI (Jehorna *C*)

ieizobol (*AC*) XXI 5 (ienobol *B*)

ielama (*AC*) XLIII 12

ielamacrom (*AC*) XLIII 12

ielamagar (*AC*) XLII 5

ielamagos – *vide* gelamagos.

ielemazay – *vide* ielesamen.

ielesamen (*AC*) XX 9 (ielemazay *B*)

ielomynctos (*A*) XXIV 2 (Jelomynctos *C*)

iemalis (*AC*) XLV 6

iemamoht (*A*) XXXI 3 (iomamoth *B*, gemamoht *C*): nomen Dei/angeli? – *cfr* themamoht.

iemauchor – *vide* genamchor.

iemay (*ABC*) XX 4, (*AC*) 10 (gemay *B*)

iemazai (*AC*) XXI 5 (gemasay *B*) – *cfr* ienazar.

iemazihel – *vide* iemozihel.

iemeamor (*ABC*) XX 3

iemelter – *vide* remelthet.

iemenay (*AC*) XLI 2 (zelyiemenay *B*; *vide etiam* zely) – *cfr* zemeney.

iemorihel – *vide* iomorihel.

iemozihel (*A*) XLII 4 (iemazihel *C*)

iemymehel (*AC*) XXXVII 2 – *cfr* lemyhel.

iemyrohal (*AC*) XLII 5

ienazar (*AC*) XLV 1 (genazar *B*) – *cfr* iemazai.

ienemye – *vide* Ianemyer.

ienenegal (*ABC*) XX 5

ienobol – *vide* ieizobol.

ierabal – *vide* Iarabal.

ierachon – *vide* iarachon.

ierafiai (*AC*) XXI 7 (ierapsiay *B*) – *cfr* ieraphay *et* zaraphamy.

ieramel – *vide* ieranyhel.

ieranyhel (*AC*) XXIII 1 (ieramel *B*) – *cfr* ieremyhel.

ieraphamy – *vide* zaraphamy.

ieraphay (*ABC*) LXXI 2 – *cfr* ierafiai *et* zaraphamy.

ierapsiay – *vide* ierafiai.

ieremabal (*AC*) XLII 2

ieremeguos – *vide* ieromeguos.

* **Jeremon** (*A*) XCV 1 (YEremon *B*, yeremon *C*); (*A*) CI 4 (yeremon *B*): nomen Dei – *cfr* Yeremon.

ieremyhel (*AC*) XLII 1 – *cfr* ieranyhel.

iergohen (*AC*) XXIII 4 (ierhgehen *B*) – *cfr* gergohen.

ierhgehen – *vide* iergohen.

ieristosymythos (*AC*) XLV 8 (geristori. mychos *B*)

ierobalym (*AC*) XLIII 1 (terobalym *B*) – *cfr* cherobalym.

Jerohanathon – *vide* gerohanathon.

ierologuos (*A*) XLIII 12 (ierolognos *C*) – *cfr* yecologos.

ierolon – *vide* serolen.

ieromasiel – *vide* geromazihel.

ieromeguos (*AC*) XLIV 1 (ieremeguos *B*) – *cfr* geromagol.

ierosabal – *vide* ierozalal.

ierothihon (*A*) XLVII 3 (ierothyhon *C*)

ierozabal (*AC*) XXI 6 (ierosabal *B*) – *cfr* gerozabal.

ierthon (*AC*) XXIII 4 (ierton *B*)

iesa – *vide* iesamahel.

iesamahel (*AC*) XX 4 (iesa. uithel *B*)

iesamana (*AC*) XXXI 4 (resemana *B*): nomen Dei/angeli? – *cfr* iesamanay *et* ieseuemay.

iesamanay (*AC*) XXXI 4 (resemanay *B*): nomen Dei/angeli? – *cfr* iesamana, ieseuemay, zezamanay.

iesar (*AC*) XXXI 1 (iesasaysayl *B*; *vide etiam* ysail) – *cfr* iesmar.

iesasaysayl – *vide* iesar *et* ysail.

* **Iesel** (*ABC*) XCV 5; (*AC*) XCVI 3 (iosel *B*); XCVII 2 (iosel *B*): nomen Dei – *cfr* Hosel, iezel, Iole, Iosel.

iesemathal – *vide* gezemathal.

iesemathon – *vide* iesomathon.

ieseuamay – *vide* ieseuemay.

ieseuemay (*A*) XXXI 4 (ieseuamay *B*, iesenemay *C*): nomen Dei/angeli? – *cfr* iesamana *et* iesamanay.

iesmar (*AC*) XX 4 – *cfr* iesar.

iesomabel (*AC*) XX 9 (resomabel *B*)

iesomathon (*AC*) LXXX 1 (iesemathon *B*) – *cfr* ezomathon *et* gezomothon.

¤ **Iesse** (*ABC*) CVI 3; CXXIV 3; (*AB*) CXXVIII 5, 9, 11, 14, (*A*) 17, 21, 23: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum.

iessonay (*AB*) XXVIII 4 (Jessonay *C*)

ietachamazai – *vide* ietathamazai.

ietathamazai (*A*) XX 10 (lethathamasay *B*, ietachamazai *C*)

ietham (*AC*) XLVII 2 – *cfr* iechampanydos.

iethampamydos – *vide* iechampanydos.

iethar{naym} (*A*) XLIII 3 (ietharnaym *C*, ietharnahym *B*)

ietheal – *vide* iethohal.

iethemathon (*ABC*) LXXI 3

iethenmahos (*AC*) XLIV 2

Jethim – *vide* iothim.

iethohal (*AC*) LX 1 (ietheal *B*)

iethomagihal (*AC*) XLV 6

iethomegom – *vide* iotho *et* megom.

iethonas – *vide* iethonay.

iethonay (*A*) XXXV 2 (iethonas *C*); (*AC*) LXXX 1 (gethomay *B*) – *cfr* lethomay *et* lethonas.

iethonomos (*AC*) XLIV 5 (ieconomos *B*) – *cfr* methonomos.

iethor (*AC*) XLII 4 – *cfr* gethor, gethos, iechar, iechor, iechori, iechro, iecor, sethor, zechor.

iethors – *vide* gethos.

ietimay – *vide* getimay.

ietrinantho (*AC*) XLII 2

ietromaym (*A*) XVI 1 (ietromayn *C*, ieclnay *B*)

ietromayn – *vide* ietromaym.

ietronamayhala (*A*) XVI 1 (iecliomay. hala *B*, iecronamayhala *C*)

ietuaphaton (*AC*) XX 6 (uon. alphaton *B*)

ieuemeros (*A*) XLV 7 (ienemeros *C*)

iezabal (*AC*) XLIII 5 (zezabal *B*) – *cfr* iazabal, ierabal, iezahel.

iezahel (*AC*) XLIII 6 – *cfr* iezabal *et* lezahel.

iezama (*ABC*) XLI 5

iezama{mel} (*A*) XLIII 4 (iezamamel *C*)

iezamatithon – *vide* iezanycrathon.

iezanycrathon (*AC*) XX 6 (iezamatithon *B*)

iezecromay (*ABC*) LXXV 2 – *cfr* iecromal.

{i}ezeduhos (A) XLIII 3 (iezeduhos *C*)

iezehator (*AC*) LXXIII 2 (gesehator *B*) – *cfr* lesehator *et* sezehacon.

iezei (*AC*) XVII 1 (letialiezei *B*; *vide etiam* letiel) – *cfr* iezel.

iezekom – *vide* iezetom.

iezel (*ABC*) LXXIII 2 – *cfr* gezihel, Iesel, iezei, iezetihel.

iezelem (*ABC*) XX 6 – *cfr* iezolen.

iezemalo (*AC*) XLI 5

iezemeloht (*AC*) LXXXVII 4 (iezemeloth *B*)

iezemo (*ABC*) XX 6 – *cfr* gezeno *et* lezemon.

iezemonos (*ABC*) LXXI 1 – *cfr* ezethomos *et* lezemon.

iezemothon (*AC*) LXIII 1 (iezemoton *B*)

iezemy (*ABC*) LXXI 3 – *cfr* ieceley.

iezeragal – *vide* iezeregal.

iezeregal (*A*) XXXIX 2 (iezeragal *et iterum* {---}ragal *post* hage{---} *(vide* hagem*)* *B*, rezeregal *C*) – *cfr* zeregal.

iezetihel (*AC*) LXXIII 2 (iezetiel *B*) – *cfr* gezihel *et* iezel.

iezetom (*A*) XLIV 2 (iezekom *C*)

iezibathel (*AC*) XLII 2

iezochor (*AC*) LXXX 2 (iesochor *B*)

iezolen (*AC*) XLVIII 6 (iesolen *B*) – *cfr* iezelem.

iezolnohit (*AC*) XLI 7

iezomay (*A*) XXXIX 1 (zezomay *C*)

iezomothon – *vide* gezomothon.

iezorahel (*AC*) XX 7 (iezorael *B*)

iezoramp (*AC*) LXXXVII 1 (gezoramp *B*) – *cfr* iezoray.

iezoray (*AC*) LXXXVII 1 (gezoramp *B*) – *cfr* gezozay *et* iezoramp.

iezorehlil – *vide* lezorihal.

iezoro (*AC*) XLIV 2 (iesoro *B*)

iezyhel – *vide* gezihel.

ihelthamiquiel – *vide* sauazihel *et* thamyquiol.

* **Ihelur** (*addidi*) LXVIII 1; (*A*) CI 2 (hieliis *B*): nomen Dei – *cfr* Yelur.

inuial – *vide* Innial.

indocricib – *vide* nydocricib.

¤ **Innial** (*B*) CXXI 2 (inuial *A*, muial *C*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Innyal, Innyhal, Ynial, Ynnyal.

¤ **Innyal** (*AB*) CXXVIII 8, (*A*) 14 (ynnyal *B*), 17, 24: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Innial, Innyhal, Ynial, Ynnyal.

¤ **Innyhal** (*A*) CVII 3 (myal *B*, Jnnyhal *C*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Innial, Innyal, Ynial, Ynnyal.

Ioath (*ABC*) CXV 18: nomen sphaerae planetaris? nomen Dei/angeli? – *cfr* iotha.

iobohe (*AC*) XLI 6

iohabos (*A*) XLI 5 (Johabos *et iterum* iohabos *una cum* gemama, suphu, iohel *post* salpha[1] *C*, iehabol *B*) – *cfr* Johabos.

Johel – *vide* ioher *et* iolehemey.

iohel (*perperam iteravit una cum* gemama *et* suphu *post* salpha[1] *C; cfr* ioher) XLI 5 – *cfr* ioher *et* Iole.

Iohena (*ABC*) CXV 18: nomen sphaerae planetaris? nomen Dei/angeli?

ioher (*A*) XLI 5 (Johel *C*, ioheth *B*) – *cfr* iehir *et* iohel.

ioheth – *vide* ioher.

* **Ioht** (*AC*) C 3 (ioth *B*); (*A*) CI 3 (Ioth *B*): nomen Dei – *cfr* Joht.

* **Joht** (*AC*) LXXVII 1 (Joth *B*): nomen Dei – *cfr* Ioht.

* **Iole** (*AC*) XLIV 4; (*ABC*) XCV 5: nomen Dei – *cfr* Iesel, iose, Iosel, iohel.

iolehemey (*AC*) XX 4 (iohel. zemey *B*) – *cfr* iohel, ioher, Iole.

iomamoth – *vide* iemamoht.

Jometety – *vide* lomtety.

iomorihel (*AC*) XLVIII 1 (iemorihel *B*) – *cfr* gemehihel *et* iemozihel.

iomoyhot (*AC*) XLV 4

iosagat (*ABC*) XLVI 4

iosaithyn (*AC*) XXIII 2 – *cfr* iosathyn.

iosany (*AC*) XXIII 2 (iosaui *B*)

iosathyn (*AC*) XXIII 2 (iosaytyn *B*) – *cfr* iosaithyn.

iosaytyn – *vide* iosathyn.

iose (*AC*) XLIV 4 (rose *B*) – *cfr* Iole, Iosel, iosey.

* **Iosel** (*ABC*) XCV 5: nomen Dei – *cfr* Hosel, Iesel, Iole, iose, iosey.

ioselimen (*AC*) XX 7 (reselimen *B*)

iosey (*AC*) XXXI 3 (rosei *B*): nomen Dei/angeli? – *cfr* iose *et* Iosel.

iosoihel (*AB*) XXXI 3 (Josoihel *C*): nomen Dei/angeli?

iotha (*AC*) XLI 3 – *cfr* Ioath, iothe, iotho.

iothe (*AB*) XXVIII 2 (Jothe *C*) – *cfr* iotha *et* iotho.

iothileta (*ABC*) XX 3

iothim (*AB*) XX 3 (Jethim *C*); (*AC*) XXI 2 (iothyn *B*)

iotho (*AC*) XLVI 5 (iethomegom *B*; *vide etiam* megom) – *cfr* iotha *et* iothe.

*** Iothosym** (*ABC*) XCV 5: nomen Dei.

iothyn – *vide* iothim.

iozihon (*AC*) XLIII 12

irasim (*AB*) XXXI 2 (Jrasim *C*): nomen Dei/angeli? – *cfr* iasym.

isenesan (*A*) XXXI 1 (gessan *B*)

ithauel – *vide* Ichanol.

ittiraiel – *vide* Yturaiel.

¤ **Ituraiel** (*A*) CXXXIII 28: angelus/spiritus aerius Martis – *cfr* Yturahihel, Yturaiel, Yturaihel.

*** Iuestre** (*AB*) CI 3: nomen Dei – *cfr* Yuestre *et* Yvestre.

izthamhihe (*AC*) XLI 3

K

karer – *vide* Karex.

*** Karex** (*AB*) CI 7; (*A*) CI 21 (karer *C*, karix *B*); (*A*) CXXXIII 26: nomen Dei.

karihel (*AC*) XLIV 1 (karyel *B*) – *cfr* kirihel.

karissim – *vide* harissim.

karix – *vide* Karex.

kauthalae (*A*) CXXXIII 19: nomen spiritus/daemonis aerii? nomen Dei? – *cfr* Cauthalee.

kirihel (*AC*) XLIV 1 (kyriel *B*) – *cfr* karihel, Kirios, Kyrios.

*** Kirios** (*A*) CXXXIII 26: nomen Dei – *cfr* kirihel, kyrion, Kyrios, kyris.

komal (*AC*) XLIII 6 – *cfr* homyhal.

kyrion (*AC*) XLVII 1 (kyryon *B*) – *cfr* Kirios *et* Kyrios.

*** Kyrios** (*AB*) CI 7, 21 (kirios *C*): nomen Dei – *cfr* kirihel, Kirios, kyrion, kyris.

kyris (*ABC*) XLVII 1 – *cfr* Kirios *et* Kyrios.

L

Laaaa (*ABC*) CXV 15: nomen Dei?

laadia (*A*) CXXXV 13

laal (*A*) CXXXIII 50

¤ **Labadau** (*A*) CXXXV 10: princeps spirituum terreorum – *cfr* laupdau.

labayhon – *vide* sabayhon.

labdaio (*AC*) XLI 2 (lapdayo *B*)

labunegas (*AC*) XLVIII 2 (nabugenas *B*) – *cfr* labynegual.

labynegnegual – *vide* labynegual.

labynegual (*AC*) XLVIII 2 (labynegnegual *B*) – *cfr* labunegas.

lacham (*A*) XLIII 9 (lachau *B*, latham *C*) – *cfr* latham.

lachau – *vide* lacham.

lacramagral (*AC*) XLIV 2

ladaiedon (*AC*) XLI 3 – *cfr* lapdaihadon.

lagay (*AC*) XLVII 6

lag{e}nale – *vide* legenale.

lagyhamal – *vide* hagymahal.

*** Laialy** (*correxi*) CXXVII 15 (lialy *AB*): nomen Dei – *cfr* Lialg.

lainna (*A*) XLVIII 2 (lana *B*, lamna *C*) – *cfr* lamnay *et* layna.

lainyhel (*AB*) XLI 7 (lamyhel *C*) – *cfr* lammyhel.

lalathaam – *vide* salathaam.

laleht – *vide* saleht.

lamagil (*AC*) XLIII 13

lamairliazer – *vide* samairliazer.

lamal (*ABC*) XLVI 5 – *cfr* hemal, lamam, lamar, samal, semal.

lamam (*ABC*) XLIV 3 – *cfr* lamal, lamar, lamen.

lamamochios – *vide* lamathios.

lamanazamyr (*AC*) XLIV 4 (lamanazamir *B*) – *cfr* lamnamyr.

lamandi (*AC*) LXXV 2 (lamandy *B*)

lamar (*AC*) XLIII 13 – *cfr* lamal, lamam, lauar, lemar, samar, semar, senar.

lamathios (*AC*) XLVII 1 (lamamochios *B*) – *cfr* samatihel *et* sauatihel.

lamatihel – *vide* samatihel.

lamdomathon (*ABC*) LXXV 2 – *cfr* lemdomethon.

lamechalmay – *vide* lematalmay.

Lameht (*A*) XXIII 1 (Lameth *BC*); (*AC*) XXVIII 1 (Lameth *B*); LI 2 (lameth *B*), 4 (Lameth *B*), 10 (Lameth *B*), 11 (Lameth *B*), 12 (Lameth *B*), 18 (lameth *B*) – *cfr* lameth, lemahat, Lemoth, sameht, samoht, semaht, Semeht, Semoht, Semohtlamen.

lameley (*ABC*) XLI 2 – *cfr* lamely.

lamely (*AC*) XXXIX 4 – *cfr* lameley.

lamen (*ABC*) XLI 1; LI 14 – *cfr* lamam.

lamenron – *vide* lemenron.

lameth (*AC*) XX 1 (lemecht *B*) – *cfr* Lameht, Lemoth, sameht, samoht, Semeht, Semoht.

lamezai (*AC*) XXXV 1 (lamesay *B*) – *cfr* lemazai *et* semezai.

lamia – *vide* relamye.

lammanair – *vide* lamnamyr.

lammaramos (*AC*) XLVIII 5 (lammaromos *B*) – *cfr* iamaramos.

lammaromos – *vide* lammaramos.

lammyhel (*AC*) XLIII 8 – *cfr* iamnamyhel, lanamyhel, lauamyhel, lainyhel, lemyhel, Samyel, Samyhel, semyhel.

lamnamyr (*AC*) XLIV 3 (lammanair *B*) – *cfr* lamanazamyr.

lamnay (*ABC*) XLVIII 2 – *cfr* lainna *et* layna.

lamochiamou (*A*) XLVII 6 (lamochiamon *C*)

lamogual (*A*) XLIII 11 (hamognal *C*) – *cfr* hameguar *et* hemeguol.

*** Lamyara** (*AC*) C 2 (lamiara *B*); (*A*) CI 2 (lamiara *B*): nomen Dei – *cfr* lamyhar *et* Lamyhara.

Lamyatuahel – *vide* Hamycchiahel.

Lamycchiahel – *vide* Hamycchiahel.

lamyhar (*ABC*) XLIV 3 – *cfr* Lamyara, Lamyhara, lemyar.

*** Lamyhara** (*AC*) LIX 1 (Lamihara *B*): nomen Dei – *cfr* Lamyara *et* lamyhar.

lana – *vide* lainna.

lanamyhel (*ABC*) XLIII 8 – *cfr* iamnamyhel, lammyhel, lauamyhel.

lanaymos (*AC*) XLIII 2 ({.....} *B*) – *cfr* laudamos *et* lauthamos.

lanos (*ABC*) XLVII 6 – *cfr* laymos.

lapda (*AC*) XLVII 3 – *cfr* lapdas, laupda, laupta.

lapdaihadon (*AC*) XLI 3 (layday. hadon *B*) – *cfr* ladaiedon.

lapdamylon (*AC*) XLVII 3 – *cfr* laudamelyhon.

lapdas (*AC*) XLVII 5 – *cfr* lapda.

lapdayo – *vide* labdaio.

larmanayle – *vide* harmanail.

latham (*AC*) XLIV 2 – *cfr* lacham.

lathamat – *vide* sathamat.

lathanos – *vide* sathanos.

latimairos (*AC*) XLIII 11

lattamaht – *vide* sattamaht.

lauamyhel (*A*) XLIII 8 – *cfr* iamnamyhel, lammyhel, lanamyhel.

lauar (*AC*) XLIII 13 – *cfr* lamar.

laudamelyhon (*A*) XLVII 3 (landamelyhon *C*) – *cfr* lapdamylon.

laudamos (*AB*) XLIII 2 (landamos *C*) – *cfr* lanaymos *et* lauthamos.

laudoches (*A*) XLV 7 (landothes *C*)

lauerecabal (*A*) XLIII 10 (laverecabal *C*)

lauinauaht (*A*) LXXV 2 (lauynauat *B*, lamnavaht *C*)

laupda (*AB*) XXI 2 (lavpda *C*) – *cfr* lapda, laupdau, laupta.

laupdau (*AB*) XX 3 (lanpdan *C*) – *cfr* laupda, laupta, Labadau.

laupta (*A*) XX 3 (laupda *B*, lanpta *C*) – *cfr* lapda, laupda, laupdau.

lauthamos (*A*) XLIII 2 (lanthamos *C*) – *cfr* lanaymos *et* laudamos.

layday – *vide* lapdaihadon.

layma – *vide* layna.

laymatham (*AC*) XLVIII 2

laymos (*ABC*) XLVII 6 – *cfr* lanos.

layna (*AC*) XLVIII 2 (layma *B*) – *cfr* lainna *et* lamnay.

lazahat – *vide* azahat.

lazahemor (*ABC*) XX 3

lazamair (*AC*) LXXXVII 2 (lazamar *B*) – *cfr* sazamaym.

lazamar – *vide* lazamair.

lebachon (*AC*) XLVIII 2 (bebachon *B*)

lechenagyel – *vide* lethanagihel.

Lecellethe – *vide* Lethellete.

lechisihel (*AC*) LXXX 1 (lethesiel *B*) – *cfr* lethasiel.

lechte – *vide* Sechce.

lecoram – *vide* secoram.

lecton (*ABC*) XXIII 4 – *cfr* lectos.

lectos (*AC*) XXIII 4 (loctos *B*) – *cfr* lecton *et* loctosy.

lee – *vide* leosemmaht.

legelime (*ABC*) XXI 5 – *cfr* legelyme.

legelyme (*AC*) XXI 5 (legelime *B*) – *cfr* legelime.

Legemoth (*ABC*) CXV 21: nomen Dei? nomen angeli/spiritus aerii?

legenale (*AC*) XLIII 2 (lag{e}nale *B*)

legmes (*ABC*) XVII 2

legomezon (*ABC*) LXXV 1 – *cfr* legornezon.

legomothay (*ABC*) LXXV 1 – *cfr* zegomothay.

legornezon (*A*) LXXV 1 (logornezon *B*, legoruezon *C*) – *cfr* legomezon.

legos (*AC*) XLV 6 – *cfr* Logos.

legyn (*AC*) XLVII 5

lehemnyos (*AC*) XXIV 1 (lehemnios *B*) – *cfr* behemnos.

lehennoy – *vide* behenny.

lehenos – *vide* behenos.

lehmar (*post* lamezai/lamesay *B*) XXXV 1

*** Leiste** (*ABC*) C 6; (*A*) CI 4 (leyste *B*): nomen Dei – *cfr* Leyste.

lemahat (*ABC*) XXIII 1, 3, 4 – *cfr* Lameht *et* lemaht.

lemaht (*AC*) XXI 1 (lemath *B*); (*A*) XXII (Lemath *B*, semath *C*); (*AC*) XLV 6; (*scripsi*) LI 2 (lemath *B*, leynaht *AC*) – *cfr* lemahat, samaht, semaht.

lemaiho (*AC*) XXIII 4 (lemayo *B*)

lemar (*AC*) XVI 2 (lemarharana *B*; *vide etiam* harana); (*B et bis AC*) XXXI 2 (*altera vice* lemarthemamoth *B*; *vide etiam* themamoht) – *cfr* lemay.

lemarharana – *vide* lemar *et* harana.

lemarthemamoth – *vide* lemar *et* themamoht.

lematalmay (*AC*) XLV 6 (lamechalmay *B*)

lemath – *vide* Assaylemaht *et* Hassailemaht.

lemay (*ABC*) XXXI 2: nomen Dei/angeli? – *cfr* lemar, samay, semay.

lemazai (*AC*) XXXV 1 (lemazay *B*) – *cfr* lamezai, lemesey, semezai.

lemdihon (*AC*) XXIII 3

lemdomethon (*ABC*) LXXV 1 – *cfr* lamdomathon *et* lemogethon.

lemechiel (*A*) XLVII 6 (lemethiel *C*) – *cfr* semezihel.

lemecht – *vide* lameth.

lemegos (*ABC*) XVII 2 – *cfr* megos.

lemehot (*AC*) XLV 4 (lemohot *B*)

lemeliharm (*AC*) XLVI 2

lememon – *vide* lemenron.

lemenron (*A*) LX 2 (lememon *B*, lamenron *C*)

lemesey (*AC*) XVI 5 – *cfr* lemazai.

lemeyhol – *vide* lemyhel.

lemiramoht – *vide* semiramoht.

lemogeten – *vide* lemogethon.

lemogethon (*AC*) LXXV 1 (lemogeten *B*) – *cfr* lemdomethon.

lemohot – *vide* lemehot.

Lemoth – *vide* Semoth.

lemyar (*AC*) XLIV 4 (lemyhar *B*) – *cfr* lamyhar.

lemyhamaym – *vide* semyhamaym.

lemyhel (*AC*) XXXVII 2 (lemeyhol *B*) – *cfr* iemymehel, lammyhel, Samyel, Samyhel, semehel, semyhel.

lenon – *vide* senon.

lenozothos (*ABC*) LXIII 1

leonbon (*AC*) XLIV 1 (leonbron *B*)

leonbron – *vide* leonbon.

leosamaht (*AC*) XXI 6 (leosamath *B*) – *cfr* leosamaty *et* leosemmaht.

leosamaty (*AC*) XX 8 (leosamathi *B*) – *cfr* leosamaht *et* leosemmaht.

leosemmaht (*AC*) XX 7 (lee. semmath *B*) – *cfr* leosamaht *et* leosamaty.

lephez (*ABC*) XXIX

lephorijs (*AC*) XXVIII 3 (lephoriis *B*) – *cfr* lephoris *et* sephoros.

lephoris (*ABC*) XXVIII 3 – *cfr* lephorijs.

leprehoc – *vide* leprohoc.

leprodoz (*AC*) XXVIII 3 (lepzodoz *B*) – *cfr* leprohoc.

leprohoc (*A*) XXVIII 3 (leprehoc *B*, leprohot *C*) – *cfr* leprodoz.

lepzodoz – *vide* leprodoz.

lesehator (*AC*) LXXIII 2 – *cfr* iezehator *et* sezehacon.

* **Letellethe** (*A*) CI 5 (Lethelleche *B*): nomen Dei – *cfr* Lethellete.

lethanagihel (*AC*) XLIII 9 (lechenagyel *B*)

lethasiel (*ABC*) LXXX 1 – *cfr* lechisihel.

lethathamasay – *vide* ietathamazai.

* **Lethellete** (*ABC*) C 15: nomen Dei – *cfr* Letellethe.

lethesiel – *vide* lechisihel.

lethom (*AC*) XLV 6 – *cfr* lethomay *et* lethos.

lethomay (*AC*) XXXIX 2 (lethomahi *B*) – *cfr* iethonay *et* lethom.

lethonas (*AC*) XXXV 1 – *cfr* iethonay.

lethos (*ABC*) XXII; XLV 5 – *cfr* lethom, Lochos, lothios, lothos.

letialiezei – *vide* letiel *et* iezei.

letiel (*AC*) XVII 1 (letialiezei *B*; *vide etiam* iezei)

leuat (*A*) XXIII 1 (lenath *B*, levat *C*)

leynaht – *vide* lemaht.

* **Leyndra** (*ABC*) C 17; (*A*) CI 5 (leyudra *B*): nomen Dei.

* **Leyste** (*AC*) XCIII 1 (LEiste *B*): nomen Dei – *cfr* Leiste.

lezahel (*ABC*) XLI 1 – cfr iezahel.

lezemon (*AC*) XLIII 5 – *cfr* iezemo *et* iezemonos.

lezen (*AC*) XXIX (hazenfutail *B*; *vide etiam* saccail)

lezorihal (*AC*) XXXVII 1 (iezorehlil *B*) – *cfr* zezorias.

liaiah (*A*) XXXI 1

* **Lialg** (*AC*) IV 29 (lyalg *B*); (*A*) CXXVII 15 (lyalg *B*): nomen Dei – *cfr* Lialy.

lialon (*AC*) XX 12 (halon *B*)

* **Libares** (*ABC*) IV 25; (*AB*) CXXVII 15: nomen Dei – *cfr* lyhares.

* **Libarre** (*ABC*) IV 22; (*AB*) CXXVII 15: nomen Dei.

lihelma – *vide* Hihelma.

lithon (*AC*) LXIII 1 (lithou *B*) – *cfr* sython.

* **Lochos** (*ABC*) XCV 5: nomen Dei – *cfr* lethos, Logos, lothios, lothos.

loctos – *vide* lectos.

loctosy (*AC*) XXIV 2 – *cfr* lectos.

lodeho (*ABC*) XLI 2

loenigemar (*A*) XLIII 10 (lornigemar *C*)

logornezon – *vide* legornezon.

* **Logos** (*ABC*) XCV 5: nomen Dei – *cfr* legos *et* Lochos.

Loke (*ABC*) CXV 26: nomen Dei/angeli?

lomtety (*A*) XXIV 2 (Jometety *C*)

lomyht (*AC*) XXIV 2 – *cfr* helomyht.

lon (*AC*) XX 12; (*ABC*) XXI 8 – *cfr* bon *et* hon.

lopheo (*ABC*) XLVI 3

lorathim – *vide* sorathim.

lornigemar – *vide* loenigemar.

lotahemor (*AC*) XX 3 (locahemor *B*)

lothanan (*AC*) XLI 3 (lochanan *B*)

lothensezaiha (*A*) XXVIII 2 (lothensezatha *C*)

lothensezatha – *vide* lothensezaiha.

lothioos – *vide* lothios.

lothios (*AC*) XXIII 4 (lothioos *B*) – *cfr* lethos, Lochos, lothos.

lothos (*ABC*) XXIII 4 – *cfr* lethos, Lochos, lothios.

loyhos – *vide* teneloihos.

loynar (*AC*) XLI 6

lucharanethin – *vide* lucharanochyn.

lucharanochyn (*AC*) LXXVII 2 (lucharanethin *B*)

lyharel – *vide* lyhares.

lyhares (*AC*) XLIII 9 (lyharel *B*) – *cfr* Libares.

lymalyassenon – *vide* hymaliassenon.

lymchay (*AC*) XLI 6

lython – *vide* sython.

M

macalon (*AC*) XLVII 4 (machalon *B*)

machaire – *vide* nachairo.

machal – *vide* marathal.

machar (*AC*) XLV 2 – *cfr* mathan *et* mathar.

machelagblos – *vide* machelaglilos.

machelaglilos (*A*) XLVI 4 (machelagblos *B*)

machitilon (*AC*) XLVII 5

macrathon – *vide* Micrathon.

madiaaios (*AC*) XXXIX 3

maga (*AC*) XX 5 (samalmaga *B*; *vide etiam* samal) – *cfr* magaal *et* magal.

magaal (*ABC*) XXI 5 – *cfr* maga *et* magal.

magal (*ABC*) XLI 4 – *cfr* maga, magaal, magel, magol, magos, megal, mogal.

magamagol (*AC*) XLIII 1 (magomagol *B*)

magel (*ABC*) XLIII 2 – *cfr* magal, magol, magos, megal, mogal.

magem – *vide* uagem.

mago – *vide* magol.

magol (*AC*) XLIII 8 (mago *B*) – *cfr* magal, magel, magos, maguol, megal, mogal.

magomagol – *vide* magamagol.

magos (*ante* manos *B*) XLII 4 – *cfr* magal, magel, magol, megos.

magual – *vide* maguol.

maguarht (*A*) XLIII 7 (magnarht *C*)

magul (*ABC*) XLI 5 – *cfr* maguol *et* megus.

maguol (*AC*) XLIII 9 (maguos *B*); (*A*) XLVIII 1 (magual *B*, magnol *C*) – *cfr* magol, magul, Maguus, megual, meguos, secromaguol, socromoguol.

maguos – *vide* maguol.

¤ **Maguth** (*ABC*) CVI 2; CXXIV 2; (*A*) CXXIX 6, 10, 18, 21, 25, 29, 33; CXXXIII 3: daemon aerius Iovialis et spiritus aerius consolanis.

Maguus (*AB*) XLVIII 1 (Magnus *C*) – *cfr* maguol.

mahatihoten (*AC*) XLI 1

mahazihel (*ABC*) XLI 1

maihol (*AC*) XLIII 13 (mayhel *B*)

mairathal (*AC*) XXVIII 2 (mayrathal *B*) – *cfr* marathal *et* marathos.

¤ **Malafer** (*A*) CXXXV 8: minister occidentalis regis spirituum terreorum.

malamai (*AC*) XVI 4 (malamay *B*)

malaparos (*ABC*) LXXXVII 4 – *cfr* malapatas.

malapatas (*ABC*) LXXXVII 4 – *cfr* malaparos.

malihaguathos (*A*) XLIII 7 (malyaguathos *B*, malihamgnathos *C*) – *cfr* haguathos.

malihamgnathos – *vide* malihaguathos.

* **Maloht** (*AC*) LXXXVII 1 (Maloth *B*); C 3 (maloth *B*); (*A*) CI 3 (Maloth *B*): nomen Dei – *cfr* Maloth.

* **Maloth** (*ABC*) CXV 21: nomen Dei – *cfr* Maloht.

mamail (*ABC*) XLIV 4

manatham (*AC*) XLIII 4

manatham – *vide* manatha.

manay (*AC*) XLIII 1 (ma{nay} *B*)

manos (*ABC*) XLII 4

manyahas (*AC*) XX 10 (manyhaas *B*)

maonami{ri}e (*A*) CXXXIII 38

maraama (*ABC*) XVI 4

marab (*AC*) XXVIII 2 (marabminatil *B*; *vide etiam* mynathil); XXIX (morab *B*)

marabminatil – *vide* marab *et* mynathil.

marachihel (*A*) XLII 2 (marachiel *B*, marathihel *C*)

marathal (*AC*) XXVIII 2 (machal *B*) – *cfr* mairathal *et* marathos.

marathos (*AC*) XLV 1 – *cfr* mairathal *et* marathal.

maray (*AC*) XLIX 2 (iecoramaray *B*; *vide etiam* gechora) – *cfr* meray.

marayhathol (*AC*) XLI 2

marihel (*ABC*) LXXXVII 1

marmamo – *vide* marmamor.

marmamor (*A*) XLIII 4 (marmamo *C*)

marothon (*AC*) XLIII 3

massay (*ABC*) XXIV 2

math – *vide* memothemath.

mathael – *vide* Michael.

mathan (*ABC*) LXXI 3 – *cfr* mathar, mathon, natham.

mathanon (*AC*) XLIII 13 – *cfr* matharihon.

mathar (*AB*) XLIII 3 (Acathar *C*) – *cfr* machar *et* mathan.

matharihon (*AC*) XLIII 13 – *cfr* mathanon.

mathathon – *vide* matliathon.

Mathia (*A*) CXXXV 14: nomen spiritus/daemonis terrei?

mathois (*ABC*) LX 1

mathon (*ABC*) XLVIII 1 – *cfr* mathan *et* natham.

matliathon (*A*) XLVIII 2 (mathathon *C*, rouolamathon *B; vide etiam* rouala)

may (*ABC*) XX 4

mayhel – *vide* maihol.

¤ **Maymon** (*ABC*) CV 3; CXXII 1; (*A*) CXXIX 8, 13, 17, 20, 24, 29, 32; CXXXII 3, 4, 6, 7, 8, 9, 10, 12; CXXXIII 4; (*B*) CXL 5 (maymou *A*): rex daemonum aeriorum Saturninorum et spirituum aeriorum septentrionalium.

maymou – vide Maymon.

mazay (*ABC*) LXXI 3 – *cfr* zai, zay, zazay.

maziacol – *vide* nazihacol.

meahil (*ABC*) XXI 4

medyhos (*AC*) XLV 7

Megal (*ABC*) XXXV 1; LI 8; LXXVII 1 – *cfr* magal, megale, megalis, megalon, megalos, megual, mogal, uegal.

megale (*AC*) XVII 1 (megalei *B*); (*ABC*) LI 3 – *cfr* Megal, megalis, megalon, megalos.

megalei – *vide* megale.

Megalhamethor (*AC*) XVI 4 (hegalmechor *B*)

megalis (*AC*) LXXXVII 2 (megal *B*) – *cfr* Megal, megale, megalon, megalos.

megalon (*ABC*) LXXI 4 – *cfr* Megal, megale, megalis, megalos, senegalon.

megalos (*ABC*) XXXIV 2 – *cfr* Megal, megale, megalis, megalon.

megen – *vide* megon.

megenhamos – *vide* Megonhamos.

megom (*AC*) XLVI 5 (iethomegom *B*; *vide etiam* iotho) – *cfr* megon, meguon, negon.

megon (*AC*) XLII 5 (megen *B*); XLIII 5; (*ABC*) XLV 8 – *cfr* megom, meguon, negon.

¤ **Megonhamos** (*AC*) XXIV 4 (megenhamos *B*): nomen angeli.

megos (*ABC*) XVII 2; (*AC*) XLI 1 (hezolemogos *B*; *vide etiam* hezoleam); (*ABC*) XLVI 3 – *cfr* lemegos, magos, meguos, megus.

megual (*AB*) XLIX 1 (megnal *C*) – *cfr* maguol *et* Megal.

meguon (*ABC*) XLIX 2 – *cfr* megom, megon, meguos, negon.

meguoncemon (*A*) XLIII 6 (megnoncemon *C*)

meguos (*AC*) XXXIV 2 (moguos *B*) – *cfr* maguol, megos, meguon, megus.

megus (*ABC*) XVI 4 – *cfr* magul, megos, meguos.

mehal – *vide* hazaremehal.

mehisrampna (*AC*) LXXXVII 2 (mehyframpua *B*)

mehohin (*AC*) XLII 4

mehyframpua – *vide* mehisrampna.

Melas (*ABC*) XVI 4 – *cfr* melos.

meliha (*AC*) LX 2 (molicha *B*) – *cfr* melion.

melion (*ABC*) XXXIX 4 – *cfr* meliha.

melos (*AC*) XXXVII 3 (molob *B*) – *cfr* Melas.

* **Melthe** (*ABC*) C 21; (*AB*) CI 6: nomen Dei.

memaferymay – *vide* menya *et* ferimay.

memoht (*AC*) XLVI 4 (momoth *B*)

memomittos (*AC*) XLI 2 – *cfr* menmanittos.

memoth – *vide* memothemath.

memothemath (*AC*) XVI 2 (memoth. math *B*)

mena (*A*) XLIII 9 (menya *C*) – *cfr* menya.

menehon (*ABC*) LXXVII 1

menmamitos – *vide* menmanittos.

menmanittos (*A*) XLI 2 (menmamitos *C*) – *cfr* memomittos.

menya (*AC*) XLIII 8 (memaferymay *B*; *vide etiam* ferimay) – *cfr* mena.

mepathon (*AC*) XLII 4

merasamaty (*A*) XLVII 2 (merazamati *B*, merasamacy *C*)

meray (*AC*) LXXXVII 4 (moray *B*) – *cfr* maray *et* methay.

mercyura – *vide* Mextyura.

Meremieca (*ABC*) CXV 18: nomen sphaerae planetaris? nomen Dei/angeli?

Merkarpon – *vide* Merkerpon.

* **Merkerpon** (*ABC*) C 6; (*A*) CI 4 (Merkarpon *B*): nomen Dei – *cfr* Merquerpon.

* **Merquerpon** (*scripsi*) CXV 15 (mesquerpon *ABC*): nomen Dei – *cfr* Merkerpon.

* **Mesamarathon** (*scripsi*) C 3 (desamarathon *AC*, resamarathon *B*); CI 3 (Messaramathon *B*, Rasaramathon *A*): nomen Dei – *cfr* Messamarathon.

mesquerpon – *vide* Merquerpon.

* **Messamarathon** (*AC*) LXXX 1 (Mesamarathon *B*): nomen Dei – *cfr* Mesamarathon.

messaphah – *vide* Nesaph.

Messaramathon – *vide* Mesamarathon.

messihel (*AC*) XLII 3 (Messiel *B*)

methay (*ABC*) LXXXVII 4 – *cfr* meray.

methelamathon (*AC*) XLVII 2 (mechelamathon *B*)

methonomos (*ABC*) XLIV 5 – *cfr* iethonomos.

methos (*ABC*) XLI 2

Mexcyura – *vide* Mextyura.

¤ **Mextyura** (*A*) CV 3 (mexcyura *C*, mixtura *B*); (*B*) CXXII 2 (Mexcyura *AC*); (*A*) CXXVIII 6 (mextiura *B*), (*B*) 9 (moxtyura *A*), (*AB*) 11, 14, (*addidi*) 18, (*A*) 20, 23: ventus africo subditus et spiritus aerius septentrionalis excitans africum.

¤ **Michael** (*ABC*) IV 10, 26; XXIV 1; C 7; (*AC*) CXI 1 (Mychael *B*); (*priore vice ABC, altera vice scripsi*) CXIV 5 (*altera vice:* mathael *B*); (*ABC*) CXV 6, (*AC*) 7 (mychaib *B*), (*B*) 44 (coithael *AC*): archangelus et angelus/spiritus aerius Mercurii atque Lunae – *cfr* Mychael.

michathon – *vide* Michrathon.

¤ **Michrathon** (*correxi*) CV 1 (michathon *AC*, Mychaton *B*); CXIV 5 (michathon *B*): angelus/spiritus aerius Saturninus – *cfr* Micrathon *et* Mycraton.

micratom – *vide* Micrathon.

¤ **Micrathon** (*scripsi*) CXV 6 (mictathon *AC*, micratom *B*), 44 (macrathon *AC*, macraton *B*): angelus/spiritus aerius Saturninus – *cfr* Michrathon *et* Mycraton.

micron (*AB*) XVII 2 (mitron *C*)

mictathon – vide Micrathon.

¤ **Miel** (*AC*) CXIV 5 (Myhel *B*); (*A*) CXV 7 (myel *BC*): angelus/spiritus aerius Mercurii – *cfr* Myel *et* Myhel.

¤ **Milalu** (*AC*) CXI 4 (Mylalu *et* Mi{---} *B*); CXX 1 (Mylalu *B*); (*A*) CXXIX 16, 20; CXXXIII 4: daemon aerius Lunae et spiritus aerius occidentalis – *cfr* Milau, Mylalu, Mylau.

¤ **Milau** (*A*) CXXVIII 11 (mylau *B*): ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Milalu, Mylalu, Mylau.

mixtura – *vide* Mextyura.

mogal (*AC*) XXI 1 (gigoromegal *B*; *vide etiam* gigoro) – *cfr* magal *et* megal.

mogos – *vide* heremogos.

moguos – *vide* meguos.

mohan – *vide* uelozeosmohan.

molicha – *vide* meliha.

molob – *vide* melos.

momorayl – *vide* monorail.

momoth – *vide* memoht.

* **Monhon** (*ABC*) LIV 1; (*AC*) C 2 (monhou *B*); (*A*) CXXXVII 9: nomen Dei – *cfr* Monon.

monochegistes – *vide* monocogristes.

monocogristes (*AC*) LX 2 (monochegistes *B*)

* **Monon** (*AC*) CI 2 (Monhon *B*): nomen Dei – *cfr* Monhon.

monorail (*AC*) XVI 4 (momorayl *B*)

¤ **Monyham** (*ABC*) XXIV 4: nomen angeli.

moray – *vide* meray.

morothochiel (*A*) XLII 3 (morothothiel *C*)

mothana (*A*) XLIV 4 (mochana *C*) – *cfr* mothora.

motheham (*ABC*) XLVI 1

mothora (*ABC*) XXXIX 4 – *cfr* mothana.

moxtyura – *vide* Mextyura.

moys (*ABC*) LXXXVII 3

Moysi (*ABC*) CXV 26: nomen Dei/angeli? idem qui Moses ille legifer tribuum Israel?

mozihon (*ABC*) XLVII 3

mtemya – *vide* uicemya.

muial – *vide* Innial.

¤ **Mulcifer** (*A*) CXXXV 8: minister septentrionalis regis spirituum terreorum.

muthon (*ABC*) XVII 2 – *cfr* mytho.

myal – *vide* Innyhal.

mybancaiab (*AC*) XXXVII 2

¤ **Mychael** (*ABC*) CX 1; (*AC*) CXV 44 (michael *B*); (*A*) CXXXIII 28, 29: archangelus et angelus/spiritus aerius Mercurii atque Lunae – *cfr* Michael.

mychaib – *vide* Michael.

mychathomos (*ABC*) XXXVII 3

mychohyn (*AC*) XVII 2 (mychyhym *B*) – *cfr* mychyn.

mychos – *vide* ieristosymythos.

mychyhym – *vide* mychohyn.

mychyn (*AC*) XXXVII 2 – *cfr* mychohyn.

mycracosmos (*AC*) XXXVII 3 (mycrocosmos *B*)

¤ **Mycraton** (*A*) CXXXIII 29: angelus/spiritus aerius Saturninus – *cfr* Michrathon *et* Micrathon.

mycrocosmos – *vide* mycracosmos.

¤ **Myel** (*AB*) CXV 44 (miel *C*); (*A*) CXXXIII 29: angelus/spiritus aerius Mercurii – *cfr* Miel *et* Myhel.

myhabal (*ABC*) XLVII 2

myhamy (*ABC*) XLIX 2

myhayhos (*A*) XLIV 2 (myhahyhos *B*, myhaylos *C*)

myhaylos – *vide* myhayhos.

¤ **Myhel** (*ABC*) CX 1: angelus/spiritus aerius Mercurii – *cfr* cremymyhel, hesemyhel, hezemyhel, Miel, Myel, mymyhel.

myheon (*AC*) XVII 2 (miheon *B*)

myheragyn (*AC*) XXXII (miheragyn *B*)

myheremos – *vide* myheromos.

myheromos (*A*) XXXVII 3 (myheremos *B*, myleromos *C*)

¤ **Mylalu** (*A*) CXXIX 7, 12, 23, [(*A, perperam*) 27], 31, 34: daemon aerius Lunae et spiritus aerius occidentalis – *cfr* Milalu, Milau, Mylau.

¤ **Mylau** (*correxi*) CXX 2 (mylalu *ABC*); (*A*) CXXVIII 6 (milau *B*), 8 (Milau *B*), (*correxi*) 15 (mylalu *A*), (*A*) 18, 20, 24: ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Milalu, Milau, Mylalu.

myleromos – *vide* myheromos.

mymyhel (*ABC*) XXXIX 4 – *cfr* cremymyhel, hesemyhel, hezemyhel, Myhel.

mynab (*AC*) XXXVII 2

mynamtanamaytha (*AC*) XLIII 7

mynarom (*ABC*) XLII 2

mynathil (*AC*) XXVIII 2 (marabminatil *B*; *vide etiam* marab)

myrahel (*AC*) XLV 8 (mirael *B*)

myrecagil (*AC*) XXXI 2 (mirecagil *B*): nomen Dei/angeli?

myremoht (*AC*) XLV 8

mytheos – *vide* nycheos.

mytho (*A*) XLI 4 (mito *B*, mycho *C*) – *cfr* muthon.

mythynab (*AC*) XXXVII 2

N

¤ **Naadob** (*scripsi*) CVI 3 (anadob *ABC*); (*ABC*) CXXIV 3; (*AB*) CXXVIII 5, 9, 12, (*B*) 14 (nesaphapuadaob *A*; *vide etiam* Nesaph), (*A*) 17, 21, 24: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum.

¤ **Naasa** (*C*) CIX 4 (naassa *B*, uaasa *A*): ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Naassa.

¤ **Naassa** (*ABC*) CXXV 3; (*A*) CXXVIII 8 (uaassa *B*), 12 (naasa *B*), 15 (naasa *B*), 17, 20, (*addidi*) 24: ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Naasa.

nabugenas – *vide* labunegas.

nachairo (*A*) XLI 4 (nachano *C*, machaire *B*)

nachama (*A*) LXXXVII 2 (nathama *BC*) – *cfr* nechamyha.

nachano – *vide* nachairo.

naderaber – *vide* uaderabar.

nagem – *vide* uagem.

nagenay (*AC*) XLVI 3 (negenay *B*)

nahamala (*AC*) XLV 5 (hamala *B*)

nahuzihis – *vide* uahuzuzif.

namacar (*ABC*) XLV 2 – *cfr* Namathar.

namar – *vide* namor.

* **Namathar** (*ABC*) XCV 5: nomen Dei – *cfr* namacar.

namor (*AB*) XXIII 3 (namar *C*)

naragal (*ABC*) XX 11

* **Narath** (*AC*) IV 19 (narathuta *B*); (*AB*) CXXVII 15: nomen Dei – *cfr* naratheos.

naratheos (*AC*) XLII 2 – *cfr* Narath.

narathuta – *vide* Narath.

narex (*A*) CXXXV 13

nassa – *vide* Nassar.

¤ **Nassar** (*ABC*) CIX 4; CXXV 2, 3; (*AB*) CXXVIII 5, (*A*) 8 (uaassar *B*), (*AB*) 12, 15, (*A*) 17, 20, (*addidi*) 24; (*A*) CXXIX 7, 11, 16, 19, 26, (*correxi*) 30 (nassa *A*), (*A*) 34; CXXXIII 4: daemon aerius Veneris et spiritus aerius nogahelis/ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum.

natham (*AC*) XLI 4 (nathan *B*) – *cfr* mathan *et* mathon.

nathan – *vide* natham.

* **Nathanatay** (*B*) C 9 (Nathanatoy *AC*): nomen Dei – *cfr* Nathanathay.

* **Nathanathay** (*B*) CI 5 (Nathanothay *A*): nomen Dei – *cfr* Nathanatay.

Nathanatoy – *vide* Nathanatay.

Nathanothay – *vide* Nathanathay.

natharathon (*ABC*) XLVII 6 – *cfr* thanathon *et* tharathos.

nathes (*AC*) XLIII 9 (uachelegiel *B*; *vide etiam* egihel)

Nathi – *vide* Nothi.

¤ **Nauagen** (*A*) XXIV 4 (nauegen *B*, navagen *C*): nomen angeli.

nauegen – *vide* Nauagen.

naymogos (*ABC*) XLVI 3

nazachon (*AC*) XLVIII 1 (sapharnazacon *B*; *vide etiam* saphar)

naziathos – *vide* uazihathos.

nazihacol (*AC*) XLVIII 1 (maziacol *B*) – *cfr* nazihatel *et* uazihathos.

nazihatel (*ABC*) XLV 3 – *cfr* hanaziathachel, nazihacol, uazihathos.

nazihathos – *vide* uazihathos.

nebay (*ABC*) XVI 5

nechamyha (*AC*) LXXXVII 2 (nechamiha *B*) – *cfr* nachama.

negahem – *vide* nogahelis *et cfr* nogahem.

negal – *vide* uegal.

negemar (*AC*) XLIII 11

negemezihol (*AC*) XLVIII 3

negen (*AC*) XXI 6 (nogen *B*) – *cfr* megom, megon, negon.

negenay – *vide* nagenay.

negero (*AC*) XLI 6 – *cfr* negora.

neginather (*AC*) XX 10 (negmather *B*)

negioggen (*AC*) XX 10 (negroggen *B*)

negohan – *vide* nogahem.

negon (*ABC*) XLVI 2 – *cfr* megom, megon, negen.

negora (*AC*) XLI 6 – *cfr* negero.

negroggen – *vide* negioggen.

neguabel (*ABC*) XLVI 4

nehehom (*AB*) XXI 7 (vehehom *C*) – *cfr* nehihahon.

nehel (*ABC*) XXXVII 2

nehihahon (*AC*) XXI 7 (nehihalem *B*) – *cfr* nehehom.

nehihalem – *vide* nehihahon.

nelos – *vide* uelos.

nemenomos (*AC*) XLIV 3

neodamy (*ABC*) XXXV 4

neomahil (*AC*) XX 8 (neomayle *B*) – *cfr* hehomail *et* neomail.

neomail (*AC*) XX 2 (neonahil *B*) – *cfr* hehomail *et* neomahil.

neomayle – *vide* neomahil.

neonahil – *vide* neomail.

neothatir (*AC*) XXXV 4 (nehothatir *B*)

nerothinay (*AC*) XX 11 (nerothnay *B*)

nerothnay – *vide* nerothinay.

nesach – *vide* Nesaph.

¤ **Nesaph** (*AC*) CVI 3 (uesaph *B*); (*scripsi*) CXXIV 3 (nesach *AB*, nesath *C*); (*AB*) CXXVIII 5, 9, 11, (*scripsi*) 14 (messaphah *B*, nesaphapuadaob *A*; *vide etiam* Naadob), (*A*) 17, 21, 24: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum.

nesaphapuadaob – *vide* Nesaph *et* Naadob.

nethi (*AC*) XXXIX 3 – *cfr* Nathi *et* Nothi.

nogahelem (*A*) CXXXII 11 – *cfr* nogahem.

nogahelis (*A*) CXL 4 (negahem *B*) – *cfr* nogahem.

nogahem (*scripsi*) CXXV 1 (nogoham *A*, nogohan *C*, negohan *B*); (*A*) CXXVIII 16, 19; CXXIX 19; CXXX 5; CXXXII 10: regio inter austrum et occidentem.

nogen – *vide* negen.

nogoham – *vide* nogahem.

nogohan – *vide* nogahem.

nomay (*C*) XVI 5

nomemal (*AC*) XLIII 6 – *cfr* homyhal *et* noynemal.

nomeros (*ABC*) XLIV 2

nomigon – *vide* Noymos *et cfr* Nomygon.

* **Nomygon** (*AB*) CI 8, (*ABC*) 21; (*addidi*) CXXXIII 31: nomen Dei – *cfr* Noymos.

nomygs – *vide* Noymos.

Nomyos – *vide* Noymos.

norizaue (*AB*) XXVI (norizane *C*)

* **Nosulaceps** (*ABC*) C 17; (*A*) CI 6 (Nosulateps *B*): nomen Dei.

* **Nothi** (*scripsi*) CI 7 (Nathi *AB*); (*AC*) CI 21 (nothy *B*); (*A*) CXXXIII 26: nomen Dei – *cfr* nethi.

* **Noymos** (*B*) C 9 (Nomyos *AC*); (*AB*) CI 5; (*scripsi*) CXV 27 (nomygs *AC*, nomigon *B*): nomen Dei – *cfr* Nomygon.

noynemal (*AC*) XLIII 7 – *cfr* nomemal.

nybahal (*AC*) XXXVII 2

nycheos (*AC*) XLIII 13 (mytheos *B*)

nycromyhos (*AC*) XXXVII 3

nydeht (*AC*) XLVI 3 (nideth *B*)

nydocricib (*AC*) XLVI 3 (indocricib *B*)

nygerozoma (*AC*) XLI 6

nyphos (*ABC*) XX 9

nysmaria (*A*) CXXXV 14

nytheromathum – *vide* uytheromachum.

nyzozoroba – *vide* nyzozoronba.

nyzozoroba (*AC*) XLI 6

O

obalohe – *vide* ebalohe.

* **Occinnomos** (*A*) CXXXIII 54: nomen Dei – *cfr* Occynnomos.

Occymomyon – *vide* Occynoneryon.

* **Occynnomos** (*AB*) CI 8; (*ABC*) CI 27: nomen Dei – *cfr* Occinnomos.

* **Occynonerion** (*A*) C 19 (Occynouerion *C*, Occinomeneryon *B*): nomen Dei – *cfr* Occynoneryon.

* **Occynoneryon** (*scripsi*) CI 6 (occyuomeryon *B*, Occymomyon *A*): nomen Dei – *cfr* Occynonerion.

occyuomeryon – *vide* Occynoneryon.

ocheiste – *vide* Ocleiste.

* **Ocleiste** (*AC*) C 2 (ocheiste *B*); (*AB*) CI 2 (Scleiste *C*): nomen Dei – *cfr* Hocleiste.

Occinomeneryon – *vide* Occynonerion.

Ocothas – *vide* Ectothas.

Ofber – *vide* Hofbor.

oiboil – *vide* Oylol.

¤ **Oilol** (*scripsi*) CXX 2 (amacopoibol *AC*, anacapoibol *B; vide etiam* Amocap); (*A*) CXXVIII

24: ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Oylol.

omaza (*AC*) LXXVII 1 (ozama *B*)

* **Ombonar** (*AC*) C 9 (HOmbouar *B*); CXV 27 (ombonare *B*): nomen Dei – *cfr* Hombonar.

ombonare – *vide* Ombonar.

* **Omytheon** (*scripsi*) C 16 (Onoytheon *AC*, onytheon *B*); (*B*) CI 5 (Onotheon *A*): nomen Dei.

* **On** (*AC*) IV 43, (*ABC*) 44; XLI 3; C 3; (*AB*) CI 3; (*A*) CXXXVII 6; (*AB*) CXL 3: nomen Dei – *cfr* Hon *et* {H}on.

Onotheon – *vide* Omytheon.

Onoytheon – *vide* Omytheon.

onytheon – *vide* Omytheon.

* **Opiron** (*A*) CI 8 (Opyron *B*), (*scripsi*) CI 21 (opyron *B*, opron *AC*); CXXXIII 31 (ebron *A*): nomen Dei.

opron – *vide* Opiron.

¤ **Oragon** (*ABC*) XXIV 4: nomen angeli.

Orcha – *vide* Orha.

ordayne – *vide* sadayne.

* **Orha** (*AC*) CI 24 (Orcha *B*): nomen Dei – *cfr* Horha.

* **Oriel** (*AC*) CI 21 (oryel *B*); (*A*) CXXXIII 31: nomen Dei – *cfr* Orihel.

* **Orihel** (*A*) CI 8 (Oryhel *B*): nomen Dei – *cfr* Oriel.

orilamatha (*post* salamaht/salamath *B*) XX 12

* **Orion** (*A*) CI 4 (Oryon *B*); (*ABC*) CXV 27: nomen Dei – *cfr* Oryon.

* **Oristion** (*A*) CI 4 (Oristyon *B*): nomen Dei – *cfr* Horistion *et* Oristyon.

* **Oristyon** (*AC*) C 6 (horistyon *B*): nomen Dei – *cfr* Horistion *et* Oristion.

ortophagon (*AC*) XXVII 1

* **Oryon** (*AB*) C 9 (Orion *C*): nomen Dei – *cfr* Orion.

osyel – *vide* Hosyel.

* **Otheos** (*ABC*) XLV 8; LXXXVII 1; C 24; (*AB*) CXV 21 (o theos *C*): nomen Dei – *cfr* hothos *et* Theos.

othonas – *vide* hotonas.

ouus (*A*) XLI 4 (husaleouus *B*, onus *C*; *vide etiam* husale)

oxial – *vide* exihel.

oybol – *vide* Oylol.

¤ **Oylol** (*ABC*) CXI 4; (*A*) CXXVIII 6 (oilol *B*), (*scripsi*) 8 (oybol *A*, oiboil *B*), (*A*) 11 (oiboil *B*), 15, 17, 20: ventus zephyro subditus et spiritus aerius occidentalis excitans zephyrum – *cfr* Oilol.

ozama – *vide* omaza.

P

¤ **Paamchociel** (*AC*) CXV 6 (paancociel *B*): angelus/spiritus aerius Iovialis – *cfr* Paamcociel, Pahamcociel, Pahamcocihel.

¤ **Paamcociel** (*AB*) CXV 44 (paamchociel *C*); (*A*) CXXXIII 27: angelus/spiritus aerius Iovialis – *cfr* Paamchociel, Pahamcociel, Pahamcocihel.

paancociel – *vide* Paamchociel.

pabas – *vide* Palas.

¤ **Pahamcociel** (*scripsi*) CXIV 5 (pahancociel *B*): angelus/spiritus aerius Iovialis – *cfr* Paamchociel, Paamcociel, Pahamcocihel.

¤ **Pahamcocihel** (*AC*) CVI 1 (pahanchociel *B*): angelus/spiritus aerius Iovialis – *cfr* Paamchociel, Paamcociel, Pahamcociel.

pahanchociel – *vide* Pahamcocihel.

pahancociel – *vide* Pahamcociel.

¤ **Palas** (*AC*) CX 5 (pabas *B*); (*ABC*) CXXVI 3; (*AB*) CXXVIII 6, 9, 11, (*A*) 15, 18, 20, 23: ventus zephyro et africo subditus et spiritus aerius frigicapex excitans zephyrum et africum.

pallathoros (*ABC*) XXXIX 3 – *cfr* pallititacos.

pallititacos (*AB*) XXXIX 3 (pallititatos *C*) – *cfr* pallathoros.

palmonyam (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

pamphilos (*AC*) XXI 2 (panphiolos *B*)

pamylihel (*AC*) XLV 3

pancomnegos (*AC*) XXI 3 (panconmegos *B*) – *cfr* parithomegos.

panetheneos (*AC*) XXXI 3: nomen Dei/angeli? – *cfr* phateneynehos.

pangula (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

panphiolos – *vide* pamphilos.

* **Pantheon** (*ABC*) C 24; (*AB*) CI 7: nomen Dei.

panthomegos – *vide* parithomegos.

panydos (*AC*) XLVII 2 – *cfr* iechampanydos.

paphalios (*ABC*) XX 3

* **Paraclitus** (*ABC*) C 19; (*AB*) CI 6: nomen Dei.

paramyhot (*A*) XLVIII 4 (paramyhoc *C*)

¤ **Parineos** (*AC*) XXIV 4 (paryneos *B*): nomen angeli.

parithomegos (*AC*) XX 7 (panthomegos *B*) – *cfr* pancomnegos.

parneos (*ante* Parineos/paryneos *B*) XXIV 4: nomen angeli? – *cfr* Parineos.

¤ **Pasfran** (*ABC*) CVII 3; (*AB*) CXXI 1 (pasfrau *C*); (*A*) CXXIX 6, 11, (*scripsi*) 15 (pasfrau *A*), (*A*) 21, 26, 30, 34; (*scripsi*) CXXXIII 4 (pasfrau *A*): daemon aerius Martis et spiritus aerius meridionalis.

pasfrau – *vide* Pasfran.

passamaht (*AC*) XX 10 (passamath *B*); XXI 8 (passemath *B*)

passemath – *vide* passamaht.

pater – *vide* patir.

* **Patir** (*ABC*) XVII 1; (*AC*) XXIV 1 (pater *B*); (*ABC*) LI 3; XCV 5: nomen Dei – *cfr* patis.

patis (*AC*) XLV 6 – *cfr* patir.

pauazihol – *vide* pazamyhol.

payga (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

payn (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

pazamyhol (*AC*) XLVIII 6 (pauazihol *B*)

Peb – *vide* Pep.

peconahal (*AC*) XLIV 2

pef – *vide* Pep.

* **Pep** (*AC*) C 9 (phebs *B*); (*scripsi*) CI 5 (Peb *A*, phebs *B*); CXV 27 (pef *ABC*): nomen Dei.

perbatusyn (*A*) CXXXV 14

percuretaih (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

perelyn (*A*) CXXXV 14

pergalmegue (*A*) CXXXV 14

pergaria (*A*) CXXXV 14

peripaton (*A*) XLVIII 5 (perypaton *B*, pipaton *C*)

perkedusyn (*A*) CXXXV 14

perlabudyn (*A*) CXXXV 14

permyga (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

pernigyn (*A*) CXXXV 14

perrenay (*A*) CXXXIII 18: nomen spiritus/daemonis aerii?

pethio (*AC*) XXIII 4 (petiogergion *B*; *vide etiam* gergion)

petiogergion – *vide* pethio *et* gergion.

pha (*AC*) XLVIII 5

phabal (*ABC*) XLII 2 – *cfr* phabos *et* phobos.

phaboe – *vide* phabos.

phaboghecon (*AC*) LXXI 2 (phabogheton *B*)

phabos (*ABC*) XX 9; (*AC*) XXI 6 (phaboe *B*) – *cfr* phabal *et* phobos.

Phagnora (*ABC*) XXVII 2: nomen angeli/angelorum? – *cfr* phagor *et* phagora.

phagon – *vide* zehemphagon.

phagor (*ABC*) XXVI – *cfr* Phagnora *et* phagora.

phagora (*ABC*) XXVI – *cfr* Phagnora *et* phagor.

phalezethon (*AC*) LXXI 2 (phalozothon *B*)

phalomagos (*AC*) XLVI 5 – *cfr* phalomgros.

phalomgros (*ABC*) XLVI 5 – *cfr* phalomagos.

phalozothon – *vide* phalezethon.

phalymyt (*AC*) XX 12 (falmit *B*)

phamal (*ABC*) XLIII 2

phараmeht (*AC*) XXI 7 (phарameth *B*)

pharampnee (*AC*) XX 10 (pharempnee *B*) – *cfr* pharanehe.

pharanehe (*AC*) XX 10 (pharanee *B*) – *cfr* pharampnee, pharen, pharene.

pharempnee – *vide* pharampnee.

pharen (*AC*) XLV 7 – *cfr* pharanehe *et* pharene.

pharene (*ABC*) XXXI 3: nomen Dei/angeli? – *cfr* pharanehe *et* pharen.

phasamar (*AC*) XXXV 3 (phazamar *B*)

phateneynehos (*AB*) XXXI 3 (phateneyneos *C*) – *cfr* panetheneos.

phathophas – *vide* Prohathophas.

pheamicros (*AC*) XLVIII 3

phebs – *vide* Pep.

¤ **Pheleneos** (*AC*) XXIV 4: nomen angeli.

phelior (*ABC*) XX 9

* **Pheta** (*AB*) C 6 (Propheta *C*); (*B*) CI 4 (Hetha *A*): nomen Dei – *cfr* hetha.

phetalon (*ABC*) XXIII 4 – *cfr* phethalon, phethalonamie, phethaloym.

phethalon (*AC*) XXIII 3 (phetalon *B*) – *cfr* phetalon, phethalonamie, phethaloym.

phethalonamie (*AC*) XXIII 3 – *cfr* phetalon, phethalon, phethaloym.

phethaloym (*AC*) XXII (phetalohym *B*) – *cfr* phetalon, phethalon, phethalonamie.

phicrose (*AC*) XLI 7

philei (*ABC*) XXIII 3

phobos (*ABC*) XX 9 – *cfr* phabal *et* phabos.

phodel (*ABC*) LX 2

pholihor (*AC*) XX 10 (pholior *B*)

phomos – *vide* zihanatihephomos.

phoston – *vide* Yhoston.

Photon – *vide* Fothon.

phuerezo (*A*) XXIII 1 (phverezo *C*)

pipaton – *vide* peripaton.

* **Porho** (*ABC*) C 9; (*AB*) CI 5: nomen Dei.

Porrencimon – *vide* Porrenthimon.

porrenihimon – *vide* Porrenthimon.

* **Porrenthimon** (*BC*) LXVII 1 (Porrencimon *A*); (*A*) C 2 (porrentimon *B*, porrenihimon *C*); (*B*) CI 2 (Portenthymou *A*): nomen Dei.

Portenthymou – *vide* Porrenthimon.

predolmassay (*AC*) XX 10 – *cfr* hallemassay, helemasay, ycolmazai, ydolmassay, yetulmassay.

prihiti (*AC*) XXIII 3

¤ **Proathophas** (*ABC*) CVII 3; CXXI 2; (*A*) CXXVIII 12 (prohathophas *B*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Prohathophas.

probihos (*ABC*) XLIX 2

prohathaphas – *vide* Prohathophas.

¤ **Prohathophas** (*A*) CXXVIII 5 (prohathaphas *B*), (*AB*) 8, (*scripsi*) 14 (phathophas *AB*), (*A*) 17, 21, 24: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Proathophas.

Propheta – *vide* Pheta.

Q

¤ **Quiron** (*A*) CXXIX 12, 20, 28: daemon aerius Mercurii et spiritus aerius frigicapex – *cfr* Quyron.

quyremzach – *vide* Quyron.

quyreyuz – *vide* Quyron.

¤ **Quyron** (*scripsi*) CX 5 (quyremzach *AC*, quyreyuz *B*; *vide etiam* Zach); (*A*) CXXVI 2

(quiron *BC*); CXXIX 8, 16, 24, [(*A, perperam*) 27], 35; CXXXIII 4: daemon aerius Mercurii et spiritus aerius frigicapex – *cfr* Quiron.

R

Rabam (*ABC*) CXV 40: nomen Dei? nomen angeli/spiritus aerii?

* **Rabarmas** (*AB*) CI 7, (*A*) 21 (zabarmas *B*, Babarmas *C*); (*A*) CXXXIII 26: nomen Dei.

rabasadail (*AC*) XLV 6

rabihathos (*AC*) LXXX 2 (samarahyhathos *B*; *vide etiam* sanna)

rabihel (*AC*) XXXIX 4 – *cfr* sarabihel.

Rabud (*A*) CXXXIII 33: nomen Dei? – *cfr* Rabur.

* **Rabur** (*AB*) CI 8, (*B*) 32 (Rabuth *A*, Baruch *C*); (*ABC*) CXV 40: nomen Dei – *cfr* Rabud *et* Baruch.

Rabuth – *vide* Rabur.

ragahal (*AC*) XX 11 (ragahall *B*) – *cfr* ragahel.

ragahel (*AC*) XXVIII 1 (ragael *B*) – *cfr* ragahal.

rageu (*A*) XXXIX 1 (ragen *C*) – *cfr* regon *et* rogoubon.

ragia (*ABC*) XXVIII 1 – *cfr* ragion, ragua, raguam.

ragiomab (*ABC*) XXVIII 1

ragion (*ABC*) XVII 3 – *cfr* ragia, ragua, raguam.

ragma – *vide* ragua.

ragua (*ABC*) XXVIII 1; (*AC*) LI 4 (ragma *B*), (*ABC*) 10, 11, 12, 18 – *cfr* ragia, ragion, raguam.

raguaht (*A*) XXIX (reguhat *B*, ragnaht *C*) – *cfr* raguathi.

raguali (*ABC*) XX 11 – *cfr* raguathi.

raguam (*ABC*) XLVI 5 – *cfr* ragia, ragion, ragua.

raguathi (*ABC*) XX 11 – *cfr* raguaht *et* raguali.

raitotagum (*AC*) XXXII (i. autotagum *B*)

ramagay (*ABC*) XLI 5

ramaht (*AC*) XLIV 4

ramaihel (*AC*) XLVI 2 (ramahyhel *una cum* samatihel *post* hostosion/hestosyon *transp. B*) – *cfr* Ramay *et* Hel.

* **Ramay** (*ABC*) XVI 2; XLIV 4; XCV 5: nomen Dei – *cfr* hauaramay, ramaihel, remay, renay.

ramel (*AC*) XLIII 11 – *cfr* ranal.

ramhosia – *vide* iacuhosia.

ramna (*AC*) LXXXVII 3 (rampna *B*)

rampna – *vide* ramna.

ranal (*ABC*) XX 11 – *cfr* ramel.

¤ **Raphael** (*ABC*) IV 10, 23; XXIV 1; C 7; CVI 1; CVIII 1; (*B*) CXIV 5; (*ABC*) CXV 6, (*AC et bis B*) 44 (*altera vice* raphiel *AC*); (*prima vice A, altera vice addidi*) CXXXIII 27: princeps angelorum et archangelus et angelus/spiritus aerius Iovialis atque Solaris.

raphiel – *vide* Raphael.

¤ **Raquiel** (*ABC*) CIX 1; (*B*) CXIV 6; (*ABC*) CXV 6, 44; (*scripsi*) CXXXIII 28 (ratha *A*): angelus/spiritus aerius Veneris.

rasahanay (*AC*) XVII 3 (rasohomay *B*)

rasamen (*AC*) XXXI 2 (resamen *B*): nomen Dei/angeli?

Rasaramathon – *vide* Mesamarathon.

rasay (*ABC*) XX 1

rasaym – *vide* iasym.

rasihos (*AC*) XLVIII 2 (rasyhoe *B*) – *cfr* basihas *et* bazihos.

rasohomay – *vide* rasahanay.

rasyhoe – *vide* rasihos.

ratha – *vide* Raquiel *et cfr* Rathion *atque* Rothon.

¤ **Rathion** (*AC*) XXIV 4 (ratyon *B*): nomen angeli – *cfr* ratha *et* Rothon.

raymara (*AC*) XLIII 8

realosogon – *vide* reealologon.

Rechel – *vide* Techel *et cfr* rochos.

rechihamos (*AC*) XLIII 11

recolia (*A*) CXXXV 13

reealologon (*AC*) XLII 1 (realosogon *B*) – *cfr* Genealogon *et* tenealogo.

regon (*ABC, et iterum post* theal *(quod vide) B*) XXXIX 2 – *cfr* rageu *et* rogoubon.

reguhat – *vide* raguaht.

relamye (*AC*) XX 1 (lamia *B*) – *cfr* zelamye.

relmalaguoram (*AC*) XLVIII 3 (relmora. guoram *B*)

relmora – *vide* relmalaguoram.

reloymal (*ABC*) XXIX

remanathar (*AC*) LXIV 2 (remanatar *B*)

remasym (*ABC*) XXIII 1 – *cfr* romasim.

remay (*ABC*) XLII 3 – *cfr* ramay *et* renay.

remelihot (*AC*) LXIV 2 (remolihot *B*) – *cfr* remelthet.

remelthet (*AC*) XLII 5 (iemelter *B*) – *cfr* remelihot.

remohthos – *vide* remolithos.

remolihot – *vide* remelihot.

remolithos (*AB*) XLVIII 5 (remohthos *C*); (*AC*) XLIX 1 (Gemolithos *B*)

renay (*AC*) XLII 3 (z{.....} *B*) – *cfr* ramay *et* remay.

renylsemar (*AC*) XLIII 12

resamarathon – *vide* Mesamarathon.

resamen – *vide* rasamen.

resaram (*AC*) XLII 2 (resa{.}am *B*)

resaym (*ABC*) XXXI 2: nomen Dei/angeli?

reselimen – *vide* ioselimen.

resemana – *vide* iesamana.

resemanay – *vide* iesamanay.

resomabel – *vide* iesomabel.

resphaga (*ABC*) XXVII 1

Rethala (*AC*) CXV 40 (rechala *B*): nomen Dei? nomen angeli/spiritus aerii?

rezeregal – *vide* iezeregal.

rezor – *vide* zezor.

riahacton (*AC*) XLV 4

¤ **Rion** (*AB*) CXXVIII 5, (*A*) 11 (ryon *B*): ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum – *cfr* Ryon.

robali (*AC*) XLI 6

rochos (*ABC*) XLV 5 – *cfr* Rechel.

rogay (*AC*) XLIX 2 (sribrogay *B*; *vide etiam* sarib)

rogor (*ABC*) XLIII 3

rogoubon (*A*) XX 12 (rogonbon *C*, regon *B*) – *cfr* ragon *et* regon.

roguhon (*AC*) XLVI 3 (roroguohon *B*)

romasim (*AC*) XXII (romasym *B*) – *cfr* remasym.

roroguohon – *vide* roguhon.

rose – *vide* iose.

rosei – *vide* iosey.

Rothon – *vide* Fothon *et cfr* ratha, Rathion, Yhoston.

rouala (*AC*) XLVIII 2 (rouolamathon *B*; *vide etiam* matliathon)

rouolamathon – *vide* rouala *et* matliathon.

ruhos (*ABC*) XXXIII; (*AC*) XLIV 5 (bohemruhos *B*; *vide etiam* bohem)

¤ **Ryon** (*ABC*) CVI 3; CXXIV 3; (*B*) CXXVIII 9 (bion *A*), (*A*) 14 (ryou *B*), 17, 21, 23: ventus boreae et subsolano subditus et spiritus aerius consolanis excitans boream et subsolanum – *cfr* Rion.

rypharanagar – *vide* zihazanagar.

S

saaysac (*AC*) XLVI 5 (saysac *B*)

sabahel (*ABC*) XXXIX 1 – *cfr* sabal, zabahal, zabahel.

sabal (*ABC*) XX 6 – *cfr* sabahel, sabar, zabahal, zabahel.

*** Sabaoth** (*AB*) CI 7, (*ABC*) 21, 23; CXV 15, 19; (*A*) CXXIX 22; CXXXIII 2, (*addidi*) 31; (*A*) CXXXVII 6; (*AB*) CXXXIX 6: nomen Dei.

sabar (*A*) XLIII 4 (sabat *C*, sabarhamyhel *B; vide etiam* {hami}hel) – *cfr* sabal.

sabarhamyhel – *vide* sabar *et* {hami}hel.

sabarna (*AC*) XLVII 2 (sabarua *B*)

sabat – *vide* sabar.

sabatihel – *vide* salatihel.

sabayhon (*A*) XLII 5 (sabayon *B*, labayhon *C*)

sabayol – *vide* saibaiol.

sablathom (*AC*) XLVI 5 (sablacom *B*) – *cfr* sabsacom.

sabsacom (*ABC*) XLVI 5 – *cfr* sablathom.

sacamap (*A*) LXXXVII 1 (sachamap *B*) – *cfr* zazamanp.

saccail (*AC*) XXIX (hazenfutail *B*; *vide etiam* lezen)

sachamay – *vide* zachamay.

*** Sacharios** (*AC*) XCV 5 (sacaryos *B*): nomen Dei – *cfr* sathanos *et* satharios.

sacramaga – *vide* secramagay.

sacramalaip (*ABC*) XX 5 – *cfr* sarimalip *et* sarmalaip.

sacramathan (*AC*) LXXI 3 (sacramathau *B*)

sacramathau – *vide* sacramathan.

sacramay (*ABC*) XLIII 4 – *cfr* sycromal.

sacramazaym (*AC*) LXXI 3 (sacramazahym *B*) – *cfr* sacramyzan.

sacramyzan (*ABC*) LXXI 2 – *cfr* sacramazaym.

sacranal – *vide* se{cr}anal.

sacrehos (*A*) XLV 8 (satrehos *C*)

sacromehal (*A*) XLIII 13 (secromehal *C*)

sacromohem (*ABC*) LXXXVII 3

sacronamay – *vide* sacronomay.

sacronomay (*AC*) XLVII 1 (sacronamay *B*)

sadahot (*AC*) LXIII 1 (zadoc *B*)

sadail (*AC*) XX 2 (sedayle *B*), 8 (sadayle *B*) – *cfr* Saday.

sadam (*AC*) XVII 1 (sadan *B*)

sadamiel (*AB*) XVII 1

sadan – *vide* sadam.

*** Saday** (*ABC*) IV 48; (*AB*) XVII 2; (*ABC*) LXXXVI 1; C 3; (*AB*) CI 3: nomen Dei – *cfr* sadail, sadayne, soday.

sadayle – *vide* sadail.

sadayne (*AB*) XXXV 4 (ordayne *C*) – *cfr* Saday.

saduch (*ABC*) XVI 1 – *cfr* saduhc.

saduci – *vide* saduhc.

saduhc (*A*) XXXIV 2 (saduci *B*, saduht *C*) – *cfr* saduch.

*** Sadyon** (*ABC*) LXIV 1; C 2; (*B*) CI 2 (Saday *A*): nomen Dei – *cfr* Hadyon *et* Saday.

saganisym – *vide* fagamesy.

sagayel – *vide* Salguyel.

saguaht (*A*) XX 6 (saguath *B*, sagvaht *C*); LXIII 1 (saguath *B*, sagnaht *C*) – *cfr* segaht.

saguanar (*AB*) XLVI 4 (sagnanar *C*)

sahaletromar (*AC*) XXIII 2

sahamany – *vide* zahamany.

sahamuham (*ABC*) XLVI 4 – *cfr* sathamyham.

saibaiol (*AC*) XXI 3 (sabayol *B*) – *cfr* salaihel.

Sailemaht – *vide* Assaylemaht.

salabocres – *vide* Sarabocres.

salaht (*AC*) XXIII 2 (salath *B*)

salaihel (*AC*) XXIX (salayel *B*) – *cfr* saibaiol *et* salail.

salail (*ABC*) XXVIII 3 – *cfr* salaihel *et* salaiz.

salaior (*AC*) XXVIII 4 (salaioz *B*)

salaioz – *vide* salaior.

salaiz (*AC*) XXVIII 3 – *cfr* halaiz *et* salail.

salamaht (*AC*) XX 12 (salamath *B*) – *cfr* salamatha, salmatha, zalamatha.

salamath (*ante* zalamatha/salamatha *B*) XX 12 – *cfr* salamaht, salamatha, salmatha, zalamatha.

salamatha (*ABC*) XXI 8 – *cfr* salamaht, salmatha, zalamatha.

salamyhym (*ABC*) XLIX 1

salaseey (*AC*) XVII 1 (salazeey *B*)

salatambel (*AC*) XXIII 2

salatehen (*ABC*) XXIII 2 – *cfr* salathaam *et* salatoham.

salatelli (*A*) XVII 1 (salatelly *B*)

salathaam (*AB*) XXII (lalathaam *C*) – *cfr* salatehen *et* salatoham.

salatial (*A*) XVII 1 (saltial *B*) – *cfr* salatihel *et* salmatihal.

salatihel (*A*) LXXXVII 2 (salatiel *B*, sabatihel *C*) – *cfr* salatial *et* salmatihal.

salatoham (*AC*) XXIII 2 (salacoham *B*) – *cfr* salatehen *et* salathaam.

saleht (*A*) XXXV 3 (salech *B*, salephusalym *C; vide etiam* salym); (*A*) XLIV 5 (saloth *B*, laleht *C*) – *cfr* saletha *et* saloht.

salem (*ABC*) XLIV 5 – *cfr* salym.

salemanasai (*AC*) XLI 4 (salemanasay *B*)

salepati (*ABC*) XVII 3 – *cfr* salepatir.

salepatir (*ABC*) XVII 3 – *cfr* hepatir *et* salepati.

salephusalym – *vide* saleht *et* salym.

saletha (*AB*) XVII 3 (seletha *C*) – *cfr* saleht.

saletht – *vide* saloht.

¤ **Salguiel** (*B*) CXIV 6: angelus/spiritus aerius Veneris – *cfr* Salguyel *et* salquihel.

¤ **Salguyel** (*A*) CIX 1 (salguiel *B*, salgnyel *C*); (*AC*) CXV 6 (salguiel *B*), 44 (salguiel *B*); (*scripsi*) CXXXIII 28 (sagayel *A*): angelus/spiritus aerius Veneris – *cfr* Salguiel *et* salquihel.

salihelethon (*AC*) LX 2 (solyheleton *B*)

salmana (*ABC*) XX 6

salmatha (*ABC*) XX 11 – *cfr* salamatha *et* zalamatha.

salmatihal (*AC*) XLI 1 (salmatihel *B*) – *cfr* salatial, salatihel, zamatihel, zamazihal.

salmatihel – *vide* salmatihal.

salmazaiz (*AC*) XVI 2 (calmazaiz *B*)

salmeht (*AC*) XXXV 3 (sameth *B*) – *cfr* sameht.

salmeth – *vide* sameht.

salmon – *vide* scilmon.

saloht (*AC*) XXXV 4 (saletht *B*) – *cfr* saleht.

salomothono (*ABC*) XXI 8

saloth – *vide* saleht.

salpha (*AC, bis; post* iezama *solummodo B*) XLI 5 – *cfr* halpha.

salquihel (*AC*) XXVIII 4 – *cfr* Salguiel *et* Salguyel.

saltial – *vide* salatial.

salym (*AB*) XXXV 3 (salephusalym *C; vide etiam* saleht) – *cfr* salem.

samachili (*AC*) XLVII 6 – *cfr* sarrainazili.

¤ **Samael** (*ABC*) IV 10, 30, 55; (*B*) CXIV 5; (*ABC*) CXV 6, 44; (*A*) CXXXIII 28: princeps angelorum et angelus/spiritus aerius Martis – *cfr* Samahel, samail, semahel, zemahel, zemaher.

samagoy (*ABC*) XXI 1

samahaya – *vide* samohaia.

¤ **Samahel** (*ABC*) CVII 1: princeps angelorum et angelus/spiritus aerius Martis – *cfr* Samael, samail, semahel, zemahel, zemaher.

samahot (*AC*) XLIX 1 (samahoth *B*) – *cfr* samaht *et* samoht.

samaht (*AC*) XLV 4; LXXIII 2 (samath *B*) – *cfr* samahot, samoht, semaht, lemaht.

samai (*A*) XVII 2 (samay *BC*) – *cfr* samail, samal, samar, samay.

samail (*AC*) XLI 7 (samayl *B*) – *cfr* Samael, Samahel, samai, samal, samar, samaril, semahel, zemahel, zemaher.

samairliazer (*A*) XLIII 9 (lamairliazer *C*)

samal (*AC*) XX 5 (samalmaga *B*; *vide etiam* maga); (*AC bis; post* hoinen/homen *solummodo B*) XLVII 4; (*ABC*) XLIX 1 – *cfr* lamal, samai, samail, samar, semal.

samalanga (*ABC*) XX 5

samalerihon (*AC*) XLVII 5

samalmaga – *vide* samal *et* maga.

samalsay – *vide* semalsay.

samalyhon (*AC*) XLVII 5 – *cfr* hamamalyhon.

{s}amamar (*A*) XLIII 4 (samamar *BC*)

samanachor (*ABC*) XLVII 1 – *cfr* samanathos, sazanachoray, zamachoray.

samanarymiasol – *vide* semamarim *et* iasol.

samanathos (*AC*) XLII 5 – *cfr* samanachor.

samanay (*ABC*) XLIII 8, (*A*) 9 (sammanay *C*, samay *B*) – *cfr* samanlay, samay, sarranay.

samanazay (*AC*) XXIV 2 (samazany *B*)

samanlay (*ABC*) XXI 2 – *cfr* samanay.

samar (*ABC*) XXXV 3; XLIII 4 – *cfr* lamar, samai, samail, samal, samay, semar.

samara – *vide* samaril.

samarahyhathos – *vide* sanna *et* rabihathos.

samaril (*AB*) XXXVII 3 (samara *C*) – *cfr* samail.

samasathay – *vide* samazataht.

samatihel (*A, post* hostosion/hestosyon *transp. B*) XLVI 2 (lamatihel *C*) – *cfr* lamathios, samazihel, samaziho, zamatihel.

samay (*ABC*) XLIII 4; LXXIII 2 – *cfr* lemay, samai, samanay, samar, semay.

samayhas (*AC*) XLV 7

samazany – *vide* samanazay.

samazarel (*AC*) LXXX 1 (amazarel *B*) – *cfr* zamazthel.

samazataht (*AC*) LXXX 1 (samasathay *B*)

samazihel (*AC*) XX 7 (samasiel *B*) – *cfr* samatihel, samaziho, sammazihel, simazihel, zamazihal, zamazthel.

samaziho (*AC*) XLVII 4 (saziho *B*) – *cfr* samatihel, samochia, samazihel.

samaztel – *vide* zamazthel.

¤ **Sambas** (*ABC*) CX 5; (*AB*) CXXVIII 6, 9, (*A*) 15, 20, 23: ventus zephyro et africo subditus et spiritus aerius frigicapex excitans zephyrum et africum – *cfr* Zambas.

sameham – *vide* semeham.

samehelihel (*AC*) LXXX 2 (samehelyhel *B*) – *cfr* helihel.

sameht (*AC*) XXXV 4 (salmeth *B*) – *cfr* Lameht, lameth, salmeht, samoht, Semeht.

samel (*AB*) XVII 1 – *cfr* samhel *et* semhel.

samennay (*ABC*) XX 4 – *cfr* sememay *et* zemeney.

sameth – *vide* salmeht.

samhel (*AC*) XLI 7 – *cfr* layiyhel, samel, samyhel, semhel.

samiel – *vide* semyhel.

samiht (*AC*) XXII (samych *B*) – *cfr* zamiht.

saminaga (*AC*) XX 6 (sammaga *B*)

samma (*AC*) XXXVII 2 (zamma *B*); (*ABC*) XLV 7 – *cfr* sanma, sanna, zama, zamma.

sammazihel (*AC*) XLIII 7 (samazihel *B*) – *cfr* samazihel, zamazihal, zamazthel.

samochia (*A*) XLVII 4 (samothia *C*) – *cfr* samaziho.

samohaia (*AC*) XLVII 4 (samahaya *B*)

samoht (*AC*) XLV 4 – *cfr* Lameht, lameth, Lemoth, samahot, samaht, sameht, Semoht.

samy (*AC*) LXXX 2 (samyzaman *B*; *vide etiam* zamyn) – *cfr* semyhamaym *et* zamyn.

samyb (*AC*) XXXIX 4 – *cfr* samyl *et* tamyl.

Samye (*A*) CXXXIII 53: nomen spiritus/daemonis aerii? nomen angeli/spiritus aerii Lunae? – *cfr* Samyel *et* Samyhel.

¤ **Samyel** (*ABC*) CXI 1; (*B*) CXIV 5; (*scripsi*) CXV 7 (samiel *B*, gamyel *AC*), (*AC*) 44 (samiel *B*); (*A*) CXXXIII 28: angelus/spiritus aerius Lunae – *cfr* lammyhel, lemyhel, Samye, Samyhel, semyhel.

samyey (*AC*) XLIV 5 (samyehy *B*) – *cfr* Samye *et* Samyel.

samyha (*AC*) XLV 3 (semyha *B*) – *cfr* samyhan, semiha, semyha, senyha.

samyhahel (*AB*) LXXX 2 (samyhehel *C*) – *cfr* semyhahes.

samyhan (*ABC*) XLV 8 – *cfr* samyha.

samyhehel – *vide* samyhahel.

¤/* **Samyhel** (*ABC*) XXXIX 4; (*AC*) XLI 6; XLII 1 (samyel *B*); (*ABC*) XLIV 5; XCV 5: nomen angeli/spiritus aerii Lunae vel/et nomen Dei – *cfr* gamyel, lammyhel, layiyhel, lemyhel, samhel, Samye, Samyel, semyhel.

samyl (*ABC*) XXXIX 4 – *cfr* samyb *et* tamyl.

samynel – *vide* zamynel.

samythi (*A*) XLIV 5 (samythy *B*, samychi *C*)

samyzaman – *vide* samy *et* zamyn.

samzatham (*AC*) LXIV 4 (samzathau *B*)

samzathau – *vide* samzatham.

sanaman (*ABC*) XLII 1 – *cfr* sanma.

sanamathathos – *vide* sanamathotos.

sanamathotos (*AC*) XLV 1 (sanamathathos *B*)

sanayhel (*AC*) XLVIII 1 (sanaihel *B*) – *cfr* saramel, sazanyhel, senayhel.

sanaz – *vide* sauazihel.

sanazihel (*AC*) XLVII 3 – *cfr* sauatihel, sauazihel, senazihel, zenazihel.

sanma (*AB*) XLII 1 (samna *C*); (*A*) XLIII 5 (sauniiazama *B*, samna *C*; *vide etiam* zama) – *cfr* samma, sanaman, sanna, senma, seuma, zama, zamma.

sanna (*AC*) LXXX 2 (samarahyhathos *B*; *vide etiam* rabihatos) – *cfr* samma, sanma, senma, seuma, zama, zamma.

saphar (*ABC*) XLIII 4; (*AC*) XLIV 3; (*AC*) XLVIII 1 (sapharnazacon *B*; *vide etiam* nazachon) – *cfr* caphar, saphara, saphay, saphor.

saphara (*ABC*) XLVI 2 – *cfr* saphar, saphay, saphoro.

sapharnazacon – *vide* saphar *et* nazachon.

saphay (*ABC*) XLII 1 – *cfr* saphar, saphara, saphia, sephay.

sapheth – *vide* sephet.

s{a}phey – *vide* sephei.

saphia (*ABC*) XLII 1 – *cfr* saphay.

saphiamon (*AC*) XX 12 (saphianon *B*)

saphianon – *vide* saphiamon.

saphiez (*AC*) XXII (saphrizhaonbam *B*; *vide etiam* haculam)

saphiles – *vide* haphiles.

saphomoron (*ABC*) XLVI 1

saphor (*ABC*) XXXV 3 – *cfr* saphar *et* saphoro.

saphorenam (*AC*) XLV 8

saphoro (*ABC*) XLV 8 – *cfr* saphara *et* saphor.

saphrizhaonbam – *vide* saphiez *et* haculam.

sapynon (*AC*) XX 12 (sapinon *B*)

Sarabacres – *vide* Sarabocres.

sarabihel (*AC*) XXXIX 4 (sarabyel *B*) – *cfr* rabihel, sarahihel, Sarapiel.

¤ **Sarabocres** (*ABC*) CIX 4; CXXV 2; (*A*) CXXIX 7, 11, 16, 19, 26, 30, 34; CXXXII 3, (*scripsi*) 4 (salabocres *A*), 6 (sarobo{cr}es *A*), (*A*) 7, 9, (*scripsi*) 10 (Sarabacres *A*), (*A*) 11, 12; CXXXIII 4; (*AB*) CXL 4: rex daemonum aeriorum Veneris et spirituum aeriorum nogahelium.

* **Sarahc** (*AB*) XCV 5 (sarahe *C*): nomen Dei – *cfr* saraht.

sarahe – *vide* Sarahc.

sarahihel (*AC*) XLIX 2 (sarahyhel *B*) – *cfr* sarabihel.

saraht (*AC*) XLVI 5 (sayrach *B*) – *cfr* Sarahc.

saramany (*ABC*) XXIV 2 – *cfr* saramnay.

saramel (*ABC*) XLVIII 1 – *cfr* sanayhel *et* sazanyhel.

sarammay – *vide* saramnay.

saramnay (*AC*) XXI 4 (sarammay *B*) – *cfr* saramany.

saramyhel – *vide* zaramyhel.

saranhay – *vide* saratihai.

Saraphiel – *vide* Sarapiel.

¤ **Sarapiel** (*scripsi*) CX 1 (saripiel *AC*, seraphiel *B*); CXIV 5 (Saraphiel *C*, Saripiel *A*, Serapiel *B*); (*B*) CXV 7 (sariapiel *AC*), (*scripsi*) 44 (satapiel *C*, satipiel *AB*); (*A*) CXXXIII 29: angelus/spiritus aerius Mercurii – *cfr* sarabihel.

saratihai (*AC*) XXI 7 (saranhay *B*) – *cfr* sarranay.

sarcihate (*AC*) XLV 3 (sarciathe *B*)

Sargion (*ABC*) CXV 37: nomen Dei/angeli? – *cfr* Zargon.

sariapiel – *vide* Sarapiel.

sarib (*AC*) XLIX 2 (sribrogay *B*; *vide etiam* rogay)

sarimalip (*ABC*) XX 5 – *cfr* sacramalaip *et* sarmalaip.

saripiel – *vide* Sarapiel.

sarmalaip (*ABC*) XX 5 – *cfr* sacramalaip *et* sarimalip.

sarobo{cr}es – *vide* Sarabocres.

sarrainazili (*A*) XLVII 6 (sarramazili *C*) – *cfr* samachili.

sarranay (*AC*) XLIII 8 (saranay *B*), 9 (saranay *B*) – *cfr* samanay *et* saratihai.

sarthamy (*AC*) XLIX 1 (sartamy *B*) – *cfr* sartharay.

sartharay (*AC*) XLIX 1 (cartaray *B*) – *cfr* sarthamy.

saruclo – *vide* saruelo.

saruelo (*AC*) LXIII 1 (saruclo *B*)

satabis (*AC*) XLII 3

satalmagu (*ABC*) XX 6

satam (*AC*) XLIII 3

satapiel – vide Sarapiel.

saterquiel [(*AC*) CXV 44 (saterqui{el} *B*): angelus/spiritus aerius Saturninus *perperam*] – *cfr* Satquiel.

sathabinal (*AC*) XX 5 (sathabynal *B*) – *cfr* sathabynhel.

sathabynhel (*ABC*) XX 5 – *cfr* sathabinal.

sathal – *vide* sothal.

sathamat (*A*) XX 11 (sachamat *B*, lathamat *C*) – *cfr* sattamaht.

sathamenay (*AC*) XLVII 4 (sathemanay *B*) – *cfr* sathomonay.

sathamyanos (*AC*) XLVI 4 (sathamyhanos *B*)

sathamyham (*B*) XLVI 4 (*ante* gerathar), (*A*) 5 – *cfr* sahamuham.

sathanael (*AC*) XLIII 10

sathanos (*AB*) XLVI 2 (lathanos *C*) – *cfr* Sacharios *et* satharios.

satharios (*AC*) XLV 8 – *cfr* Sacharios *et* sathanos.

sathemanay – *vide* sathamenay.

¤ **Sathiel** (*ABC*) CXV 44: angelus/spiritus aerius Martis – *cfr* Satiel *et* Satihel.

sathomanay – *vide* sathomonay.

sathomonay (*AC*) XLVII 4 (sathomanay *B*) – *cfr* sathamenay.

sathon (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

¤ **Sathquyel** (*B*) CXIV 5: princeps angelorum atque angelus/spiritus aerius Saturninus et Iovialis – *cfr* saterquiel *et* Satquiel.

¤ **Satiel** (*B*) CXIV 5; (*AB*) CXV 6 (saciel *C*); (*correxi*) CXXXIII 28 (satriel *A*): angelus/spiritus aerius Martis – *cfr* Sathiel *et* Satihel.

¤ **Satihel** (*AB*) CVII 1 (sacihel *C*): angelus/spiritus aerius Martis – *cfr* Sathiel *et* Satiel.

satipiel – *vide* Sarapiel.

¤ **Satquiel** (*ABC*) IV 10, 20; (*B*) CV 1 (dacquiel *A*, datquiel *C*); (*ABC*) CVI 1; CXV 6, 44; (*A*) CXXXIII 27, 29; (*AB*) CXL 11: princeps angelorum atque angelus/spiritus aerius Saturninus et Iovialis – *cfr* saterquiel *et* Sathquyel.

satriel – *vide* Satiel.

sattamaht (*A*) XXXI 3 (lattamaht *C*): nomen Dei/angeli? – *cfr* sathamat.

sauaday (*A*) XLII 3 (sanaday *C*)

sauatihel (*AB*) XLVII 1 (sauacihel *C*) – *cfr* lamathios, sanazihel, sauazihel, senazihel, zenazihel.

sauazihel (*A*) XLVII 1 (sanazihel *C*, sanaz. ihelthamiquiel *B*; *vide etiam* thamyquiol) – *cfr* sanazihel, sauatihel, senazihel, zenazihel.

sauniiazama – *vide* sanma *et* zama.

sauzel – *vide* senasel.

sayher (*AC*) XLIII 12 – *cfr* segher.

saymada – *vide* saymanda.

saymanda (*AC*) LXXIII 2 (saymada *B*)

sayrach – *vide* saraht.

saysac – *vide* saaysac.

sazaiatha – *vide* sazaratha.

sazamay (*ABC*) LXXXVII 1 – *cfr* sazamaym *et* zachamay.

sazamaym (*AC*) LXXXVII 2 (sazamaim *B*) – *cfr* lazamair *et* sazamay.

sazanachoray (*AC, iteravit B*) XLVII 1 – *cfr* samanachor *et* zamachoray.

sazanyhel (*A*) XLVIII 1 (cazanyhel *C*) – *cfr* sanayhel *et* saramel.

sazaratha (*AC*) XXVIII 2 (sazaiatha *B*)

saziel (*ABC*) LXXXVII 1 – *cfr* sezihel, sezimel, seziol.

saziho – *vide* samaziho.

scilmon (*AC*) XXI 3 (salmon *B*)

Scleiste – *vide* Ocleiste.

scoboz – *vide* Stobr.

scomhoht – *vide* semyhot.

scomicopoten (*AC*) XX 10 (stomicepoten *B*) – *cfr* sohomychepoten.

scomiteos – *vide* scomycros.

scomycros (*AC*) XLVIII 2 (scomiteos *B*)

scrymay (*A*) XLIII 6 (sirymay *C*)

sebanay (*AC*) XX 8 (selanay *B*), 12 (debanay *B*) – *cfr* sebarnay, sebranay, selamnay.

sebanthe (*AC*) XXII (sebance *B*)

sebarnay (*AC*) XX 2 (sebaruay *B*); XXI 4 (sebernay *B*) – *cfr* sebanay, sebranay, selamnay.

sebernay – *vide* sebarnay.

sebranay (*AC*) XLIII 11 – *cfr* sebanay, sebarnay, selamnay.

secalmana (*ABC*) XXI 2 – *cfr* socalma *et* socalmata.

secasehogyhon (*AC*) XLVIII 6 – *cfr* secastologihon.

secastologihon (*AC*) XLVIII 4 (secastologion *B*) – *cfr* secasehogyhon.

sechamy (*A*) LX 2 (sochamay *B*, sethamy *C*) – *cfr* sechay.

sechay (*A*) XXXI 3 (sethai *B*, sethay *C*): nomen Dei/angeli? – *cfr* sechamy, secray, sethei.

*** Sechce** (*B*) LXXXIX 1 (Sethce *AC*); (*scripsi*) C 3 (sechte *AB*, lechte *C*); (*B*) CI 3 (Sehce *A*): nomen Dei.

sechoiro (*A*) XLIII 13 (sethoiro *C*)

sechte – *vide* Sechce.

secomathal (*AC*) XLV 6

secoram (*A*) LXXXVII 3 (socozan *B*, lecoram *C*)

secozomay (*AC*) LXXX 2 (secozomahy *B*) – *cfr* sethothamay.

secramagay (*AC*) XLI 5 (sacramaga *B*)

se{cr}anal (*A*) LXXI 3 (secranal *C*, sacranal *B*)

secray (*AC*) XXXI 3 (secrar *B*): nomen Dei/angeli? – *cfr* sechay.

secrir – *vide* secray.

secromaguol (*A*) XLIII 13 (cromaguol *B*, secromagnol *C*) – *cfr* maguol *et* socromoguol.

secromehal – *vide* sacromehal.

sedayle – *vide* sadail.

sedomasay (*ABC*) LXXX 2

segaht – *vide* segheahlt *et cfr* saguaht.

segheahlt (*correxi*) LI 4 (segaht *AC*) – *cfr* seghehalt.

seghehalt (*ABC*) XXIX – *cfr* segheahlt.

segher (*AC*) XLIII 12 – *cfr* sayher.

segyhon (*AC*) LXXVII 2 (segihon *B*)

sehan (*ABC*) XXXI 3; (*AC*) XLIV 2: nomen Dei/angeli? – *cfr* sehar, sehon, zeham.

sehar (*AC*) XLIV 2 (sephar *B*) – *cfr* sehan, sehor, senar.

Sehce – *vide* Sechce.

sehecodotos – *vide* sehocodothos.

sehmneny (*A*) LXXVII 1 (sehnineny *C*, sohumeny *B*) – *cfr* semenoyn.

sehocodothos (*AC*) XXXIV 1 (sehecodotos *B*)

sehon (*ABC*) XXI 7 – *cfr* sehan, sehor, zeham.

sehor (*AC*) XLVII 4 (sihorgehoraia *B*; *vide etiam* gehoraia) – *cfr* sehar *et* sehon.

seiha (*AC*) XLIV 3 (seyha *B*)

seihel (*AC*) XXI 6 (seyhel *B*)

selamnay (*AC*) XLIII 11 – *cfr* sebanay, sebarnay, sebranay.

selanay – *vide* sebanay.

selbgon – *vide* Yfarselogon.

selchora (*AC*) LX 1 (selcora *B*) – *cfr* zelmora.

seletha – *vide* saletha.

*** Sella** (*B*) CI 21 (sellal *AC*); (*A*) CXXXIII 21, 31: nomen Dei – *cfr* Sellah.

*** Sellah** (*AB*) CI 8: nomen Dei – *cfr* Sella.

sellal – *vide* Sella.

selmahat (*AC*) XXIII 1 (semahath *B*)

selmar (*ABC*) XVI 2

semagar (*AC*) XX 3

semagel – *vide* sennagel.

semaharon (*ABC*) XLIV 4

semahath – *vide* selmahat.

semahel (*AC*) XLIV 3 – *cfr* Samael, Samahel, samail, zemahel, zemaher.

semaht (*AC*) XX 1 (semath *B*), 7; XXIII 1 (semath *B*) – *cfr* gemaht, Heliscemaht, helisemaht, Helysemath, Lameht, lemaht, samaht, Semeht, Semoht, Semoth.

semal (*AC*) XLIII 11 – *cfr* lemal, samal, semaly, semam, semar.

semalet (*AC*) XLIII 1 (semaleth *B*)

semalgay (*AC*) XX 3 – *cfr* gamasgay, semalsay, semasgyy.

semalsay (*AC*) XX 6 (samalsay *B*); (*ABC*) XXI 3 – *cfr* gamasgay, semalgay, semasgyy.

semaly (*ABC*) XLV 3 – *cfr* semal.

semam (*AC*) XLIII 11 – *cfr* semal, semana, semar, senam.

semamarim (*AC*) XLIV 5 (samanarymiasol *B*; *vide etiam* iasol) – *cfr* semyhamaym.

semamphoras – *vide* Semenphoras.

semana (*ABC*) XLIV 3 – *cfr* semam, semanay, semar.

semanay (*ABC*) XLI 4 – *cfr* semana.

semar (*AC*) XLIII 11 – *cfr* lamar, lemar, samar, semal, semam, semana, semear, senar.

semarnail (*AC*) XLI 7 (semarnayl *B*) – *cfr* zaarmatihail.

semase (*AC*) XLII 4

semasgyy (*AC*) XX 4 (gysemasgi *B*) – *cfr* gamasgay, semalgay, semalsay.

semassaer (*ABC*) XVI 4

Semath – *vide* lemaht.

semathamar – *vide* zamathamar.

sematheher (*AC*) XLV 1 (semacheher *B*) – *cfr* senachar *et* seuather.

Semathi – *vide* Demathy.

semathyotheos (*AC*) XLVI 1 (semathiotheos *B*)

semay (*ABC*) XVI 2 – *cfr* lemay, samay, semnay.

semayna – *vide* semynathemas.

semazai – *vide* semezai.

semazihar (*AC*) XLVI 3

semear (*AC*) XLIII 13 (senear *B*) – *cfr* semar *et* senar.

semegey (*ABC*) XLII 4

semeham (*AC*) XLII 5 (sameham *B*)

semehel (*ABC*) XXXVII 2 – *cfr* iemymehel, lemyhel, semyhel.

Semeht (*AC*) XXIX (Semeth *B*); LI 4 (Semeth *B*) – *cfr* gemaht, Lemoth, sameht, semaht, Semoht, Semoth.

semelay (*AC*) XLIII 10 – *cfr* sememay *et* semyday.

semeltha (*ABC*) XVII 2

sememanos (*AC*) XXI 7 (sememans *B*) – *cfr* semenos.

sememans – *vide* sememanos.

sememay (*ABC*) XX 9 – *cfr* samennay, semelay, zemeney.

semenos (*AC*) XLII 3 – *cfr* sememanos.

semenoyn (*A*) LXXVII 1 (semenoyon *B*, semonoyn *C*) – *cfr* sehmneny.

semenoyon – *vide* semenoyn.

Semenphoras (*AB*) II 2 (Shemhamphorash *C*); (*A*) IV 5 (semamphoras *B*, shemhamphorash *C*), (*AB*) 50 (Shemhamphorash *C*); (*A*) CXXXVII 4, 7, 10: nomen Dei 'Shem ha-mephorash'.

semession (*AC*) XXI 8 (semessyon *B*) – *cfr* gemession.

semeth – *vide* gemoht *et* Semoht.

semethay (*ABC*) XX 4 – *cfr* semezai.

semezai (*A*) XXXV 1 (semezay *B*, semazai *C*) – *cfr* lamezai, lemazai, semethay.

semezihel (*ABC*) XLVII 6 – *cfr* lemechiel.

semhel (*ABC*) XVII 2 – *cfr* samel *et* samhel.

semicros (*AC*) XLII 3

semiha (*AC*) XLV 4 – *cfr* samyha, semyha, senyha.

semiramoht (*A*) XLVI 2 (semyramoth *B*, lemiramoht *C*)

semmath – *vide* leosemmaht.

semnay (*ABC*) XX 4 – *cfr* lemay, samay, semay.

semnazliel (*AC*) XLV 6 – *cfr* senazihel *et* zenazihel.

semobzhat (*ABC*) XVII 2

semohit (*ABC*) XXIII 3 – *cfr* semoiz, semyhot, zemehet, zemohit, zemyhot.

Semoht (*AC*) XLI 1 (Semoth *B*); (*bis AC*) LI 14 (Semeth *bis B*), (*priore vice scripsi, altera vice AC*) 16 (*priore vice* semeth *B*, gemoht *AC*; *altera vice* Semoch *B*) – *cfr* gemaht, gemoht, Lemoth, sameht, semaht, Semeht, Semoth.

semoiz (*ABC*) XXIII 3 – *cfr* semohit.

semonoyn – *vide* semenoyn.

semorgizechon (*ABC*) LXXXVII 4

semoriot – *vide* semozihot.

Semoth (*B*) XXXIX 1 (Lemoth *AC*) – *cfr* gemaht, gemoht, sameht, semaht, Semeht, Semoht.

semozihot (*AC*) XX 11 (semoriot *B*)

semyday (*ABC*) XLIII 9 – *cfr* semelay.

semyha (*AC*) XLII 2 (samyha *B*) – *cfr* samyha, semiha, semyhamaym, senma, senyha.

semyhahes (*AC*) XLV 3 (semyhasaly *B*) – *cfr* samyhahel.

semyhamaym (*A*) XLIV 5 (lemyhamaym *C*, samy. hamahym *B*) – *cfr* samy, semamarim, semyha.

semyhariht (*AC*) XLV 7 (haryt *B*)

semyhasaly – *vide* semyhahes.

semyhel (*AC*) XLVIII 1 (samiel *B*) – *cfr* lammyhel, lemyhel, Samyel, Samyhel, semehel, sezihel, sezimel.

semyhor (AC) XX 2 (semior *B*) – *cfr* semyhot *et* zemyhot.

semyhot (*AC*) XXIII 3 (scomhoht *B*), (*ABC*) 4 – *cfr* semohit, semyhor, zemohit, zemyhot.

semylihel (*AC*) XLV 2

semymarithaton (*A*) XLV 4 (semymartchaton *C*)

semymartchaton – *vide* semymarithaton.

semynar (*AC*) XLV 5

semynathemas (*A*) XVI 5 (semayna. themas *B*, Seminathemas *C*)

semyr (*ABC*) XLIV 4 – *cfr* sennyr.

semysemie (*AC*) XLII 4

senac (*AC*) XXI 5 (seuat *B*)

senachar (*ABC*) XLV 1 – *cfr* sematheher *et* seuather.

senadae – *vide* senadar.

senadar (*A*) XLI 5 (senadae *C*, s{....}dar *B*)

senaihi – *vide* senaiho.

senaiho (*A*) XXII (senaihoho *B*, senaihi *C*)

senaihoho – *vide* senaiho.

*** Senales** (*AC*) XLVIII 4; XCV 5 (seuales *B*): nomen Dei – *cfr* senasel *et* senuales.

senam (*ABC*) XLIII 2 – *cfr* semam, senar, senma.

senar (*AC*) XLIV 2 – *cfr* sehar, semar, semear, senam.

senasel (*AC*) XLVIII 6 (sauzel *B*) – *cfr* Senales *et* senuales.

senayhel (*AC*) XLIII 8 – *cfr* sanayhel.

senazihel (*AC*) XLVIII 6 – *cfr* sanazihel, sauatihel, sauazihel, semnazliel, zenazihel.

senear – *vide* semear.

senegalon (*ABC*) LXXI 4 – *cfr* megalon.

senhon – *vide* seryhon.

seniatol – *vide* genynatol.

senma (*A*) XLII 2 (semna *C*) – *cfr* sanma, semyha, senam, seuma.

sennagel (*AC*) XLVIII 4 (semagel *B*)

sennyr (*AC*) XLIII 6 – *cfr* genayr *et* semyr.

senon (*AB*) XLII 5 (lenon *C*) – *cfr* senos, senoz, seryhon, zenon.

senos (*AC*) XLIII 13 – *cfr* senon, senoz, zenos.

senosecari (*ABC*) XVI 5

senoz (*AC*) XLIII 1 – *cfr* senon, senos, seryhon, zenos.

senuales (*A*) XLV 3 (sennales *C*) – *cfr* Senales *et* senasel.

senyha (*ABC*) XLIV 4 – *cfr* samyha, semiha, semyha.

sepha (*ABC*) XX 2, 12; (*AC*) XXI 4 (chepha *B*) – *cfr* sephay.

sephalzna (*AC*) XLIII 3

sephamanay (*AC*) XLII 4

sephar – *vide* sehar.

sepharaym (*AC*) XLII 1

sephastaneos (*AC*) XLVIII 6 – *cfr* zepasconomos *et* zopascanelios.

sephatihel (*AC*) XLIII 2 ({.....} *B*) – *cfr* seplatihel.

sephay (*AC*) XLIII 4 (saphay *B*) – *cfr* saphay, sepha, sephei.

sephei (*AC*) XLIII 1 (s{a}phey *B*) – *cfr* saphay, sephay, sephet.

sephermay – *vide* sephormay.

sepherym – *vide* sephezimu.

sephet (*AC*) XLII 4 (sapheth *B*) – *cfr* sephei.

sephezimu (*AC*) XX 12 (sepherym *B*)

sephonaym – *vide* sophonaym.

sephormay (*AC*) XVI 4 (sephermay *B*) – *cfr* sophornay.

sephoros (*ABC*) XLII 3 – *cfr* lephorijs.

sepizihon (*AC*) XXI 8 (sepizion *B*)

seplatihel (*AC*) XLIII 2 ({.....} *B*) – *cfr* sephatihel.

serail (*ABC*) XXVIII 2

seraphiel – *vide* Sarapiel.

serapiel – *vide* Sarapiel.

seray (*AC*) XLII 4 ({.....}aray *B; vide etiam* hemyclopos)

seremanay (*AC*) XXIV 2 – *cfr* setemanay.

seremyhal (*ABC*) LXXI 2

sergomazar (*ABC*) LXXX 1

seroguomay (*AB*) XLVIII 5 (serognomay *C*)

serolen (*AC*) XLVIII 5 (ierolon *B*)

seromay (*AC*) XXXIX 1

seronea (*ABC*) LXXXVII 3

seryhon (*AC*) XLII 5 (senhon *B*); XLIII 1 – *cfr* senon *et* senoz.

sesalihel (*AC*) XLIII 6

setemanay (*AC*) XXIV 2 – *cfr* seremanay.

sethar (*AC*) XLIII 2 (sechar *B*) – *cfr* sethor, zechar, zechor.

Sethce – *vide* Sechce.

sethei (*AC*) XLV 2 – *cfr* sechay.

sethemaesal (*AC*) XLV 6

sethoham (*AC*) XLIII 13

sethor (*ABC*) XLIII 6 – *cfr* helsethor, iechor, iethor, sethar, zechar, zechor.

sethothamay (*ABC*) LXXX 2 – *cfr* secozomay.

setronalon (*AC*) XLIII 13

seuather (*A*) XLV 1 (senather *C*) – *cfr* sematheher *et* senachar.

seuma (*AC*) XLV 1 (zenma *B*) – *cfr* sanma *et* senma.

seymaly (*AC*) XXI 6 (seymali *B*)

sezamagua (*AB*) XLIX 2 (sezamagna *C*)

sezehacon (*ABC*) LXXIII 2 – *cfr* iezehator *et* lesehator.

seziel – *vide* seziol.

sezihel (*AC*) XLIII 8, (*ABC*) 9 – *cfr* saziel, semyhel, sezimel, seziol.

sezimel (*ABC*) XLVIII 1 – *cfr* saziel, semyhel, sezihel, seziol.

seziol (*AC*) XX 2 (seziel *B*) – *cfr* saziel, sezihel, sezior.

sezior (*ABC*) XXI 1 – *cfr* seziol, sozor, zezor.

Shemhamphorash – *vide* Semenphoras.

sichiron (*AC*) XLVIII 5 – *cfr* sothiron.

sicragalmon (*ABC*) XXI 2 – *cfr* sicrogramon.

sicrogramon (*AC*) XX 3 (sigrogramon *B*) – *cfr* sicragalmon.

sicromagal (*ABC*) XXI 1

sicrozegamal (*AC*) XLI 7

sigrogramon – *vide* sicrogramon.

sihel (*AC*) LXXXVII 3 (syhel *B*)

sihorgehoraia – *vide* sehor *et* gehoraia.

sihotil (*AB*) XLI 4 – *cfr* hesiotil.

silereht (*AC*) LXXX 2 (sileroth *B*) – *cfr* siloth.

sileroth – *vide* silereht.

silimal (*AC*) XX 6 (silmial *B*)

silimythu (*A*) XX 6 (silimithu *B*, silimythv *C*)

sillezaleht (*AC*) XXXV 4 (cillezalet *B*)

siloth (*ABC*) LXXX 2 – *cfr* silereht *et* syloht.

simazihel (*A*) XX 7 (simazyel *B*, simaziel *C*) – *cfr* samazihel.

sintiugon – *vide* fintiugon.

siothos (*AC*) XLII 1

sirymay – *vide* scrymay.

sistos (*AC*) XLII 4 – *cfr* hisistos *et* ysistos.

sobha – *vide* Zobha.

socagamal (*AC*) XX 5 (sotagamal *B*)

socalma (*ABC*) XX 5 – *cfr* secalmana *et* socalmata.

socalmata (*AC*) XX 4 (socolmata *B*) – *cfr* secalmana *et* socalma.

sochamay – *vide* sechamy.

socolmata – *vide* socalmata.

socozan – *vide* secoram.

socromaguol – *vide* socromoguol.

socromgnol – *vide* socromoguol.

socromoguol (*A*) XLIII 13 (socromaguol *B*, socromgnol *C*) – *cfr* maguol *et* secromaguol.

soday (*ABC*) XXI 4 – *cfr* Saday.

sohomychepoten (*A*) XX 10 (Sohomythepoten *C*, sohomychepothen *B*) – *cfr* scomicopoten.

sohumeny – *vide* sehmneny.

solyheleton – *vide* salihelethon.

somogetha – *vide* domogentha.

Somongargmas (*ABC*) CXV 18: nomen sphaerae planetaris? nomen Dei/angeli?

sophonaym (*AC*) LXXXVII 2 (sephonaym *B*)

sophornay (*AC*) XLIII 6 – *cfr* sephormay.

sorathim (*A*) XXII (soratim *B*, lorathim *C*)

soromono (*AC*) XLVII 2 (soronomo *B*)

soronomo – *vide* soromono.

sorosamay (*ABC*) XLVIII 5 – *cfr* sorozamay.

sorozamay (*ABC*) XLVIII 6 – *cfr* sorosamay.

sothal (*AC*) XXI 5 (sathal *B*)

* **Sother** (*ABC*) IV 48; XLII 3; C 21; (*AB*) CI 6; (*A*) CXXXVII 6: nomen Dei.

sothiron (*AC*) XLVIII 3 (sothyron *B*) – *cfr* sichiron.

sothoneya (*ABC*) XXXIV 2

sotthaht (*AC*) XXXI 3 (soctaht *B*): nomen Dei/angeli?

sozena (*ABC*) XXXIV 1 – *cfr* zozena.

sozihenziha (*AC*) XXXIV 1 (sozihenzia *B*)

sozor (*ABC*) XLVIII 4, (*AC*) 6 (zozor *B*) – *cfr* sezior, zazar, zezor, zorol.

* **Sporgongo** (*ABC*) C 22; (*A*) CI 7 (sporogongo *B*): nomen Dei.

sporogongo – *vide* Sporgongo.

sribrogay – *vide* sarib *et* rogay.

stanazihel (*AC*) XLIII 3 (scauazihel *B*) – *cfr* stanithel.

stanithel (*AC*) XLIII 3 – *cfr* stanazihel.

* **Stimulamathon** (*ABC*) C 9; (*A*) CI 4 (stimulamaton *B*); (*AC*) CXV 27 (stimulamaton *B*): nomen Dei.

Stobr (*AC*) CXV 21 (scoboz *B*): nomen Dei/angeli planetaris?

stomicepoten – *vide* scomicopoten.

suphu (*AC, et iterum una cum* gemama *post* salpha[1] *C*) XLI 5

sycromal (*A*) XLIII 5 (hicromal *C*) – *cfr* sacramay.

sydomy – *vide* gessidomy.

syhemathon (*A*) XLIII 4 (syliemathon *C*)

syliemathon – *vide* syhemathon.

syloht (*AC*) XLIV 5 (syloth *B*) – *cfr* siloth.

symaliel (*AB*) XXI 6 (simaliel *C*)

syney (*ABC*) XX 4 – *cfr* synoy.

synoy (*ABC*) XXI 4 – *cfr* syney.

syray (*A*) CXXXIII 19: nomen spiritus/daemonis aerii?

sython (*A*) XXXIX 4 (lython *C*) – *cfr* lithon.

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¤ **Taadas** (*ABC*) CXIX 2; (*A*) CXXIX 21, 25, (*addidi*) 29, (*A*) 33: daemon aerius Solaris et spiritus aerius orientalis – *cfr* Thaadas.

tacayhelthamyel (*AC*) XXI 2 (tatayhel *B*)

tagahel (*ABC*) LX 2 – *cfr* thagail.

tamygel (*AC*) XX 5 (tamigel *B*)

tamyl (*AC*) XXXIX 4 (thamyl *B*) – *cfr* samyb *et* samyl.

tanahel (*AC*) XLIII 6 – *cfr* thamahel.

taphamal (*AC*) XX 2 (taphana *B*) – *cfr* caphanial *et* caphaual.

taphana – *vide* taphamal.

taratheos – *vide* Tarotheos.

tarhetha – *vide* tharihetha.

* **Tarotheos** (*AC*) XCV 5 (taratheos *B*): nomen Dei – *cfr* caratheos *et* tharathos.

tatayhel – *vide* tacayhelthamyel.

tazaihel – *vide* cazaihel.

* **Techel** (*scripsi*) CI 7 (Rechel *AB*), (*B*) 21 (thethel *AC*); (*scripsi*) CXXXIII 26 (tethel *A*): nomen Dei.

tedenterin – *vide* thetendyn.

tegon (*AC*) XXI 8 (thegon *B*) – *cfr* thega *et* thegos.

teguamathal (*A*) XLVII 2 (theguamathal *B*, tegnamathal *C*)

tehogethos (*AC*) XLVII 3 – *cfr* thehogethos.

tehoguos (*A*) XLVII 3 (theognos *B*, tehognos *C*) – *cfr* cehoguos.

temnalamos (*AC*) XLIII 11

tenactera – *vide* cariactera.

tenealogo (*AC*) XLII 1 (thentalogo *B*) – *cfr* Genealogon *et* reealologon.

teneloihos (*AC*) XLVII 3 (thenolo. loyhos *B*) – *cfr* zenelyhos.

tephagaym – *vide* thephagayn.

terobalym – *vide* ierobalym.

tethel – *vide* Techel.

* **Tetragramathon** (*A*) LV 1 (Tetragramaton *B*, Tetragrammathon *C*): nomen Dei – *cfr* Tetragramaton.

* **Tetragramaton** (*AB*) C 2 (Tetragrammaton *C*); CI 2 (Tetragrammaton *C*); CXV 39 (Tetragrammaton *C*); (*A*) CXXXIII 39: nomen Dei – *cfr* Tetragramathon.

tetragramos (*A*) XXXV 2 (tetragrammos *C*) – *cfr* thethagranys.

¤ **Thaadas** (*AC*) CVIII 3 (taadas *B*); (*A*) CXXIX 5, 13, 17; CXXXIII 3: daemon aerius Solaris et spiritus aerius orientalis – *cfr* Taadas.

thaal – *vide* theal.

thabal (*AC*) XLIII 10

thagail (*AC*) XXI 8 (thagayl *B*) – *cfr* tagahel.

thagromathon (*AC*) XLV 7

thaguoro (*A*) XLV 7 (thagnoro *C*)

thahamathon (*AC*) XXVIII 2

thahel (*AC*) XLI 7 (heliozochael *B*; *vide etiam* heliozo) – *cfr* theal.

thahonos (*AC*) XXVII 1

thamahel (*AC*) XX 5 (thamael *B*) – *cfr* tanahel.

thamam (*AC*) XVI 5 (thaman *B*) – *cfr* thamar.

thaman – *vide* thamam.

thamar (*ABC*) XXIII 2 – *cfr* thamam.

thamasal (*AC*) LXIV 2 (tamazal *B*)

thamazihel (*AC*) XLIII 9 (thamaziel *B*)

thamyquiol (*AC*) XLVII 1 (ihelthamiquiel *B*; *vide etiam* sauazihel)

thanathon (*AC*) XLVII 6 (thenathon *B*) – *cfr* chenathon, natharathon, tharathos.

thanaym (*ABC*) XLIII 8

thanocbomas (*A*) XLI 5 (thanoctomas *C*)

thanoctomas – *vide* thanocbomas.

Thanthalatisthen (*A*) CXXXIII 33: nomen Dei?

thanyham (*AC*) XLV 2

tharahal (*ABC*) XXVIII 4

tharathos (*ABC*) XVI 5; (*AB*) XLIV 5 – *cfr* caratheos, natharathon, Tarotheos, thanathon.

thariattha (*AC*) XX 9 (thariatha *B*) – *cfr* tharihetha.

tharihetha (*AC*) XX 4 (tarhetha *B*) – *cfr* thariattha.

thau (*ABC*) XXXI 3: nomen Dei/angeli?

thay – *vide* hathanathay.

theageta (*AC*) XXXIX 2 (thehagata *B*)

theal (*AC*) XXXIX 2 (thaal *et iterum* theal *post* hamabihat/hamabyhath *B*) – *cfr* thahel.

theconay (*ABC*) XLV 2

thega (*AC*) XLVII 2 – *cfr* tegon *et* thegos.

thegos (*ABC*) XLVIII 4, 6 – *cfr* tegon *et* thega.

thehagata – *vide* theageta.

thehe – *vide* chehe.

thehogethos (*AC*) XLVII 3 – *cfr* tehogethos.

thelamoht (*AC*) XXI 1 (thelamoth *B*) – *cfr* themamoht.

thelihem (*AC*) XXXI 1 (thelililem *B*) – *cfr* hethelilem.

thelililem – *vide* thelihem.

thelthis (*AC*) XXXIX 3 (tolthis *B*) – *cfr* delthis.

themamoht (*A*) XXXI 2 (lemarthemamoth *B*, themamoth *C*; *vide etiam* lemar), (*AC*) 3: nomen Dei/angeli? – *cfr* iemamoht *et* thelamoht.

themaremasym (*AC*) XXIII 1

themas – *vide* semynathemas.

themay (*ABC*) XXIX; (*AC*) XLII 3

themegoman (*AC*) XXI 8 (theogoman *B*)

themegon – *vide* thomegen.

themelihen (*AC*) LXXVII 2 (chemelyhen *B*)

themiacel – *vide* themiathol.

themiathol (*AC*) XX 8 (themiacel *B*)

themohan (*ABC*) XLVII 6

themyros (*AC*) XXXIV 1

thenaly (*ABC*) XXI 4 – *cfr* henaly.

thenathon – *vide* thanathon.

thenolo – *vide* teneloihos.

thentalogo – *vide* tenealogo.

theodonas – *vide* theodonos.

theodonos (*A*) XXVI (thodonos *B*, theodonas *C*) – *cfr* theodony.

theodony (*AC*) XXXI 3: nomen Dei/angeli? – *cfr* theodonos.

theogoman – *vide* themegoman.

theohon (*AC*) XLV 2 (theon *B*) – *cfr* Theon.

theomahos – *vide* theomythos.

theomeguos (*A*) XLVII 3 (theomegnos *C*) – *cfr* theomogenos.

theomogen (*ABC*) XX 11 – *cfr* theomogenos, theromogen, thomegen.

theomogenos (*AC*) XLIV 1 (thomogenos *B*) – *cfr* theomeguos *et* theomogen.

theomythos (*ABC*) XXXIV 1; (*A*) LI 8 (theomithos *B*, theomahos *C*)

* **Theon** (*ABC*) XVI 1; XX 10; XLVII 6; LXIV 2; LXXVII 1; C 9; (*AB*) CI 5: nomen Dei – *cfr* hacrisientheon *et* theohon.

theonthos (*AC*) XLI 7

* **Theos** (*ABC*) XVI 1; XVII 1; XXI 6; XXIV 1; XXXI 4; (*B et bis AC*) XXXIII 1 (*prima vice* albatheos *B; vide etiam* abba); (*AC*) XLIII 5; (*ABC*) XLIV 1; (*AC*) XLV 2; XLVII 6; (*ABC*) XLIX 2; LI 3; (*AB*) CI 8, 21 (thos *C*); (*ABC*) CXV 39; (*A*) CXXXIII 31; CXXXVII 5: nomen Dei – *cfr* Otheos.

thephagagayn – *vide* thephagayn.

thephagayn (*A*) XXVII 1 (tephagaym *B*, thephagagayn *C*)

Thereis (*ABC*) CXV 21: nomen Dei/angeli planetaris?

theromogen (*ABC*) XX 11 – *cfr* theomogen.

thesirara (*ABC*) XLII 3

thetanyra (*A*) CXXXV 13

thetendyn (*AC*) XXVII 1 (tedenterin *B*)

thethagranys (*AC*) XXXV 2 – *cfr* tetragramos.

thethel – *vide* Techel.

thiathar – *vide* chiathar.

thiel – *vide* chiel.

thihel (*AC*) XLVII 5 – *cfr* chiel.

thimas (*AC*) XXIII 3

thiothot (*AC*) XX 2 (thiothoth *B*)

thlia – *vide* Hamicchiahel.

tho (*A*) XLI 6 (cho *C*)

thodonos – *vide* theodonos.

tholinngay (*AC*) XLI 6

tholomanos (*ABC*) LXXV 2 – *cfr* colomaithos.

tholomaychos – *vide* colomaithos.

thomegen (*AC*) XLIII 13 (themegon *B*) – *cfr* theomogen.

thomogenos – *vide* theomogenos.

thomos – *vide* hanthomos.

thonehos (*A*) XLI 7 (thoneos *C*)

thos – *vide* theos.

thothios (*AC*) XXIII 4 (hothios *B*)

thurigium (*ABC*) XVII 3

thyutyugren (*A*) XX 12 (thyntyugren B, thyntyngren *C*)

tiarihuht – *vide* ciarihuht.

tintiugethe (*A*) XX 2 (tiutiugethe *B*, turtingethe *C*)

tirigel (*ABC*) LXXVII 1

tirimar (*AC*) XXIII 3 (tirmiar *B*)

tiros – *vide* Ciros.

tolomay (*AC*) XLI 6

tolthis – *vide* thelthis.

torquenal – *vide* corquenal.

Totalg (*AB*) CXV 18 (totalgyfar *C*; *vide etiam* Yfarselogon): nomen sphaerae planetaris? nomen Dei/angeli?

totalgyfar – *vide* Totalg *et* Yfarselogon.

traacath – *vide* Trachatath.

¤ **Tracatath** (*scripsi*) CXXVIII 20 (tratatath *A*): ventus subsolano et zephyro subditus et spiritus

aerius nogahelis excitans subsolanum et zephyrum – *cfr* Trachatat, Trachatath, Trachathat, Trachathath.

trachachach – *vide* Trachathath.

¤ **Trachatat** (*A*) CXXV 3 (tracatat *B*, trathatat *C*); (*AB*) CXXVIII 5, 8: ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Tracatath, Trachatath, Trachathat, Trachathath.

¤ **Trachatath** (*scripsi*) CXXVIII 17 (traacath *A*), 24 (ciathacath *A*) : ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Tracatath, Trachatat, Trachathat, Trachathath.

¤ **Trachathat** (*scripsi*) CXXVIII 12 (trathathat *A*, trathatat *B*), (*B*) 15 (trachcacath *A*): ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Tracatath, Trachatat, Trachatath, Trachathath.

¤ **Trachathath** (*scripsi*) CIX 4 (trachachach *AC*, cracacah *B*): ventus subsolano et zephyro subditus et spiritus aerius nogahelis excitans subsolanum et zephyrum – *cfr* Tracatath, Trachatat, Trachatath, Trachathat.

trachcacath – *vide* Trachathat.

tratatath – *vide* Tracatath.

trathathat – *vide* Trachathat.

trehodios (*AC*) XXXIX 3 (treodyos *B*)

trememon – *vide* crememon.

¤ **Trocornifer** (*A*) CXXXV 8: minister orientalis regis spirituum terreorum.

tromes – *vide* tronios.

tronios (*AC*) XVI 5 (tromes *B*)

turtingethe – *vide* tintiugethe.

* **Tutheon** (*AB*) C 18 (Thutheon *C*); CI 6; (*ABC*) CXV 21: nomen Dei.

tynassa – *vide* Cynassa.

tyngehen (*A*) XLV 4 (cyngehen *C*)

tyngeny (*AC*) XXI 3 (tyngony *B*)

tyngony – *vide* tyngeny.

tynoguale (*A*) XLVII 4 (tiuoguale *B*, tynognale *C*)

tyuassa – *vide* Cynassa.

UV

uaasa – *vide* Naasa.

uaassa – *vide* Naassa.

uaassar – *vide* Nassar.

uachelegiel – *vide* nathes *et* egihel.

uaderabar (*A*) LXXV 2 (naderaber *B*, vaderabar *C*)

uagedaroin (*AB*) LXXV 2 (vagedarom *C*)

uagem (*A*) XLVI 3 (magem *B*, nagem *C*)

uahuzuzif (*A*) XLI 3 (nahuzihis *C*)

valaiol – *vide* ualiaiol.

ualiaiol (*A*) XXVIII 3 (valaiol *B*, valiaiol *C*)

uassar – *vide* Nassar.

vathona – *vide* Yachonaababur.

uazihathos (*A*) XLVIII 1 (naziathos *B*, nazihathos *C*) – *cfr* nazihacol *et* nazihatel.

uegal (*A*) XLVI 4 (negal *C*, megal *B*) – *cfr* Megal.

* **Ueham** (*A*) IV 34 (veham *BC*): nomen Dei – *cfr* Veham.

* **Veham** (*scripsi*) CXXVII 15 (vehem *AB*): nomen Dei – *cfr* Ueham.

vehehom – *vide* nehehom.

vehem – *vide* Veham.

uelos (*A*) XXVII 1 (nelos *C*)

uelouianathar (*A*) LXIV 2 (velomanathar *C*)

uelozeos – *vide* uelozeosmohan.

uelozeosmohan (*A*) LXIII 1 (uelozeos. mohan *B*, velozeosmohan *C*)

uesaph – *vide* Nesaph.

uicemya (*A*) XXVII 1 (mtemya *C*)

Vicmat (*A*) CXXXIII 20: nomen spiritus/daemonis aerii?

Vitale (*A*) CXXXIII 20: nomen spiritus/daemonis aerii?

uithel – *vide* iesamahel.

uneluth – *vide* Albunalich.

uon – *vide* ietuaphaton.

Vos (*AB*) IV 40 (Avs *C*): nomen Dei?

Ureleguyger (*AB*) CXV 18 (vreleguyger *C*): nomen sphaerae planetaris? nomen Dei/angeli?

¤ **Uriel** (*ABC*) C 7; (*A*) CXL 11 (vriel *B*): archangelus et angelus superior – *cfr* hurihel *et* uryhel.

uryhel (*A*) XLIX 2 (vriel *B*, vryhel *C*): nomen archangeli et angeli superioris? – *cfr* hurihel *et* Uriel.

usiologihon (*A*) XLVII 5 (vstiologihon *C*)

usion (*A*) XX 12 (vsion *BC*) – *cfr* Usye, usyon, vsion, vsyon.

vsion (*ABC*) XVII 3 – *cfr* usion, Usye, usyon, vsyon.

* **Usirion** (*A*) CI 6 (usyrion *B*): nomen Dei – *cfr* Usyrion.

Usiston – *vide* Ysiston.

vskyros – *vide* Yskiros.

vstiologihon – *vide* usiologihon.

Usye (*A*) CXV 15 (vsie *B*, Usie *C*): nomen Dei? – *cfr* usion, usyon, vsion, vsyon.

usyon (*A*) XXI 8 (vsion *BC*); XXXIV 2 (vsyon *BC*); XLIV 1 (vsyon *BC*); XLVI 5 (vsyon *B*, vsion *C*); (*AB*) LXII 1 (vsyon *C*) – *cfr* usion, Usye, vsion, vsyon.

vsyon (*AC*) XVI 5 (vsion *B*) – *cfr* usion, Usye, usyon, vsion.

* **Usyrion** (*AB*) C 22 (Vsyrion *C*): nomen Dei – *cfr* Usirion.

uytheromachum (*A*) XLI 6 (nytheromathum *C*)

X

Xabuater – *vide* Zabuather.

Y

* **Ya** (*AB*) CI 8, (*ABC*) 21; CXV 15; (*A*) CXXXVII 6: nomen Dei – *cfr* Ye.

yaasia – *vide* Yasfla.

yacauol – *vide* Ycanol.

¤ **Yachonaababur** (*scripsi*) CVII 3 (yathonaababub *AC*, vathona. ab aband *B*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Iaconaababur *et* Yaconaababur.

¤ **Yaconaababur** (*C*) CXXI 2 (yacouaababur *AB*); (*AB*) CXXVIII 5, (*correxi*) 8 (yconaababur *AB*), (*AB*) 12, (*A*) 17, 24: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Iaconaababur *et* Yachonaababur.

yacouaababur – *vide* Yaconaababur.

yaffla – *vide* Yasfla.

¤ **Yalcal** (*AC*) CXIX 2 (yalchal *B*); (*A*) CXXIX 5, 13, 17, 21, 25, (*addidi*) 29, (*A*) 33: daemon aerius Solaris et spiritus aerius orientalis – *cfr* Ialchal, Yalchal, Yalgal.

¤ **Yalchal** (*A*) CXXXIII 3: daemon aerius Solaris et spiritus aerius orientalis – *cfr* Ialchal, Yalcal, Yalgal.

* **Yalgal** (*ABC*) IV 37; (*AB*) CXXVII 15: nomen Dei – *cfr* Ialchal, Yalcal, Yalchal.

¤ **Yammax** (*A*) CXXXII 5, 6, 9, 10; CXL 4 (iammax *B*): rex daemonum aeriorum Martis et spirituum aeriorum meridionalium – *cfr* Iammax.

¤ **Yarabal** (*AB*) CXXVIII 5, (*addidi*) 9, (*scripsi*) 11 (ystrabal *AB*), 18 (ystrabal *A*), (*A*) 20, 23: ventus

boreae subditus et spiritus aerius orientalis excitans boream – *cfr* Iarabal, iazabal, iezabal.

¤ **Yasfla** (*ABC*) CV 3; (*A*) CXXII 1 (yaffla *B*, yaasia *C*); (*addidi*) CXXIX 8, (*A*) 13, 17, 20, 24, 29; CXXXIII 4: daemon aerius Saturninus et spiritus aerius septentrionalis – *cfr* Iasfla.

yathonaababub – *vide* Yachonaababur.

yaumyax – *vide* Iammax.

yaybalidech – *vide* Haybalidech.

* **Yaym** (*A*) CXXXVII 5: nomen Dei – *cfr* Iaym.

ycanal – *vide* Ycanol.

¤ **Ycanol** (*scripsi*) CXXIX 6 (ycanal *A*), (*A*) 11, (*scripsi*) 15 (ycauol *A*), 21 (yacauol *A*), (*A*) 26, (*scripsi*) 30 (yconal *A*), (*A*) 34; CXXXIII 4: daemon aerius Martis et spiritus aerius meridionalis – *cfr* Ichanol *et* Ycanohl.

¤ **Ycanohl** (*AC*) CVII 3 (ycanol *B*): daemon aerius Martis et spiritus aerius meridionalis – *cfr* Ichanol *et* Ycanol.

ycauol – *vide* Ycanol.

ycolmalay – *vide* ycolmazai.

ycolmazai (*AC*) XXI 6 (ycolmalay *B*) – *cfr* hallemassay, helemasay, predolmassay, ydolmassay, yetulmassay.

yconaababur – *vide* Yaconaababur.

yconal – *vide* Ycanol.

ydolmassay (*ABC*) XX 9 – *cfr* hallemassay, helemasay, predolmassay, ycolmazai, yetulmassay.

Ye (*A*) CXXXVII 6: nomen Dei? – *cfr* Ya.

yebur – *vide* Yelur.

yecologos (*A*) XLIII 12 (yetologos *C*) – *cfr* ierologuos.

* **Yelur** (*AB*) C 3 (yebur *C*): nomen Dei – *cfr* Ihelur.

yenilmassay – *vide* yetulmassay.

* **Yeremon** (*scripsi*) C 6 (ye{..}remon *C*, yereremon *A*, yremon *B*): nomen Dei – *cfr* Jeremon.

yereremon – *vide* Yeremon.

yetulmassay (*A*) XLI 4 (yenilmassay *C*) – *cfr* hallemassay, helemasay, predolmassay, ycolmazai, ydolmassay.

Yfarselogon (*A*) CXV 18 (yfarsemlogon *B*, totalgyfar selbgon *C*; *vide etiam* Totalg): nomen sphaerae planetaris? nomen Dei/angeli?

yfarsemlogon – *vide* Yfarselogon.

Yhoston (*AB*) CXV 21 (phoston *C*): nomen Dei/angeli planetaris? – *cfr* Ysiston, Fothon, Rothon.

ylaramel (*AC*) LX 1 (ysaramel *B*)

ymalihor (*AC*) XLIV 1 (hymalior *B*)

ymas (*ABC*) XLIV 1; C 24 – *cfr* ymos.

ymathon – *vide* yninathon.

ymeialethon – *vide* Ymeinlethon.

* **Ymeinlethon** (*C*) CI 21 (ymeialethon *A*, ymeyalathon *B*): nomen Dei – *cfr* Ymeynlethon.

ymeyalathon – *vide* Ymeinlethon.

* **Ymeynlethon** (*A*) CI 7 (ymeinleton *B*); (*A*) CXXXIII 26: nomen Dei – *cfr* Ymeinlethon.

ymiamos (*AC*) XX 10 (ymyamos *B*)

ymos (*AC*) XVII 1 (ymas *B*); (*ABC*) XXIV 1 – *cfr* ymas.

ymyal – *vide* Ynnyal.

ynail – *vide* Ynial.

ynalyha – *vide* hynaliha.

ynephar (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

¤ **Ynial** (*scripsi*) CXXVIII 5 (ynail *A*, ynayl *B*): ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Innial, Innyal, Innyhal, Ynnyal.

yninathon (*A*) XLII 2 (ymathon *C*)

¤ **Ynnyal** (*A*) CXXVIII 12 (ymyal *B*), 21: ventus subsolano subditus et spiritus aerius meridionalis excitans subsolanum – *cfr* Innial, Innyal, Innyhal, Ynial.

ypepehyles – *vide* ypomehiles.

ypile (*ABC*) XLIV 1 – *cfr* ypolis.

ypolis (*AC*) XLIV 1 (yposis *B*) – *cfr* ypile.

ypomehiles (*AC*) XLIX 1 (ypepehyles *B*)

yposis – *vide* ypolis.

yremon – *vide* Yeremon.

Yrestre – *vide* Yvestre.

yristix (*A*) CXXXIII 21: nomen spiritus/daemonis aerii?

ysa (*AC*) XXXVII 1 (zamahyza *B*; *vide etiam* zama)

ysail (*AC*) XXXI 1 (iesasaysayl *B*; *vide etiam* iesar)

ysameht (*AC*) XXXVII 2 (ysameth *B*)

ysamyha (*AC*) XXXVII 1 (ysamiha *B*)

ysarai (*A*) XXXVII 2 (ysaray *BC*) – *cfr* ysathay.

ysaramel – *vide* ylaramel.

ysathar – *vide* ysathay.

ysathay (*AC*) XXXVII 2 (ysathar *B*) – *cfr* ysarai.

* **Yschiros** (*A*) CI 7 (yskyros *B*): nomen Dei – *cfr* Hiskiros, Hiskyros, Yskiros.

* **Ysiston** (*B*) C 9 (Usiston *A*, Vsiston *C*); (*AB*) CI 5: nomen Dei – *cfr* hisistos *et* ysistos.

ysistos (*ABC*) XLIII 1 – *cfr* hisistos, sistos, Ysiston.

yskirios – *vide* Yskiros.

* **Yskiros** (*A*) XLIX 2 (vskyros *B*, yskyros *C*); (*scripsi*) CI 21 (yskyros *B*, yskirios *AC*): nomen Dei – *cfr* Hiskiros, Hiskyros, Yschiros.

* **Ysmas** (*ABC*) C 15; (*A*) CI 5 (ysinas *B*): nomen Dei.

ystrabal – *vide* Yarabal.

ythanel – *vide* Ichanol.

yturahel – *vide* Yturahihel.

¤ **Yturahihel** (*AC*) CVII 1 (yturahel *B*): angelus/spiritus aerius Martis – *cfr* Ituraiel, Yturaiel, Yturaihel.

¤ **Yturaiel** (*ABC*) CXV 6, (*AC*) 44 (ittiraiel *B*): angelus/spiritus aerius Martis – *cfr* Ituraiel, Yturahihel, Yturaihel.

¤ **Yturaihel** (*B*) CXIV 5: angelus/spiritus aerius Martis – *cfr* Ituraiel, Yturahihel, Yturaiel.

* **Yuestre** (*AB*) C 3 (yvestre *C*): nomen Dei – *cfr* Iuestre *et* Yvestre.

* **Yvestre** (*A*) LXXXV 1 ({.}uestre *B*, Yrestre *C*): nomen Dei – *cfr* Iuestre *et* Yuestre.

yzomay (*post* hesehenguon *B*) XXXIX 2

Z

z{.....} – *vide* renay.

zaarmatihail (*AC*) XLI 7 (zoarmatiail *B*) – *cfr* semarnail.

zabahal (*AC*) XLV 5 (zabaal *B*) – *cfr* sabahel, sabal, zabahel.

zabahel (*ABC*) XXXIX 1 – *cfr* sabahel, sabal, zabahal.

zabarmas – *vide* Rabarmas.

zabay (*ABC*) XLVIII 5

zabday (*ABC*) XLI 2

zabmather – *vide* Zabuather.

* **Zabuater** (*A*) CXXXIII 26: nomen Dei – *cfr* Zabuather.

* **Zabuather** (*A*) CI 7 (zabuater *B*); CI 21 (Xabuater *B*, zabmather *C*): nomen Dei – *cfr* Zabuater.

¤ **Zach** (*scripsi*) CX 5 (quyremzach *AC*, quyreyuz. chaladel *B*; *vide etiam* Quyron *et* Eladeb); (*B*) CXXVI 2 (zath *A*, zatheladep *C*; *vide etiam* Eladeb); (*A*) CXXIX 8, 12, 16, 20, 24, [(*A, perperam*) 27], 28, 35; CXXXIII 4: daemon aerius Mercurii et spiritus aerius frigicapex.

zachamay (*AC*) LXXXVII 1 (sachamay *B*) – *cfr* sazamay, zachamos, zachana.

zachamos (*ABC*) LXXV 2 – *cfr* zachamay *et* zachana.

zachana (*AC*) LXXV 1 (hyzathana *B; vide etiam* gohathay) – *cfr* iachama, zachamay, zachamos.

zadanchios (*A*) XXXIX 3 (zadanthios *C*)

zadoc – *vide* sadahot.

zaguam (*AC*) XLV 5

zaguhel (*AC*) XXXI 4 (zaguel *B*); (*ABC*) XXXVII 3: nomen Dei/angeli?

zahamany (*AC*) XXIV 2 (sahamany *B*)

zahamyr (*AC*) XXXV 2 (zamur *B*)

zahanphathon (*AC*) XX 6 (zauhp. hathon *B*) – *cfr* zehemphagon *et* zohanphaton

zai (*AC*) LXXI 3 (zay *B*) – *cfr* mazay, zay, zazay.

zalamatha (*AC*) XX 12 (salamatha *B*) – *cfr* salamatha.

zalimebor (*ABC*) XXXVII 3 – *cfr* zalymylos.

zallachatos (*AC*) XXXIX 3 (zollacothos *B*)

zalymylos (*AC*) XXXVII 3 (zalymilos *B*) – *cfr* zalimebor.

zama (*AC*) XXXVII 1 (zamahyza *B*; *vide etiam* ysa); XLIII 5 (sauniiazama *B*; *vide etiam* sanma); (*ABC*) LXIII 1 – *cfr* samma, sanma, sanna, zamma, zoma.

zamachoray (*A*) XLVII 1 (zamochoray *B*) – *cfr* samanachor *et* sazanachoray.

zamahyza – *vide* zama *et* ysa.

zamanyl (*AC*) LXXXVII 3 – *cfr* hamamyl.

zamaram (*ABC*) XVI 1

zamarzathon (*AC*) LXXI 1 (zemar. zathom *B*) – *cfr* zamayzathon.

zamath (*AB*) XVI 2 (zaniath *C*)

zamathamar (*AC*) XVI 4 (semathamar *B*)

zamatihel (*AC*) XLI 1 (zamathyel *B*) – *cfr* salmatihal, samatihel, zamazihal.

zamay – *vide* zamayzathon.

zamayzathon (*AC*) LXXI 1 (zamay. zathou *B*) – *cfr* zamarzathon.

zamazihal (*ABC*) XLI 1 – *cfr* samazihel, sammazihel, zamatihel, zamazthel.

zamazthel (*AC*) LXXX 1 (samaztel *B*) – *cfr* samazarel, samazihel, sammazihel, zamazihal.

¤ **Zambas** (*ABC*) CXXVI 3; (*A*) CXXVIII 11 (sambas *B*), 18: ventus zephyro et africo subditus et spiritus aerius frigicapex excitans zephyrum et africum – *cfr* Sambas.

zamiht (*AC*) XXIII 3 – *cfr* hamiht *et* samiht.

zamma (*ABC*) LXXI 4 – *cfr* samma, sanma, sanna, zama, zoma.

zamochoray – *vide* zamachoray.

zamoxma – *vide* zamoyma.

zamoyma (*AC*) LXIV 2 (zamoxma *B*)

zamur – *vide* zahamyr.

zamyn (*AC*) LXXX 2 (samyzaman *B*; *vide etiam* samy) – *cfr* samy *et* zamynel.

zamynel (*AC*) XLVII 1 (samynel *B*) – *cfr* zamyn *et* zamyrel.

zamynol – *vide* zamynel.

zamyr – *vide* hamyr.

zamyrel (*ABC*) XLVI 2 – *cfr* zamynel.

zanailc (*AB*) LX 1 (zanailt *C*)

zanay (*ABC*) XVI 1

zanogromos (*AC*) XLI 6

zanothoros (*AC*) XLV 1

zarachiel (*AC*) LXXXVII 2 (zaratiel *B*)

zarahoron (*ABC*) LX 1

zaralamay (*AC*) XLII 5 (zaralomay *B*)

zaralomay – *vide* zaralamay.

zaramahem (*ABC*) LXXXVII 3 – *cfr* sacromohem *et* zaramohem.

zaramohem (*A*) LXXXVII 4 (zaramahem *C*) – *cfr* sacromohem *et* zaramahem.

zaramyhel (*AC*) XLVI 2 (saramyhel *B*)

zaraphamy (*AC*) LXXI 2 (ieraphamy *B*) – *cfr* ieraphay.

zaratay – *vide* zerothay.

zarchamal (*AC*) XLIV 2

Zargon (*ABC*) CXV 37: nomen Dei/angeli? – *cfr* Sargion.

zasamar (*ABC*) XLV 7 – *cfr* zazamar.

zatahel (*AC*) XXXI 4 (zathael *B*): nomen Dei/angeli?

zath – *vide* Zach.

zatheladep – *vide* Zach *et* Eladeb.

zathhar (*AC*) XLIII 10 – *cfr* zechar.

zathom – *vide* {zam}arz{athon}.

zathou – *vide* zamayzathon.

zauhp – *vide* zahanphathon

zay (*AC*) XVI 1 – *cfr* mazay, zai, zazay.

zaynos (*ABC*) XX 5

zazaico (*ABC*) XLI 4

zazaiham (*AC*) XLII 1 (zazayham *B*)

zazamanp (*AB*) LXXXVII 1 (zazomanp *C*) – *cfr* sacamap.

zazamar (*AC*) XLV 8 – *cfr* zasamar.

zazar (*AC*) XXXIX 3 – *cfr* sozor, zazay, zezor.

zazarahel (*ABC*) XLVII 1

zazay (*ABC*) LXXI 4 – *cfr* mazay, zai, zay, zazar.

zazomanp – *vide* zazamanp.

zebadany – *vide* zedabanay.

Zebedeie (*AC*) CXIV 9 (zebedeye *B*); (*ABC*) CXV 19, 37: nomen Dei? – *cfr* Zebedio.

Zebedio (*AC*) CXV 15 (zebediom *B*): nomen Dei? – *cfr* Zebedeie.

zebediom – *vide* Zebedio.

zebial (*ABC*) XX 1

zebracal (*ABC*) XXXVII 2

zecegomyhal (*A*) XXIII 1 (zetegomyhal *C*) – *cfr* hezetogamyhal.

zechar (*AC*) XLIII 10 – *cfr* sethar, sethor, zathhar, zechor.

zechor (*A*) XLII 4 (zethor *C*) – *cfr* iechor, iethor, sethar, sethor, zechar.

zecremanda – *vide* zecromanda.

zecromanda (*AC*) LXXI 2 (zecremanda *B*) – *cfr* iecomancha.

zedabanay (*A*) XXIV 2 (zebadany *B*, zedalanay *C*)

zedach (*AC*) XXXVII 1 (zedac *B*)

zedaizh (*AC*) XXXVII 1 (zedalych *B*)

zedalanay – *vide* zedabanay.

zedalych – *vide* zedaizh.

zede (*ABC*) XLII 1

zegahathon (*AC*) XX 6 (zegathathon *B*)

zegathathon – *vide* zegahathon.

zegomothay (*ABC*) LXXV 1 – *cfr* legomothay.

zehahel (*AC*) XLVIII 5 – *cfr* chelahel.

zehalragem (*ABC*) XXXIX 2

zeham (*A*) CXXXIII 20: nomen spiritus/daemonis aerii? – *cfr* sehan *et* sehon.

zehe (*ABC*) XLI 3

zehem – *vide* zehemphagon.

zehemphagon (*AC*) XXI 5 (zehem. phagon *B*) – *cfr* zahanphathon *et* zohanphaton.

zeherem (*ABC*) XLI 3

zehetyn (*AC*) XLI 5 (gehetyn *B*)

zehez (*AC*) XXXIX 1

zehocodos (*AC*) XXXIV 1 (zeocodos *B*)

zehorias – *vide* zezorias.

zelamiere – *vide* zelamye.

zelamye (*AC*) XX 1 (zelamiere *B*) – *cfr* relamye.

zelezion (*ABC*) LXXV 2

zelihon (*AC*) XLVIII 6 (zelion *B*)

zelimal (*ABC*) XXXVII 2

zelmora (*ABC*) LX 1 – *cfr* selchora.

zely (*AC*) XLI 2 (zelyiemenay *B*; *vide etiam* iemenay) – *cfr* zelym.

zelyiemenay – *vide* zely *et* iemenay.

zelym (*AC*) XLIII 5 – *cfr* hezelym *et* zely.

zemabar (*AC*) LXIV 4 (zemahar *B*): nomen Dei? – *cfr* zemaher.

zemadazan (*AC*) XLI 5

zemahar – *vide* Zemabar.

zemahel (*A*) XLIII 6 (hemahel *C*) – *cfr* Samael, Samahel, samail, zemaher.

zema{..}**hel** – *vide* zomonrihel.

zemaher (*AC*) XVI 5 (zemahere *B*) – *cfr* zemahel *et* Zemabar.

zemahere – *vide* zemaher.

zemar – *vide* {zam}arz{athon}.

zemath – *vide* helisemaht.

zemazphar (*A*) XXXV 2 (zemasphar *C*) – *cfr* zeomaphar *et* zeomaspar.

zemegamary (*AC*) XXI 8 (zemegamesy *B*)

zemegamesy – *vide* zemegamary.

zemehet (*AC*) XX 7 (zemeheth *B*) – *cfr* semohit *et* zemohit.

zemehit – *vide* zemohit.

zemei (*AC*) XLII 4 – *cfr* iolehemey, zemeihaton, zenel.

zemeihaton (*AC*) XLII 4 – *cfr* zemei.

zemelaza (*AC*) XLII 4

zemenay – *vide* zemeney.

zemeney (*AC*) XLI 2 (zemenay *B*) – *cfr* iemenay *et* sememay.

zemey – *vide* iolehemey.

zemizatos – *vide* gemizacol.

zemohay (*ABC*) XXXIX 2

zemohit (*AC*) XXIII 4 (zemehit *B*) – *cfr* semohit, semyhot, zemehet.

zemolym (*AC*) XLII 4

zemonamay – *vide* zemonoma.

zemonoma (*AC*) XVI 4 (zemonamay *B*)

zemothor (*AC*) XLII 3

zemoziham (*AC*) XLII 1 (zoomoziam *B*)

zemyhot (*AC*) XXIII 3 (zemihot *B*) – *cfr* semohit, semyhor, semyhot.

zenazihel (*A*) XLVIII 4 (zenazyhel *B*) – *cfr* semnazliel *et* senazihel.

zenel (*A*) XLII 3 (zeuel *C*, zoenel *B*) – *cfr* zemei.

zenelyhos (*ABC*) XLVII 3 – *cfr* teneloihos.

zenma – *vide* seuma.

zenolozihon (*AC*) XLI 6

zenon (*ABC*) XLVIII 5 – *cfr* senon *et* zenos.

zenos (*ABC*) XLIII 13 – *cfr* senos, senoz, zenon.

zenozmyhel (*AC*) XLVI 4

zeomaphar (*AC*) XXXV 2 – *cfr* zemazphar *et* zeomaspar.

zeomaspar (*AC*) XXXV 2 – *cfr* zemazphar *et* zeomaphar.

zepasconomos (*A*) XLVIII 3 (zepastonomos *B*) – *cfr* sephastaneos *et* zopascanelios.

zepharonay (*AC*) XLII 3

zeregal (*AC*) XXXIX 2 – *cfr* iezeregal.

zeron (*ABC*) XLIII 2 – *cfr* helseron.

zerothay (*AC*) XXXIX 1 (zaratay *B*)

zethemalo (*AC*) XLI 2

zethenaran (*AC*) XLI 2

zethesaphir (*AC*) XXXV 3

zezabal – *vide* iezabal.

zezahas (*ABC*) XVI 5

zezamanay (*ABC*) XXXI 4: nomen Dei/angeli? – *cfr* iesamanay.

zezegta (*AC*) XXIII 1 – *cfr* zezetta.

zezeor – *vide* zezor.

zezetta (*AC*) XXIII 1 (zezocta *B*) – *cfr* zezegta *et* zezocha.

zezocay – *vide* zezoray.

zezocha (*A*) XXXVII 3 (zezocho *B*, zezoca *C*) – *cfr* zezetta.

zezocho – *vide* zezocha.

zezochthiam (*AC*) XXXIX 3

zezocta – *vide* zezetta.

zezogam – *vide* zozogam.

zezomay – *vide* iezomay.

zezor (*A*) XXXI 1 (zezeor *B*, rezor *C*) – *cfr* sezior, sozor, zazar, zezoray.

zezoray (*AB*) XXXIV 2 (zezocay *C*) – *cfr* zezor.

zezorias (*A*) XXXVII 1 (zehorias *C*) – *cfr* lezorihal.

ziehelmos (*AC*) XLI 3

zihanatihephomos (*A*) XLI 3 (zihanati hephomos *C*, phomos *B*)

zihanati – *vide* zihanatihephomos.

zihazanagar (*AC*) XLVIII 6 (rypharanagar *B*)

zihoton (*AC*) XLV 5

zoarmatiail – *vide* zaarmatihail.

¤ **Zobha** (*AC*) CX 5 (sobha *B*); (*ABC*) CXXVI 3; (*A*) CXXVIII 6 (zoba *B*), (*B*) 8 (zobia *A*), (*AB*) 11, (*A*) 15, 18, 20, 23: ventus zephyro et africo subditus et spiritus aerius frigicapex excitans zephyrum et africum.

zobia – *vide* Zobha.

zoenel – *vide* zenel.

zohamphaton – *vide* zohanphaton.

zohanphaton (*AC*) XX 9 (zohamphaton *B*) – *cfr* zahanphathon *et* zehemphagon.

zollacothos – *vide* zallachatos

zolmazathol (*AC*) XLI 2

zolopherno – *vide* holopherno.

zoma (*ABC*) XVI 1; LXIII 1 – *cfr* samma, sanma, sanna, zama, zamma.

zomonrihel (*AC*) XLII 1 (zema{..}hel *B*)

zomye (*AC*) XXIII 3 (zomie *B*) – *cfr* zomyhel.

zomyhel (*AC*) XLV 2 – *cfr* zomye.

zoomoziam – *vide* zemoziham.

zopascanelios (*A*) XLVIII 3 (zopastanelios *B*) – *cfr* sephastaneos *et* zepasconomos.

zorol (*ABC*) XXXIX 4 – *cfr* sozor.

zosomeraht (*AC*) LX 2 (zosomerath *B*) – *cfr* cozomerag.

zozena (*ABC*) XXXV 4 – *cfr* sozena.

zozogam (*AC*) XXIII 1 (zezogam *B*)

zozor – *vide* sozor.

zymphoros (*ABC*) XLVI 3

¤ {.}**eneolia** (*A*) CXXXIII 38: minister/ministri primatis Tartareae sedis.

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- Appendix -
Flores aurei Apollonii

Partial Edition of the Ars Notoria Text 'Flores aurei Apollonii'

1. Introduction

This edition is not critical in the strictly philological sense, i.e. it is not based on an investigation of all existing manuscripts, but merely an *ad hoc* reconstruction of the possible appearance of the relevant passages of the *Flores aurei Apollonii* (FAA) in the exemplar that the author of the LIH used for parts of his work. Consequently, I have not included the whole of the FAA in my edition but only the sections parallell to the LIH and indicated by three dashes within parentheses where text has been left out.

As the basis of my edition I have used the MS Sloane 1712 of the British Library, which presents a text fairly close to that of the LIH. This 13th-century manuscript is a rather early representative of the *Ars Notoria* tradition, which makes it interesting in itself, and it is also highly legible, written in a distinct Caroline minuscule. The FAA covers ff. 1 – 22 of the manuscript and is followed by a *Nova ars notoria* (ff. 22v – 37), apparently by the same hand as the FAA, which closes the *codex*. In addition, I have collated the MS Clm 276 of the Bayerische Staatsbibliothek, ff. 1 – 26, a 14th-century witness. This codex also includes a number of other texts related to the 'occult sciences', written in different hands of varying dates. The FAA is in a cursive hand of uncertain provenance (probably German), and the transcription as a whole, though including pictures (the so-called *notae*) similar to those in Sloane 1712, does not give the same neat and finished impression as the one in that codex. On the other hand, and more importantly, it sometimes brings us closer to the text of the LIH than Sloane 1712, not least in offering additional material that is present in the LIH but absent from the Sloane manuscript[1], but since Sloane 1712 is generally better, and closer to the LIH, I have chosen to use it as my main source. Which of these two witnesses is closest to the original text of the FAA is, of course, an entirely different problem, the solution of which lies beyond the scope of the present work.

[1] Cf., for instance, the non-Latin part of section 11, below, note 169, where 'elimot' in Sloane 1712 is expanded by Clm 276 into 'helymat sagaramat helymeot', which corresponds to 'helymaht ... sattamaht. helymyhot' in the LIH. There are also numerous cases where Clm 276 makes additions to the Latin text that are in accordance with the reading of the LIH, as in section 7, where the words 'cor meum' are present both in Clm 276 and the LIH but not in Sloane 1712.

My goal has not been to make an exhaustive description of the differences between Sloane 1712 and Clm 276, which means that divergences of Clm 276 from a consensus between the LIH and Sloane 1712 have not been recorded in the footnotes.

The presentation of the text follows the same editorial principles as that of the LIH. That is to say, the edition of the non-Latin parts is virtually diplomatic, whereas the Latin passages have been treated according to the principles laid down in chapter 7[2].

Thus, in the case of the non-Latin parts, I give the text of Sloane 1712 unaltered, recording notable and significant divergences of Clm 276 in the footnotes. In these parts, I also quote readings of the LIH in the footnotes, but only when they are closer to the readings of Clm 276 than to those in Sloane 1712 or have been moved around or greatly reshaped in the LIH. In the Latin parts, on the other hand, readings from the LIH are quoted, when they might shed some light on problematic passages in the FAA. Furthermore, since the edition is based on Sloane 1712, comments in the footnotes like *ut vid.*, without further information about codex, refer to readings in that manuscript alone.

Whenever segments of the text of the FAA have been presented in a different order in the LIH, I have enclosed these segments whith vertical strokes and marked them with superior type letters (see, for instance, section 1 b, where the segment marked $|^{d-}$ (…) $^{-d}|$ occurs before the segment marked $|^{c-}$ (…) $^{-c}|$ in ch. XVI of the LIH).

In the Latin sections of the edition, the main purpose has been to reconstruct, as far as possible, the source of the corresponding parts in the LIH. Thus, readings in Clm 276 that agree with the LIH have been eclectically adopted in the text. Naturally, it is quite possible that the author of the LIH had more than one copy of the FAA at his disposal while making his compilation[3], but if not, this edition should give a pretty fair idea of what the relevant sections might have looked like in a single exemplar.

Trivial orthographical errors in the Latin of Sloane 1712 have been left unaccounted for through the adoption in the text of correct readings from Clm 276 without the use of critical

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[2] Pp. x – x.

[3] There are, actually, signs in the text of the LIH that may point in this direction. Take, for example, the passage in section 11 quoted above, where Sloane 1712 has 'elimot', whereas Clm 276 has 'helymat sagaramat helymeot': Here, the LIH has 'helymoht', corresponding to the reading of Sloane 1712, but also 'helymaht', following the text of Clm 276. Another instance is found in section 20, note 215, where 'pellicitaros' in Sloane 1712 is parallelled by 'pallititacos' in the LIH, which, in addition, has the counterpart 'pallathoros' of the variant reading 'pollataros' in Clm 276.

signs or comments in the critical footnotes; if, however, the readings of Clm 276 are as unsatisfactory as those of Sloane 1712, any editorial change has been marked by the use of critical signs and/or comments in the footnotes. In a few places I have taken the liberty of bringing the disparate, though not in themselves incorrect, readings of Sloane 1712 and Clm 276 into harmony with the text of the LIH.[4] I have made no attempts at emendation in passages of the Latin text that lack parallells in the LIH. Instead, I have obelized parts that seem corrupt and made critical remarks in the footnotes.

As in my edition of the LIH, the parts common to the FAA and the LIH have been italicized. Footnote figures have been placed *before* a word in the text, when the footnote concerns more than one of the following words (for an example, see footnote 5 in section 1 a, below); if the note concerns one word only, it has been placed *after* that word in the text. Critical signs used in the edition are the same as those found in the LIH, and the only abbreviation that is peculiar to the FAA is *Lib.*, which refers to my edition of the LIH.

[4] See, for example, the footnote to 'es trinus et unus' at the end of section 7.

- Appendix -
Flores aurei Apollonii

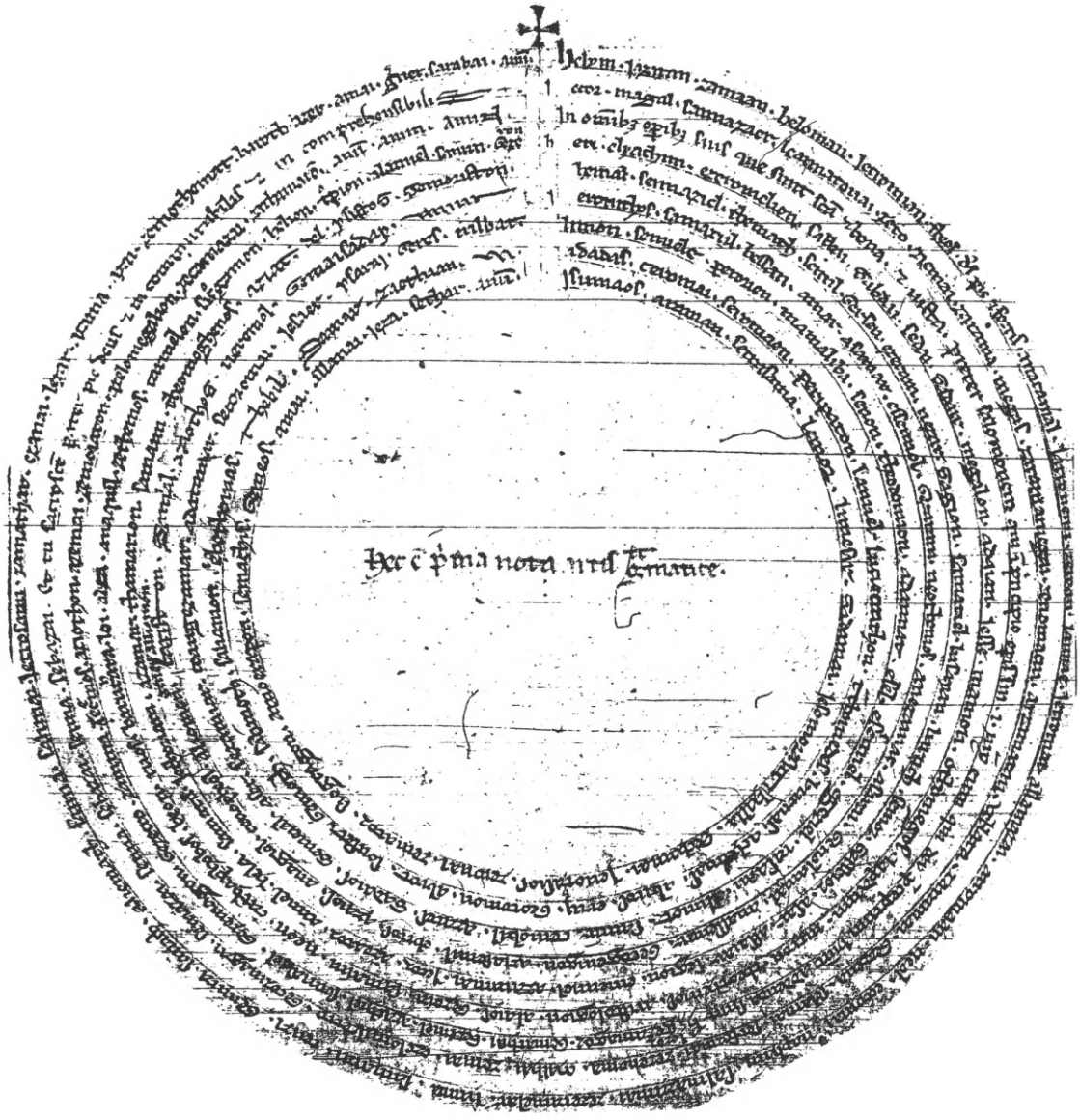
Conspectus siglorum

Codices:

Sloane 1712 = London, British Library, MS Sloane 1712 (s. XIII), ff. 1 – 22
Clm 276 = Munich, Bayerische Staatsbibliothek, MS Clm 276 (s. XIV), ff. 1 – 26

Abbreviationes eaedem sunt ac in editione Libri iurati Honorii a me facta, hac excepta:
Lib. = opus magicum, quod "Liber iuratus Honorii" appellatur, a me in hoc libro editum

Signa eadem sunt ac in editione Libri iurati Honorii a me facta.



Sloane 1712, f. 14v

2. Edition

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1 a Cod. Sloane 1712, fol. 1r b[5] (cfr LIH, cap. XVI): |[a-] [6]{.}*ely*[7]. *semat. azaran. hemel. Samic*[8]. *theon.*[-a]| (---)

1 b Fol. 14v[9] (cfr LIH, cap. XVI): [10]|[a-]*Helym.* Jazatan. *zamaan. heloman*[11]. *Jecromian. theos*[12], *Deus pie et fortis*, *anacamal.* Jatronemi. zeroan. lannae[13]. [14]*Jetromai. allamazai. atromaan. neol.* eccomai. *naphain.* [15]*salmazamai. zezeramelar. hamia*[16]. *samarai. cenzi.* Gemira[17]. *sanach. aliemath. sanna. salimar. Jetrosami. zamathar*[18]. ezanai. *lezar. azama. azai. zemothemat.* [19]baroth. azeb. amai. grener. sarabai.[-a]|[b-] *amin*[20].[-b]|[c-21] *Jecor. magal*[22]. *sannazaer. leannatonai*[23]. [24]*zeto. ziemai.* zarama. *megas*[25]. zaramamegai. [26]*zenomacui. ayzamatan. veblata*[27]. *zaramai. Geizena*[28]. selamai. lanna. *zelamai. serformai. zezenoma. Malhai. zemai. ezelomil*zetro[29]. *Gecormagai. semazai.* [30]*senua. sebazai.* senna. sebazai,[-c]|[d-] *et tu sacrosancte*

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[5] Clm 276, fol. 1r b.
[6] {.}ely – theon: *hic in marg. sex verba litteris Hebraicis bis scripta et in verba* Heli Samad Azaran Hemel Samich Theon *litteris Latinis composita semel translata a manu recentiore habet Clm 276.*
[7] {.}ely: hely *Clm 276; i.e. nomen Dei Hebraicum, ut vid. (cfr Lib. IV 6)*
[8] Samic *ut vid.*
[9] Clm 276, fol. 8r.
[10] *verba, quae sequuntur usque ad* iusta, *in figura circulis idem centrum habentibus composita, quae prima nota artis grammaticae dicta est, sunt inscripta;* Helym – amin *circum circulum extremum scripta sunt.*
[11] heloman: zoma *Lib.*
[12] theos: *i.e.* θεός .
[13] lannae *ut vid.*
[14] Jetromai. allamazai. atromaan. neol ... naphain: ietronamayhala. zanay. hacronaaz ... colnaphan *Lib.*
[15] salmazamai. zezeramelar: salmazaiz. ayhal. geromelam *Lib.*
[16] hamia *ut vid.*
[17] Gemira *ut vid.*
[18] zamathar: zamait *Clm 276;* iachat *Lib.*
[19] baroth *(*Arioth *Clm 276)* – Pater *inter circulum secundum et tertium Clm 276.*
[20] amin: *i.e.* amen, *sicut passim.*
[21] Jecor – incomprehensibilis *inter circulum extremum et secundum Sloane 1712.*
[22] Jecor. magal: Megalhamethor *Lib.*
[23] leannatonai *ut vid.*, iannazamai *(vel* iamna-*) Clm 276;* zamathamar *Lib.*
[24] zeto. ziemai: zetor grenai *(vel* gernai*) Clm 276;* geogremai *Lib.*
[25] megas: *i.e.* μέγας.
[26] zenomacui. *(ut vid.)* ayzamatan: zemomazanai zamatan *(vel* -tam*) Clm 276;* monorail. hamezeaza *Lib.*
[27] veblata: hillebata *Lib.*
[28] Geizena: iehemia *Lib.*
[29] ezelomil- *ut vid.*, ezeloma *Clm 276;* hemesua *Lib.*
[30] senua. sebazai. senna. sebazai: senme salarair *Clm 276;* senosecari. zemaher *(e* senua. sebazai. salarair, *ut vid., composita) Lib.*

Pater, [31]*pie Deus*, [32]et incommutabilis *et incomprehensibilis* [33]*in omnibus operibus suis*[34], *que sunt sancta et bona et iusta.*[-d]| (---)

2 Fol. 1v a[35] (cfr LIH, cap. XVII): *phos*[36]. *megale. patir*[37]. *ymos*[38]. *ebel. eber*[39]. *helioth. Gezeia*[40]. *Salatial. Sadim*[41]. *helgyo. megismicron*[42]. *esel. Gecor. granal. semaramxai*[43]. *Gelsemana. arasamion. Sale. patir. agion*[44]. *amas*[45] *amin*[46]. (---)

3 Fol. 1v a[47] (cfr LIH, cap. XVIII et XIX): O *lux mundi, Deus immense, pater eternitatis, largitor sapientie* et scientie *et totius gratie spiritualis pie et inextimabilis*[48] *dispensator noscens omnia, priusquam fiant, faciens lucem et tenebras, mitte manum tuam et tange os meum et pone illud ut gladium acutum ad enarrandum eloquenter verba hec et fac linguam meam ut sagittam electam ad pronuntianda ea memoriter. Emitte Spiritum tuum sanctum in cor meum ad percipiendum et in animam meam ad* retinendum *et in conscientiam meam ad* meditandum. *Per iuramentum coheredis tui, id est per dexteram tuam, pie,* sancte, *misericorditer* et *clementer inspira et doce, instrue et instaura introitum et exitum sensuum meorum* et cogitationum mearum, *et doceat me et corrigat me usque in finem disciplina tua, et adiuvet me consilium* tuum *altissimum per infinitam misericordiam*[49] *tuam*[50]. *Ammen.* (---)

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[31] pie – iusta *(*iuxta *Clm 276) inter circulum tertium et quartum Clm 276.*
[32] et incommut. et incompr.: incompr. et incommut. *Clm 276.*
[33] in – iusta *inter circulum secundum et tertium Sloane 1712.*
[34] suis: tuis *exspectes (sic Lib.).*
[35] Clm 276, fol. 1r b – 1v a.
[36] phos: *i.e.* φῶς*;* Theos *Lib.*
[37] megale. patir: *i.e.* μέγαλε πατήρ *(pro* πάτερ*).*
[38] ymos *(vix leg.): fort. i.q.* ὑμός*, perperam pro* ἡμέτερος*, nisi forte pro illo* ἡμός *Aeolico sit accipiendum.*
[39] eber: ebrey *Clm 276;* haley *Lib.*
[40] Gezeia *(vix leg.)*: gezeiel *Clm 276;* iezei *Lib.*
[41] Sadim: Saday *Clm 276, fort. i.q. nomen Dei* Shaddai *Hebraicum;* saday *Lib.*
[42] megismicron: Megos Micron *Clm 276, fort. perperam pro* μέγας μικρῶν*;* -megos. micron *Lib.*
[43] semaramxai *(vel* semaranxai*) ut vid.*, Semel Rasanay *Clm 276;* semhel ... rasahanay *Lib.*
[44] patir. agion: *i.e.* πατὴρ ἁγίων*, ut vid.*
[45] amas: Azanas *Clm 276;* hatamas *Lib.*
[46] amin: harayn *Lib.*
[47] Clm 276, fol. 1v a.
[48] inextimabilis: *i.e.* inaestimabilis.
[49] misericordiam *scr. sed* sapienciam *sup. lin. add. Clm 276; cfr Lib.*
[50] tuam *om. Sloane 1712.*

4 Fol. 2r a[51] (cfr LIH, cap. XX et XXI): |[1a-] ||[2a-]*rasay*[52]. *lamac. azzaar. gesemon. releamic*[53]. [54]*azaga. elial. sezior.*[-1a]|[1b-] *pamphalios*[55]. *Sicrogamon. laupda*[56]. *Jothim.*[-2a]|| [57]*lezezae. amor*[58]. [59]*Sichem. egal. geleton*[60]. *Samagal.* ||[2b-] [61]*halna. alna. alyos*[62]. *Gemeonegal*[63]. *Saramalaip. zamiel*[64]. *Sealalmaga*[65]. [66]*esemedat. Gealfain*[67]. *Silmial*[68]. *Semalfay.*[-1b]|[1c-] *craton*[69]. *anagil*[70] *panthomegos*[71].[-1c]|[1d-] *tingenamissiton*[72]. *sebarnax*[73]. *almioo*[74]. *Gennai*[75]. [76]*Sadraial*[77]. *neomail. cristos*[78]. *sephacaphalmal.*[-1d]|[1e-] *azoron. Gezamael. hayla. Semenai. Gellesmon*[79]. *baracata. Geennazai.*[-1e]| [-2b]||[2c-] *Scealraagahal*[80]. |[1f-] *Gezamai.*[-2c]||[2d-] *zeziefaton*[81]. *Gelimen*[82]. *acaciezai*[83]. *Semmac.*[-2d]||[2e-] *Sezorobal*[84].[-1f]|[1g-] *funasiel. leoelmac*[85]. *Sennacol*[86]. *ababeen*[87].[-1g]|[1h-] *Ruophahos*[88].

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[51] Clm 276, fol. 1v b – 2r a.
[52] rasay: Lasay *Clm 276.*
[53] releamic: relamic *Clm 276;* thelamoht *Lib. XXI.*
[54] azaga. elial: hazab ... haebal *Lib. XXI.*
[55] pamphalios: pamphylios *(vel* pan-*; i.e.* παμφίλιος*) Clm 276;* pamphilos *Lib. XXI.*
[56] laupda *ut vid.*
[57] lezezae – Samagal *om. Lib. XXI.*
[58] lezezae. amor: lezaemor *Clm 276;* lazahemor *Lib. XX.*
[59] Sichem. egal: Siciemegal *ut vid. Clm 276;* fitcomegal *Lib. XX.*
[60] geleton: Gielcreon *ut vid. Clm 276;* glereleon *Lib.*
[61] halna. alna: balua ... hala *Lib. XX.*
[62] alyos: hailos *Clm 276;* hailos *Lib. XX.*
[63] Gemeonegal: Genenegal *Clm 276;* ienenegal *Lib. XX.*
[64] zamiel *ut vid.*, Tamiel *ut vid. Clm 276;* tamygel *Lib. XX.*
[65] Sealalmaga: Sacalmaga *Clm 276;* satalmagu *Lib. XX,* secalmana *Lib. XXI.*
[66] esemedat. Gealfain *om. Lib. XX.*
[67] Gealfain *ut vid.*, Grecalsam *Clm 276;* gethasam *Lib. XXI.*
[68] Silmial: saibaiol *Lib. XXI.*
[69] craton: *i.e.* κρατῶν*, ut vid.*
[70] anagil: Ariagil *Clm 276;* hariagil *Lib. XX.*
[71] pantomegos: *perperam pro verbo cum* παντο- *composito, ut vid.*
[72] tingenamissiton: Tigen Amissiton *Clm 276;* hamissiton. -tiugon *Lib. XX.*
[73] sebarnax: Sebanay *Clm 276*; sebarnay *Lib. XX et XXI.*
[74] almioo: hassimilop *Lib. XXI.*
[75] Gennai *ut vid.*, gemiamil *Clm 276;* thenaly *Lib. XXI.*
[76] Sadraial. neomail *(fort. cum* νεο *- compositum)*: soday ... halaco. meahil *Lib. XXI.*
[77] Sadraial: Sadail *Clm 276;* sadail *Lib. XX.*
[78] cristos: *i.e.* Χριστός.
[79] Gellesmon: gelior. synoy *Lib. XXI.*
[80] Scealraagahal: Socalmagaab *Clm 276;* sothal. magaal *Lib. XXI. cfr etiam* socalmata *Lib. XX 4.*
[81] zeziefaton: zecrafaton *Clm 276*; iecrafagon *Lib. XXI.*
[82] Gelimen: Zegelmien *(vel fort.* Be-*) Clm 276;* legelyme *Lib. XXI.*
[83] acaciezai: Acanasai *Clm 276;* hathanathay *Lib. XX,* hathamathay *Lib. XXI.*
[84] Sezorobal: Gezarabal *Clm 276;* gerozabal *Lib. XX,* ierozabal *Lib. XXI.*
[85] leoelmac: leosamac *Clm 276;* leosemmaht *Lib. XX,* leosamaht *Lib. XXI.*
[86] Sennacol: gemiatol *Clm 276;* genynatol *Lib. XX,* gemyhacal *Lib. XXI.*
[87] ababeen: halabre *Lib. XXI.*
[88] Ruophahos: Ruos. Fobos *(i.e.* φόβος*, ut vid.) Clm 276*; nyphos. phabos *Lib. XX,* theos. phabos *Lib. XXI.*

ydormasax[89]*. negraen. feramiec.* [90]*Soon. uehepoten.* [91]*Jnualliasenon. Jnnamos.* [92]*Geramatos. ze-* [-2e]|| [93]*-famar.* leem. *hecletamal.*[-1h]|[1i-] [94]*agmol. naratol.* [95]*semadaior. necot.*[-1i]|[1j-] ||[2f-] *maypissamat*[96]*.*[-1j]|[1k-] *ragaal. agamal. fagamessim. theomogem*[97]*. rasalmiacha*[98]*.* [99]*on*[100]*. lon. hen. sephizion. arion*[101]*. usyon*[102]*. semension*[103]*. Regon. amin.* amin. amin.[-1k]| [-2f]|| (---)

5 Fol. 2v b[104] (cfr LIH, cap. XXII et XXIII): {.}*emaac*[105]*. salmaac*[106]*. elmay*[107]*. gezagra*[108]*. Raamaasin*[109]*. ezieregomial*[110]*. egziephiar. Josamin*[111]*.* [112]*Sabach. ha. a. em.* [113]*Be. b. e. sepha. sephar*[114]*. ramar*[115]*. semoit. lemaio. pheralon.* [116]*amic. phin. Gergoin. letos. amin.* amin. amin. (---)

6 Fol. 2v b – 3r a[117] (cfr LIH, cap. XXIV): *Theos*[118]*. patir*[119]*. heen. nimos*[120]*. per sacratissimos angelos tuos. elypha. masan*[121]*. Gelomioos*[122]*. Gedehantrai*[123]*. Sasaramana*[124]*. elomiud*[125]*. et*

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[89] ydormasax: Idolmasai *Clm 276;* ydolmassay *Lib. XX,* ycolmazai *Lib. XXI.*
[90] Soon. uehepoten: sohomychepoten *Lib. XX*, sehon. gethorem *Lib. XXI.*
[91] Jnualliasenon. Jnnamos: hynaliha. sememanos *Lib. XXI.*
[92] Geramatos. ze-: gezamai. iecre- *Lib. XXI.* Geramatos. zefamar ... hecletamal *(ut vid.)*: geromay. iemay. ietathama- *Lib. XX.*
[93] -famar – necot *om. Lib. XXI.*
[94] agmol. naratol: hagynol. naragal *Lib. XX.*
[95] semadaior. necot: semozihot. neroth- *Lib. XX.*
[96] maypissamat: -zai. passamaht *Lib. XX*, -mai. passamaht *Lib. XXI.*
[97] theomogem: *fort. cum* θεο - *compositum.*
[98] rasalmiacha: Risalamacha *ut vid. Clm 276;* zalamatha *Lib. XX*, -ry. salamatha *Lib. XXI.*
[99] on. lon. hen: On. lon. Bon *Clm 276;* hon. bolon *Lib. XX.*
[100] on: *i.e.* ὢν.
[101] arion: *fort. perperam pro* ἅγιον *vel* ἁγίων.
[102] usyon: *fort. i.q.* οὐσίων *vel* οὐσιῶν.
[103] semension: Semession *Clm 276;* gemession *Lib. XX,* semession *Lib. XXI.*
[104] Clm 276, fol. 2v a.
[105] {.}emaac: Lemath *Clm 276.*
[106] salmaac: sebanthe *Lib. XXII.*
[107] elmay: helmati *Clm 276;* helitihay *Lib. XXII.*
[108] gezagra: Gezegra *Clm 276;* gozogam *Lib. XXII*, gezegatha *(et* zozogam*) Lib. XXIII.*
[109] Raamaasin *ut vid.*, Rimasin *ut vid. Clm 276;* romasim *Lib. XXII*, remasym *Lib. XXIII.*
[110] ezieregomial: hegetti. gozimal *Lib. XXII,* -erezo. gamyhal *Lib. XXIII.*
[111] Josamin: sorathim *Lib. XXII.*
[112] Sabach. ha. a. em: Salachaen *Clm 276;* salathaam *Lib. XXII,* salatehen *Lib. XXIII.*
[113] Be. b. e. sepha: Resepha *Clm 276;* besapha *Lib. XXII*, -bem ... lezepha *Lib. XXIII.*
[114] sephar: Saphar *Clm 276;* saphiez *Lib. XXII.*
[115] ramar: Tyamar *Clm 276; om. Lib. XXII*, thamar *(et* tirimar*) Lib. XXIII.*
[116] amic. phin: hamyphyn *Lib. XXIII.* amic. phin. Gergoin: harissim. genges *Lib. XXII.*
[117] Clm 276, fol. 2v a.
[118] Theos: *vide 1 b, sup.*
[119] patir: *vide 2, sup.*

per archangelos tuos gloriosos[126], *quorum nomina adeo* secreta *sunt*, ut *a nobis proferri non debeant, que sunt hec: de. el. x. p. u*[127]*. h. o. r*[128]*. g.* et cetera quedam, que humanis sensibus comprehendere[129] non sufficiunt. (---)

7 Fol. 3r a[130] (cfr LIH, cap. XXV): *Te queso, Domine mi: Conscientiam meam splendore luminis tui illustra. Confirma intellectum meum odore*[131] *suavitatis Spiritus tui. Adorna animam meam, ut* audita et audienda memoriter teneam. *Reforma, Domine, cor meum*[132]*. Restaura,* Deus, *placa, piissime,* aperi, mitissime, *memoriam meam* et *tempera, benignissime, linguam meam*[133] *per gloriosum et ineffabile nomen tuum.* Et *qui es fons bonitatis et totius pietatis origo, habe patientiam in me et da michi memoriam tuam et que a te pecii in hac oratione sancta largire michi.* Et *qui*[134] *peccantem non statim iudicas sed ad penitentiam misertus expectas, te queso indignus peccator, ut facinorum et peccatorum et scelerum et delictorum meorum* squalores *abstergas et me petitione tanta per angelorum et arcangelorum, de quibus prefatus sum, virtutem dignum et efficacem efficias per gloriam* et *maiestatem tuam, qui es trinus et unus*[135] *et verus Deus. Amen.* (---)

8 Fol. 3r b[136] (cfr LIH, cap. XXVI et XXVII): [137]*{.}ncor. anacor. anilos*[138]*. theodonos. helyothos.* [139]*phagor*[140]*.* [141]*veor. nacor. thudonos*[142]*. helyethys*[143]*. phagor, angeli sancti, adestote, advertite et docete me.* (---)

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[120] heen. nimos: Beenimos *(fort. cum* ἄνεμος *compositum) Clm 276;* behemnos *Lib.*
[121] masan: Masay *Clm 276;* massay *Lib.*
[122] Gelomicros *ut vid. Clm 276;* ielomynctos *Lib.*
[123] Gedehantrai *(ut vid.) post litt.* -h- *sup. lin. additam,* Gedebannay *Clm 276; (*gadabanay *et)* gederanay *Lib.*
[124] Sasaramana: Saramana *Clm 276;* saramany *Lib.*
[125] elomiud *ut vid.*
[126] gloriosos *om. Sloane 1712.*
[127] u: n *Clm 276;* N- *Lib.*
[128] o. r: or. *Clm 276;* Or- *Lib.*
[129] humanis sensibus comprehendere: humani sensus comprehendere *vel fort.* humanis sensibus comprehendi *exspectes.*
[130] Clm 276, fol. 2v b.
[131] odore: odoreque *Sloane 1712.*
[132] cor meum *om. Sloane 1712.*
[133] linguam meam *om. Sloane 1712.*
[134] qui: quoniam *Sloane 1712.*
[135] es trinus et unus *scripsi Lib. secutus,* es trinus *Clm 276,* unus es *Sloane 1712.*
[136] Clm 276, fol. 2v b.
[137] {.}ncor – phagor[2]: neorana eora nilos thoi donos hotoo ros pha gora *ut vid. Clm 276.*
[138] {.}ncor. anacor. anilos: -nator. candones. helos *Lib. XXVII.*

9 Fol. 4r a[144] (cfr LIH, cap. XXVIII et XXIX): {.}*amen*[145]. *ragaa. regiomal. agalad*[146]. *craotad*[147]. *antonomos*[148]. *lezensazaia*[149]. [150]*maratal. momaton. hosacro*[151]. *cogemal*[152]. *salaliel. Gessomami.* [153]*azarod. Begestar*[154]. *amal*[155]. (---)

10 Fol. 4r a – b[156] (cfr LIH, cap. XXX): *Memoria irreprehensibilis, sapientia incontradicibilis,* efficacia *immutabilis*[157] *Deus*[158], *eterni consilii angelus, amplectatur cor meum dextera tua. Impleat conscientiam*[159] *meam memoria tua et odor unguentorum tuorum et dulcedo gratie tue. Muniat mentem meam splendor Spiritus sancti,* caritas, *qua angeli faciem tuam cum omnibus celi virtutibus intueri sine fine desiderant, sapientia, qua omnia fecisti, intelligentia, qua omnia* reformasti, *beatitudinis perseverantia, qua angelos restituisti, dilectio, qua hominem lapsum ad celestia* erexisti, *doctrina, qua Adam omnem*[160] *scientiam docere dignatus es. Informa, reple, instrue* et *instaura*[161]*, corrige et refice me, ut fiam novus in mandatis tuis intelligendis et suscipienda* scientia *in salutem corporis et anime mee et omnium fidelium*[162] *credentium in nomine tuo, quod est benedictum in secula. Amen*[163]. (---)

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[139] phagor. veor. nacor. thudonos: iehorna ... phagor. corphandonos *Lib. XXVI.*
[140] phagor: -phagon *Lib. XXVII.*
[141] veor. na- *om. Lib. XXVII.*
[142] -cor. thudonos: corphandonos *Lib. (XXVI et) XXVII.*
[143] helyethys *om. Lib. XXVI.*
[144] Clm 276, fol. 3v a.
[145] {.}amen: Lameen *Clm 276.*
[146] agalad: hoguolam *Lib. XXVIII,* haguliaz *Lib. XXIX.*
[147] craotad: exactodan *Lib. XXVIII,* exhator *Lib. XXIX.*
[148] antonomos: *fort. cum* ἄνθος *vel* ἀντί *et* νόμος *vel* ὄνομα *compositum.*
[149] lezensazaia: leten. Sazaia *Clm 276;* lezen. saccail *Lib. XXIX.*
[150] maratal. momaton: Marathal Raamaton *(ut vid.)* lephod *Clm 276;* marathal ... thahamathon ... lephoris *Lib. XXVIII,* marab. brihamathon. lephez *Lib. XXIX.*
[151] hosacro: hiefacto *Lib. XXIX.*
[152] cogemal: themay *Lib. XXIX.*
[153] azarod ... amal: arathotamal *Lib., cap.XXIX.*
[154] Begestar: bostihal *Lib. XXVIII, om. Lib. XXIX.*
[155] amal: Amal Amin *Clm 276;* hamalamyn *Lib. XXVIII.*
[156] Clm 276, fol. 3v a – b.
[157] immutabilis: inpermutabilis *Clm 276;* incommutabilis *Lib.*
[158] Deus *om. Sloane 1712.*
[159] conscientiam: conscientiam memoriam *Sloane 1712.*
[160] omnem: hominem *Sloane 1712.*
[161] instrue et instaura: muni *Sloane 1712.*
[162] fidelium: fidelium tuorum *Sloane 1712.*

11 Fol. 4v b[164] (cfr LIH, cap. XXXI): *hely. lehem*[165]*. azatan*[166]*. Jezoi. Jezar, et vos, angeli, quorum nomina scripta sunt in libro vite,* quorum nomina *recitentur.*
Et hoc iterum de oratione: *rasan*[167]*. lemar. teuianaot*[168]*. setrai. anachor*[169]*. Josiel. elimot*[170]*. theodom*[171]*. patene. neos. ataraim*[172]*. aziacor. Jesemonai. amnosia*[173]*. caegilios. zagael.* amin. (---)

12 Fol. 4v b[174] (cfr LIH, cap. XXXII): {.}*elma*[175]*.* [176]*hebros. eloa. octomeges. micustagil*[177]*.*
13 Fol. 4v b[178] (cfr LIH, cap. XXXIII): *Confirma, consolida, elucida, abba. theos*[179]*. Deus Pater, Fili Deus, Spiritus sancte Deus, rationem, intellectum, memoriam meam ad suscipiendum,* ad *cognoscendum* et retinendum omnium scripturarum bonarum scientiam, eloquentiam, perseverantiam. (---)

14 Fol. 5r a[180] (cfr LIH, cap. XXXIV): *agloros. theoninos*[181]*. seotodos. azamos*[182]*. cozienna*[183]*. Geerael. alimud. Jezorai. azai. megalos*[184]*.* amin. (---)

15 Fol. 5r a[185] (cfr LIH, cap. XXXIV b et LI 8 – 10 cum annotationibus criticis ad LI 9): *Deus omnium, qui es Deus meus, qui in principio omnia ex nichilo*[186] *creasti,* [187]*qui in Spiritu tuo*

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[163] Amen *vel fort.* -in.
[164] Clm 276, fol. 4r a – b.
[165] hely. lehem: hehelilem *Lib.*
[166] azatan: hazagatha *Lib.*
[167] rasan: Rasaim *Clm 276;* Resaym *Lib.*
[168] teuianaot *ut vid.*, teiuamot *ut vid. Clm 276;* Themamoht *Lib.*
[169] anachor: Anachar *Clm 276;* Hanamar *Lib.*
[170] elimot: helymat sagaramat helymeot *Clm 276; (*helymaht *et)* helymoht. sattamaht. helymyhot *Lib.*
[171] theodom: *fort. cum* θεο- *compositum.*
[172] ataraim: ananaim *ut vid. Clm 276;* Hathanaym *Lib.*
[173] amnosia *ut vid.*, animos. *(fort. perperam pro* ἄνεμος*)* Ja *(fort. i.q. nomen Dei* Yah *Hebraicum) Clm 276;* Hamynosia *(et* Hamynos. Hia*-) Lib.*
[174] Clm 276, fol. 4r b.
[175] {.}elma: Elama *Clm 276.*
[176] hebros. eloa: ebros. elisa *Clm 276;* hiebros. helda *(et* helsa*) Lib.*
[177] micustagil: myheragyn *Lib.*
[178] Clm 276, fol. 4r b.
[179] theos *(vide 1 b, sup.)*: theos been. rua. thoos *Clm 276;* theos ... hehem. ruhos ... theos *Lib.*
[180] Clm 276, fol. 4v a.
[181] theoninos *ut vid.*, teoniros *Clm 276; fort. cum* θεο- *compositum;* theomythos *(et* themyros*) Lib.*
[182] azamos: aziamol *Clm 276;* hattihamel *Lib.*
[183] cozienna *ut vid.*, soziemia *Clm 276;* sozihenzia *Lib.*
[184] megalos: *i.e.* μεγάλος, *i.q.* μέγας.

omnia reformasti, comple, restaura, sana intellectum meum, ut glorificem te per omnia opera cogitationum et verborum meorum. (---)

16 Fol. 5r b[188] (cfr LIH, cap. XXXV): *megal*[189]*. anotas*[190]*. lamazai. Jeconai. zemazfar. tetragramamos*[191]*. aziamios*[192]*. azamair. zecosaphor. azacapasamar*[193]*. selot*[194]*. zadasamir.* amin. (---)

17 Fol. 5r b[195] (cfr LIH, cap. XXXVI): *Veritas*[196]*, lux et vita omnium creaturarum,* vite *Deus, vivifica me et intellectum meum et*[197] *confirma et instaura conscientiam meam, sicut* regi Salomoni *promisisti.* (---)

18 Fol. 5r b[198] (cfr LIH, cap. XXXVII): *{m}atur. bael*[199]*. zedac. azaias. Jezonal*[200]*. comaia*[201]*. ysaray. Jehennehel. mihinniaub*[202]*. zelmeal. Jetrozaal*[203]*. molos*[204]*. microtamos*[205]*. amin.* (---)

19 Fol. 5r b[206] (cfr LIH, cap. XXXVIII): *Ego in conspectu tuo, Domine*[207]*, Deus, in cuius nutu omnia nuda et aperta sunt, hec loquor, ut ablato infidelitatis errore adiuvet Spiritus tuus omnia vivificans incredulitatem meam.* (---)

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[185] Clm 276, fol. 4v a.
[186] ex nichilo *sup. lin. iteravit.*
[187] qui – reformasti *in marg.*
[188] Clm 276, fol. 4v a.
[189] megal: *fort. perperam pro* μέγας*; sed cfr 4 (et 14), sup., atque 30 et 62, inf.*
[190] anotas: Ariothos *ut vid. Clm 276; (*hariothos *et)* hanathos *Lib.*
[191] tetragramamos: *perperam pro* τετραγράμματος*, ut vid.*
[192] aziamios: hazaamahar *Lib.*
[193] azacapasamar: Azagarasemir *Clm 276;* hasacapha *(et* haragaia*)* ... samar *Lib.*
[194] selot: Salec *Clm 276; (*saleht *et)* saloht *Lib.*
[195] Clm 276, fol. 4v a.
[196] *post* Veritas *verbum* et *Sloane 1712.*
[197] et *om. Sloane 1712.*
[198] Clm 276, fol. 4v a.
[199] {m}atur. *(vel fort.* {z}atur*)* bael: Macuir *(ut vid.)* liael *Clm 276;* Lamycchiahel *Lib.*
[200] Jezonal: zezorial *ut vid. Clm 276;* lezorihal *(et* zezorias*) Lib.*
[201] comaia: Semaia *Clm 276;* -semaia *Lib.*
[202] mihinniaub: Mihinihab *Clm 276;* mythynab *Lib.*
[203] Jetrozaal *vel* Jetor-.
[204] molos: Melos *Clm 276; i.e.* μέλος*, ut vid.*
[205] microtamos: Microcomos *Clm 276, perperam pro* μικρόκοσμος*, ut vid.;* mychathomos *(et* mycracosmos*) Lib.*
[206] Clm 276, fol. 4v a – b.

20 Fol. 6r a[208] (cfr LIH, cap. XXXIX): {.}*emot*[209]. *Geel. zabael.* [210]*Gezezai. azagra. Gezomai. alla*[211]*. athanaton*[212]*. agyel. azamiel. athanayos*[213]*. ezomai. cealragen.* [214]*ezenton. Gotha. Gezerebgal. anabiac. zadachial*[215]*. ezeden. pellicitaros*[216]*. thyethis*[217] *cremodios*[218]*.* [219]*ziim. Gezeomiel. ezerum*[220]*. zozol. zarabiel. Samil.* (---)

21 Fol. 5v a (cfr LIH, cap. XL): *Omnipotens, sempiterne Deus et misericors Pater ante secula omnia benedicte, qui nobis eternus Deus* et *incomprehensibilis et inpermutabilis remedium salutare contulisti, qui* per *omnipotentiam*[221] *maiestatis tue nobis facultatem* loquendi *concessisti ceteris animalibus negatam, cuius dispositio in sui providentia non fallitur, cuius etiam natura eterna est et*[222] *consubstantialis* Deo tibi, *qui exaltatus es super omnes*[223] *celos,* in quem tota *divinitas corporaliter habitat, deprecor maiestatem tuam et glorifico omnipotentem eternitatis tue virtutem ac magnificentiam* [224]*summa et eterna*[225] *intencionis*[226] *imploratione flagito*[227]*, deposco. Deus meus, sapientia ineffabilis,* [228]*vita angelorum, Deus,* Spiritus sanctus *incomprehensibilis, in cuius conspectu angelorum* turba *consistit, te deprecor et flagito*[229]*, ut per sanctum et gloriosum nomen tuum et per conspectum angelorum tuorum et*

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[207] Domine *om. Sloane 1712.*
[208] Clm 276, fol. 5r b.
[209] {.}emot: Remoth *ut vid. Clm 276.*
[210] Gezezai. azagra: Gerozai zeem Azagra *Clm 276;* gerozay ... hatchagra ... zehez *Lib.*
[211] alla: *fort. i.q. nomen Dei* Allah *Arabicum.*
[212] athanaton: *i.e.* ἀθάνατον *vel* ἀθανάτων.
[213] athanayos: hathomas *Lib.; fort. perperam pro* ἀθάνατος, *nam i.q.* Ἀθηναῖος *hic esse vix credo.*
[214] ezenton – anabiac: zeregal. hamabihat. hezegon. gethage *Lib.*
[215] zadachial *e* -iel *sup. lin. corr.*, zadathios *Clm 276;* zadanchios *Lib.*
[216] pellicitaros *ut vid.*, pollataros *ut vid. Clm 276; (*pallathoros *et)* pallititacos *Lib.*
[217] thyethis: Telchis *Clm 276;* thelthis *Lib.*
[218] cremodios: Cremodios helmelazar *Clm 276;* heremodios. helmelazar *Lib.*
[219] ziim. *(ut vid.)* Gezeomiel: ziton. Gezeomiel *Clm 276;* gezero. mymyhel ... sython *Lib.*
[220] ezerum *vel* -un.
[221] omnipotentiam: potentiam *Sloane 1712.*
[222] et *om. Sloane 1712.*
[223] omnes *om. Sloane 1712.*
[224] summa et eterna: summam et eternam *fort. exspectes; cfr Lib.*
[225] eterna: interna *Sloane 1712, fort. recte.*
[226] intencionis: mentis *Sloane 1712, fort. recte.*
[227] flagito *om. Sloane 1712.*
[228] vita – incomprehensibilis *om. Sloane 1712.*
[229] flagito: efflagito *Sloane 1712.*

per *principatus celestes* [230]*michi gratia tua subveniat, et*[231] facunditatem *michi tribuas*[232] *et intellectus tui* memoriam *et perseveranciam*[233] *concedas, qui vivis et regnas eternaliter* unus et trinus Deus *per omnia secula seculorum in conspectu omnium celestium virtutum nunc et semper et ubique. Ammen.* (---)

22 Fol. 6v a – b[234] (cfr LIH, cap. XLI): {.}*emot*[235]*. lamen. Gezeil*[236]*. Samatial. maaziol. ezolcazinegos*[237]*. alzamiol. memicros*[238]*. lemeloi*[239]*. zemenai. zetcornaum*[240]*. labdenadon*[241]*.* i. *Jotha*[242]*. vau*[243]*. ziet. omos.* e. *elmtomai*[244]*.* [245]*o. a. ot. alle. semanai. nataim. Jezaol.* [246]*magal. iecramagai. sennasadar. iezama. faffa*[247]*. Jobat*[248]*. animial. zanagromos. negorobalim. longai*[249]*. izeremelion.* [250]*sicroze. gramaltheoneos.* [251]*carmelos. samiel. Gezesiot. semornail. amin.* (---)

23 Fol. 13r b[252] (cfr LIH, cap. XLII): Hoc est huius operis principium. |[a-]{*G*}*enealon*[253]*. saphal*[254]*. saiazan*[255]*. zeber. Gemoriol*[256]*. samia*[257]*. Gezoga. Samiel. Geremiel. erasiothos.*

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[230] michi gratia tua subveniat: da michi graciam tuam *Clm 276; cfr* michi graciam tuam dones ... et ... subvenias *Lib.*
[231] et: ut et *Sloane 1712.*
[232] tribuas *om. Sloane 1712.*
[233] et perseveranciam: perseveranciamque *Sloane 1712.*
[234] Clm 276, fol. 5v b.
[235] {.}emot: Lemot *Clm 276.*
[236] Gezeil: jezeal *Clm 276;* lezahel *Lib.*
[237] ezolcazinegos: ezeleaz ... megos *Lib.*
[238] memicros: Menonicros *Clm 276;* memomittos *Lib.*
[239] lemeloi: zolmararatol. lamelei *Clm 276;* zolmazathol ... lameley *Lib.*
[240] zetcornaum *vel fort.* zetcro-.
[241] labdenadon: labdiaton *Clm 276;* lapdaihadon *Lib.*
[242] Jotha: iota *(vel fort.* rota*) Clm 276; fort. i.q.* ἰῶτα.
[243] vau: *fort. i.q. nomen litterae* waw *Hebraicae.*
[244] elmtomai: esiotomay *Clm 276;* hessicomal *Lib.*
[245] o. a. ot: O. N. w *ut vid. Clm 276;* on ... ouus *Lib.*
[246] magal. iecramagai. sennasadar. *(*Semnasadir *Clm 276)* iezama: magul ... iezama ... secramagay ... zemadazan *Lib.*
[247] faffa: Salfa *Clm 276;* salpha *Lib.*
[248] Jobat: ioher *Lib.*
[249] longai: lomnai *ut vid. Clm 276;* -lomay *Lib.*
[250] sicroze. gramaltheoneos: sicrozegamal. thonehos *Lib.*
[251] carmelos. samiel. Gezesiot: samhel ... carmelos ... gesezihor *Lib.*
[252] Clm 276, fol. 24r b – 24v a.
[253] {G}enealon: Genealogon *Clm 276; i.e.* γενεάλογον *vel* γενεαλόγων, *ut vid.*
[254] saphal: Saphai *Clm 276;* saphay *Lib.*
[255] saiazan: Sazaian *Clm 276;* zazaiham *Lib.*
[256] Gemoriol: temoziel *Clm 276;* zomonrihel *Lib.*

Sepharnai. Genezebal. Genethoros. Semaminarim[258].[-a]|[b-] *malachiel. magraros*[259]. *Getrinnatol.*[-b]|[c-] *Geristos. thebos*[260]. *febal. resalkrara*[261]. Genatel.[-c]|[d-] *Sepheros. zephoronai. azona. messiel. Sother*[262]. *aziel. Senustos*[263]. *amotal. Othor. femethor*[264]. *sannadai. Morothothiel. semenos. rabas*[265]. [266]*rennai. oreb. Gomel*[267]. *aza. Gemol. Gemeziel. semei. semeiaton. zecor.*[-d]|

24 Fol. 13r b – 13v a[268] (cfr LIH, cap. XLIII): *gemolin.* [269]*remelech. Gennai. eliothos. domathomos. athamir. Senon. magra. magol*[270]. *Sechar. Senamagol. eliomothos. Gezetol*[271]. *phanial*[272]. *Geremos*[273]. *eremiothon*[274]. *landagios. sephaciel. egernar. stanatiel. athanathos*[275]. *egrogebal. rogon. enezimar*[276]. *Marothon. Gecarnai. enemos. Gezconos. sabar*[277]. *Gegozai*[278]. *elesercti*[279]. *Sepharnamaton*[280]. *halazai*[281]. *samahiar*[282] *amiel. Gezamatel. Sacramanai.* [283]*aman. Semol. Gezemol. Sacromol*[284]. *Gezobal. sanna*[285]. [286]*athanathos. theos. eliem.*

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[257] samia: Sanna *ut vid. Clm 276;* sanma *Lib.*
[258] Semaminarim *fort. e* -um *corr.*, senma. mynarom *Lib.*
[259] magraros: naratheos *Lib.*
[260] thebos: Chobos *Clm 276;* chalos *Lib.*
[261] resalkrara: resaram *Lib.*
[262] Sother: *i.e.* σωτήρ .
[263] Senustos *ut vid.*, Semistos *Clm 276;* semicros *Lib.*
[264] femethor: Semothor *Clm 276;* zemothor *Lib.*
[265] rabas: Rabis *Clm 276;* satabis *Lib.*
[266] rennai. oreb: horel ... renay *Lib.*
[267] Gomel: zemel *Clm 276;* zenel *Lib.*
[268] Clm 276, fol. 24v a – b.
[269] remelech – domathomos: Azeneton. Ysistos. *(fort. i.q.* Ὕψιστος*)* Eloy. *(fort. perperam pro alterutro nominum Dei* Elohim *vel* El Hai *Hebraicorum)* Sephanamai. Eliothos. Corobalim. Remelech. Gennai. Domathomos *Clm 276;* hazenethon. ysistos. eloy. sephei. manay ... ierobalym. semalet. gonay. heliothos. domathamos *Lib.*
[270] magra. magol: Magramagol *Clm 276;* magamagol *Lib.*
[271] Gezetol: Gezerol *Clm 276;* helseron *Lib.*
[272] phanial *ut vid.*, phamal *Clm 276;* phamal *Lib.*
[273] Geremos: Gegremos *Clm 276;* iegromos *Lib.*
[274] eremiothon: *litt.* -h- *sup. lin. add.*
[275] athanathos: *i.e.* ἀθάνατος.
[276] enezimar *ut vid.*, Enecunar *ut vid. Clm 276; cfr* heremynar *(et* {hen}ecyman*) Lib.*
[277] sabar: satam *Lib.*
[278] Gegozai: Gegorai *Clm 276;* g{ort}aray *Lib.*
[279] elesercti: Ellestreti *(vel* -screti *ut vid.) Clm 276;* helestymeym *Lib.*
[280] Sepharnamaton: Sephar Namathon *Clm 276;* sephalzna. mathar *Lib.*
[281] halazai: lezazay *Lib.*
[282] samahiar: {s}amamar *Lib.*
[283] aman. Semol: {ha}mansamel *Lib.*
[284] Sacromol: Sicromol *Clm 276;* sycromal *Lib.*
[285] sanna *ut vid.*
[286] athanathos. theos: *i.e.* ἀθάνατος θεός .

[287]*ezeliem. euchenes. Megenthenon. sennai*[288]*. hemel. sechor. ezechor*[289]*. Sephornai. Gazael. Samuael*[290]*. hennal*[291]*. semagos*[292]*. sennair.* [293]*Gecornai. nemal. agathos*[294]*. amathos. Gecromages*[295]*. magait. sannaziel. Geconail. namarcha*[296]*. thanai. Sennagel*[297]*. ezor*[298]*. Gennothor*[299]*. lanamiel. seziel. Magos*[300] [301]*agenol. semanai. menna. saranai. latham.* [302]*hazel. egeiel. saman. tanaziel. atharos*[303]*. atharenathos*[304]*. sennael*[305]*. azier. Zechar. azanachar. lennagemal. amegol. semor athamanos. rennalamos. Sabarnai. baruchata. Jalon. espuos. remel. semar. Gelamacron. seger*[306]*.* [307]*Gezemagil. sanna. Jamazia. Jezion. ogorion*[308]*. Gerolegos*[309]*. ammos*[310]*. auir*[311]*. Macharion*[312]*. Senes eliothon. sennair. lamar. lamarai. secronaion. Gemal secromagol. Jamarai*[313]*. Setonomaios*[314]*.*

25 Fol. 13v a – b[315] (cfr LIH, cap. XLIV): *Terminus* et meta sensuum. *agenos*[316]*. themogemtheos*[317]*. athanathon*[318]*. kyrieleyson*[319]*. christeleyson*[320]*. kyrieleyson*[321]*. on*[322]*. ymas*[323]*.*

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[287] ezeliem. euchenes: Eziliem *(vel* -en*)* Ethemos Gezegol Arathamin Jaman Enchemos *Clm 276;* hezelym ... henethemos. gegeguol. hemthemos. iamam. harathinam *Lib.*

[288] sennai: scrymay *Lib.*

[289] ezechor: helsethor *Lib.*

[290] Samuael: zamiel *Clm 276;* zemahel *Lib.*

[291] hennal: komal *Lib.*

[292] semagos: Gemagos *Clm 276, fort. cum* μάγος *compositum;* guomaguos *Lib.*

[293] Gecornai. nemal: iechor. nomemal *Lib.*

[294] agathos: *i.e.* ἀγαθός.

[295] Gecromages: Gcromagos *(sic) Clm 276, fort. cum* μάγος *compositum (cfr semagos, sup.);* iecoraguos *Lib.*

[296] namarcha *ut vid.*, -namaytha *Lib.*

[297] Sennagel *ut vid.*

[298] ezor: -emguor *Lib.*

[299] Gennothor *ut vid.*, Gemiothor *Clm 276;* gemyhothar *Lib.*

[300] Magos: *fort. i.q.* μάγος.

[301] agenol. semanai (Samanai *ut vid. Clm 276)*: samanay. haganal *Lib.*

[302] hazel. egeiel. saman: liazer Egiel Samair *Clm 276;* samairliazer. egihel *Lib.*

[303] *post* Acharos *signum inserendi sub lin. habet et in marg.* {.}ccharonathos. Sama{.}ai janne Gezabal {.}nnacharos *(ut vid.) add. Clm 276;* hacacaros ... hacatoharena. semyday ... iamye. iazabal ... cumachoros *Lib.*

[304] atharenathos: hacoronathos *Lib.*

[305] sennael: sathanael *Lib.*

[306] seger: Seier *(vel fort.* Seior*) Clm 276;* segher *(et* sayher*) Lib.*

[307] Gezemagil. sanna: geiemamaguosam. ha- *Lib.*

[308] ogorion: Ogozion *Clm 276;* haguyhosio *Lib.*

[309] Gerolegos: Gerologos *Clm 276; fort. perperam pro* ἱερόλογος.

[310] ammos: Amines *ut vid. Clm 276;* hamynos *Lib.*

[311] auir: Anir *Clm 276;* hamyr *Lib.*

[312] Macharion: *i.e.* μακάριον *vel* μακαρίων, *ut vid.*

[313] Jamarai: lamagil *Lib.*

[314] Setonomaios: Sechnomaiol *ut vid. Clm 276;* sechoiro. maihol *Lib.*

[315] Clm 276, fol. 24v b.

[316] agenos: Genos *Clm 276; fort. i.q.* γένος.

[317] themogemtheos: Thomogen (*cfr* theomogem *sup., 4)* Theos *(vide 1 b, sup.) Clm 276;* theomogenos. theos *Lib.*

anethenaton[324]. ymas. *loomboom*. ymas. *vsyon*[325]. ymas. *Geromegos*[326]. *agenor*[327]. *ysiston*[328]. *Geromagol*[329]. *aziamal*. *latham*. *sennaar*. *Getonaal*. *Sacramagal*. [330]*Gezero*. *Genomeli*. *neomenos*[331]. *hennagel*. *ganna*[332]. *Gethennanos*. *semenael*[333]. *otheios*[334]. *athazios*. *Sepharnemenemos*[335]. *thomothonai*[336]. [337]*lamazamamin*. *lamiar*. *agramos*. [338]*Genoramos*. *semma*. *magil*[339]. *amagron*. *Semmagaron*[340]. *semir*. *arrannas*. *ranioth*[341]. *anararnnai*. *Joxe*. *christos*[342]. *amiristas*[343]. *charachees*[344]. ruchanos. Geros. *saleth*. *Seramamarin*. *Jasol*. *salem*. alleluya. theos[345]. phobos[346]. *alleluya*. *aristos*[347]. *Reemruos*[348]. *alleluya*. *samici*. *siloth*. *allegenomai*. *methonomos*[349]. *Geconomai*.

26 Fol. 13v b[350] (cfr LIH, cap. XLV): [351]*zanathoros*. *sannamarathos*. *Genoulos*. *Genasar*. *Senanaser*[352]. *Sennacherub*[353]. *Jamaneziel*[354]. *Sechoizonuel*[355]. *thaman*[356]. *machar*[357].

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[318] athanathon: *i.e.* ἀθανάτων, *ut vid., vel fort. perperam pro* ἀθάνατος.
[319] kyrieleyson: *i.e.* κύριε ἐλεῖσον*;* kirihel *Lib.*
[320] christeleyson: *i.e.* Χριστὲ ἐλεῖσον*;* ypolis *Lib.*
[321] kyrieleyson: karihel *Lib.*
[322] on (*vide 4, sup.*): christoselis On *Clm 276;* cristopholis. hon *Lib.*
[323] ymas: *i.e.* ἡμᾶς, *ut vid.*
[324] anethenaton: harethena. chenathon *Lib.*
[325] vsyon: *vide 4, sup.*
[326] Geromegos: ieromeguos *Lib.; cum* ἱερο- *compositum, ut vid.*
[327] agenor *(fort. i.q.* ἀγήνωρ): Agenoi *Clm 276;* hagenoy *Lib.*
[328] ysiston: *fort. i.q.* ὕψιστον *vel* ὑψίστων.
[329] Geromagol: *cum* ἱερο- *compositum, ut vid.*
[330] Gezero. Genomeli. neomenos: genomoloy ... iezoro. nomeros *Lib.*
[331] neomenos: Yemenos (*ut vid.; fort. post corr. e* Ne-*) Clm 276; cfr* genomos *Lib.*
[332] ganna: Gemia *Clm 276;* gemyha *Lib.*
[333] semenael: semana. hahel *Lib.*
[334] otheios: *i.e.* ὁ θεῖος, *ut vid.*
[335] Sepharnemenemos: Sephar Nemonomos *Clm 276;* saphar. nemenomos *Lib.*
[336] thomothonai: chomothonai *Clm 276;* chomothanay *Lib.*
[337] lamazamamin. lamiar: lamyhar. lamanazamyr *Lib.*
[338] Genoramos. semma: generamos- ... senyha *Lib.*
[339] magil: exagal *Lib.*
[340] Semmagaron *vel* Senma-.
[341] ranioth *ut vid.*
[342] christos: *vide 4, sup.*
[343] amiristas *ut vid.*
[344] charachees: Chatheos *(fort. cum* -θεος *compositum) Clm 276;* caratheos *Lib.*
[345] theos: *vide 1 b, sup.*
[346] phobos: *vide 4, sup.*
[347] aristos: *i.e.* ἄριστος*;* haristeiz *Lib.*
[348] Reemruos *ut vid.*, Veem. Ruos *Clm 276;* bohem. ruhos *Lib.*
[349] methonomos: *fort. cum* ὄνομα *vel* νόμος *compositum.*
[350] Clm 276, fol. 24v b.
[351] zanathoros. sannamarathos: sanamathotos ... zanothoros *Lib.*
[352] Senanaser: sematheher Lib.

azamathar. zechonomathar[358]*. Samia. esara. samaiair*[359]*. enaziatel. samaiel*[360]*. agenozoron. samach. abisanaac. endontingehen*[361]*. azamagnen. lemorach*[362]*. semmariacon*[363]*. zagnan. exapponente*[364]*. apozothos*[365]*. naamalathos*[366]*. ezachairalachos*[367]*. Genozababal. lemach. almailemach*[368]*. sechozamal. Rabasadail. semmaziel. Gechomazial*[369]*. logos*[370]*. patir*[371]*. Genomicros. sennazsamar*[372]*. azamiatolgomotron*[373]*. laudothes. faron. de conpentannas*[374]*. decapende. dialnelathos. samiarim. Jenathalai. Sazaman*[375]*.*

27 Fol. 13v b – 14r a[376] (cfr LIH, cap. XLVI): |[a-] [377]*Terminus* iiij*us*. *semaziotheos*[378]. [379]*tratho panos. Geramiel. Garomamonas*[380]*. Sephomeron. Geblathor. etidron*[381]*.* [382]*zamastasis. anasthasion. olitos.*[-a]|[b-] *ostision. gezabal.*[-b]|[c-] *Samathiel. semirtamot. sathatlos.*[-c]|[d-] *lemelian. saphoronegon*[383]*.* et *zaamirael. Geristosomeros*[384]*. ocho. hadalemon*[385]*.* [386]*nagera. namiogos. sanagiar*[387]*. elaph. ornoolnotheo*[388]*. Jndoo*[389]*.*[-d]|

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[353] Sennacherub: Sannacher *(ut vid.)* Cherub *Clm 276;* senachar. gerub *Lib.*
[354] Jamaneziel: Iaman Eziel *Clm 276;* iamam. exihel *Lib.*
[355] Sechoizonuel: Sechioi zomiel Genothomiel *Clm 276;* sethei ... zomyhel. genocomel *Lib.*
[356] thaman: thanyham *Lib.*
[357] machar: *fort. i.q.* μάκαρ.
[358] zechonomathar: theohon. namacar *Lib.*
[359] samaiair: semyhahes *Lib.*
[360] samaiel: pamylihel *Lib.*
[361] endontingehen: Endon tingehen *(vel* tim-*) Clm 276;* hendon ... tyngehen *Lib.*
[362] lemorach: lemeroth *Clm 276;* lemehot *Lib.*
[363] semmariacon: semymarithaton *Lib.*
[364] exapponente *(vel* -nemte*)*: horay. honethe *Lib.*
[365] apozothos: Aporothos *Clm 276*; hoparathos Lib.
[366] naamalathos: Yaama. *(ut vid.)* larathos *Clm 276;* nahamala. rochos *Lib.*
[367] ezachairalachos: Ezachacra. *(ut vid.)* lathos *Clm 276;* hazata. helralacos *Lib.*
[368] almailemach: Almai. lemath *Clm 276;* halmay. iemalis *Lib.*
[369] Gechomazial: iethomagihal *Lib.*
[370] logos: *i.e.* λόγος.
[371] patir: *vide 2, sup.*
[372] sennazsamar *ut vid.*, Sanna *(ut vid.)* zamar *Clm 276;* samma. zasamar *Lib.*
[373] azamiatolgomotron: hazamyha ... thagromathon *Lib.*
[374] de conpentannas *ut vid.*, decapentamios *(vel* decapem-*) Clm 276;* decarpe. medyhos *Lib.*
[375] Sazaman: Sagamar *Clm 276;* zazamar *Lib.*
[376] Clm 276, fol. 24v b – 25r a.
[377] Terminus iiij*us* *om. Clm 276.*
[378] semaziotheos: *veri similiter cum* -θεος *compositum, fort. perperam pro* σεβαστὸς θεός.
[379] tratho panos: Crathopanos *Clm 276;* hesaphopanos *Lib.*
[380] Garomamonas: Garamanas *Clm 276;* garamanas *Lib.*
[381] etidron: hetidiharm *Lib.*
[382] zamastasis. anasthasion: zanasthasis Anastasion *Clm 276; fort. perperam pro* ἀνάστασις ἀναστάσεων*;* hanthesion. cauastphasis *Lib.*
[383] saphoronegon: Sapharon Negon *Clm 276;* saphara. negon *Lib.*
[384] Geristosomeros: geriston. zymphoros *Lib.*
[385] *ante* hadalemon *verba* Terminus quintus *add. Sloane 1712.*

|[e-]*lemal*[390]. *ragam. sobsaron*[391].[-e]|[f-]*eriegil. rognon. negal. hemel. Gemoc. Sagmiar*[392]. *chalapalos. Genoxamel*[393]. *Garazmaziel. gezachar. sathamianes*[394]. *mathelagios. vriel*[395]. *phahamgor*[396]. *Jathomegon. sarat. Sazaisach. eramelitotum*[397]. *ezaladna. usiem*[398].[-f]|

28 Fol. 14r a[399] (cfr LIH, cap. XLVII): *serogenos*[400]. *Semanator. sazanachorai. lamathias. sennaziel. taquiol*[401]. *zamrael. karion*[402]. *karistomemon*[403]. *Saromonai. decapendos*[404]. *meramalathon*[405]. [406]*Sabarnael.* Seramalael. *nagathamal. endamios. regamacal. sazanazel. theogeros*[407]. *amazai. eenelios*[408]. *zachamanes*[409] *theomegos*[410]. *labdalnehon*[411]. *Gerozion*[412]. *othemeigalon*[413]. Gezomegalon[414]. *Gethoromonai*[415]. *elzachamel*[416]. *azabanos. amiaron*[417].

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[386] nagera. namiogos *(*namiogos *ut vid.)*: Vagem *(vel* -en*)* Namogos *Clm 276; (*uagem *et)* nagenay ... naymogos *Lib.*

[387] sanagiar: Semagiar *Clm 276;* semazihar *Lib.*

[388] ornoolnotheo: hornobahoceo *Lib.*

[389] Jndoo: nydeht *Lib.*

[390] *ante* lemal *verba* Terminus vj[us]. Hec iiij[a] (*sc.* oratio est) ad sanguinis restrictionem cum oratione dominica *add. Sloane 1712.*

[391] sobsaron: Sablaton *Clm 276; (*sablathom *et)* sabsacom *Lib.*

[392] Sagmiar *ut vid.*, Saganar *Clm 276;* saguanar *Lib.*

[393] Genoxamel: Genozamel *Clm 276;* genoz. hamel *Lib.*

[394] sathamianes *ut vid.*, Sathamiamos *Clm 276;* sathamyanos *Lib.*

[395] vriel: *fort. i.q. nomen* Uriel *angelicum.*

[396] phahamgor *(vel* phahan-*)*: phabomigors *Clm 276;* phalomgros *Lib.*

[397] eramelitotum: Crameliothon *Clm 276;* carmelichos *Lib.*

[398] usiem: *fort. perperam pro* οὐσίων *vel* οὐσιῶν*; cfr Lib.*

[399] Clm 276, fol. 25r a.

[400] serogenos: Eronegos *Clm 276;* Derogueguos *(et* geronehos*) Lib.*

[401] taquiol: thamyquiol *Lib.*

[402] karion: kyrion *Clm 276; fort. i.q.* κύριον *vel* κυρίων.

[403] karistomemon: *fort. perperam pro* χαριζόμενον *vel* χαριζομένων.

[404] decapendos (*litt.* d- *in lacuna postea addita)*: Ecapendos *(vel fort.* -pemdos*) Clm 276;* iechampanydos *Lib.*

[405] meramalathon: Metolamaton *Clm 276;* methelamathon *Lib.*

[406] Sabarnael ... nagathamal: sabarna. heluhama. guathamal *Lib.*

[407] theogeros *(fort. perperam pro* θεόγεννής*)*: Theogoros *(fort. perperam pro* θεόγονος*) Clm 276;* thehogethos *Lib.*

[408] eenelios: Tenelios *Clm 276;* zenelyhos *Lib.*

[409] zachamanes: zachaamaaliel *Clm 276;* cathaliel *Lib.*

[410] theomegos: *fort. cum* θεός *et* μέγας *compositum.*

[411] labdalnehon: labdamelion *Clm 276;* lapdamylon *(et* laudamelyhon*) Lib.*

[412] Gerozion: Gerozion homs Samal Samazia Sachomonai Geromaziel *Clm 276;* ierothihon ... homy. samal. samaziho ... sathomonay. geromazihel *Lib.*

[413] othemeigalon: othomegalom *Clm 276; fort. perperam pro* ὁ θεὸς μεγάλων *vel* ὁ τῶν μεγάλων.

[414] Gezomegalon: *cum* -μεγαλον *compositum, ut vid.*

[415] Gethoromonai: Gechcazamanai *Clm 276;* genetazamanay *Lib.*

[416] elzachamel: Azachaniel *ut vid. Clm 276;* hazatamel *Lib.*

[417] amiaron: hamython *Lib.*

labdafomalion[418]. *vsilogion*[419]. *eleis*[420]. *ymon*[421]. *microzion*[422]. *theos*[423]. *elothoi. Saramazai*[424]. *el*[425]. *lamathiamon. lagaij. lomeziel*[426]. *lannos*[427] *azamochon*[428]. *themathanathon*[429].

29 Fol. 14r a – b[430] (cfr LIH, cap. XLVIII): *Magnus. magol*[431]. *naziatol. Saziathos. ebonothon*[432]. *sepharnaiaton*[433]. *Gemoriel. Sezamel. lebathon. bazios. lannazamarathon*[434]. [435]*laba. megal*[436]. *sagemicros. egemeziol. samalegoron*[437]. *anomos*[438]. *Gratomessios. sothron*[439]. *zenegessepha*[440]. *chelael. zephastamos. amaragios*[441]. *sannaziel. Getramatiol. azagal*[442]; *azaganamar. Sennagel. secastologion. Genologos*[443] *agenolothogos*[444]. *serozomai. laminaramos*[445].

30 Fol. 14r b[446] (cfr LIH, cap. XLIX): *remelithos. christomeliel*[447]. *azimeros. samal. azaramagos*[448]. *Gelennel. Gezonomegal. anachristos*[449]. *Gemotheon. samot. eliemon.*

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[418] labdafomalion: labdasamalion *Clm 276;* lapdas ... samalyhon *Lib.*

[419] vsilogion: *fort. cum* οὐσία *et* λόγος *compositum.*

[420] eleis: *fort. perperam pro* ἐλεῖσον *vel* ἐλεῖσας.

[421] ymon: *fort. i.q.* ὑμῶν *vel* ἡμῶν.

[422] microzion: machitilon *Lib.*

[423] theos: *vide 1 b, sup.*

[424] Saramazai: sarrainazili *Lib.*

[425] el: *fort. i.q. nomen Dei* El *Hebraicum.*

[426] lomeziel: Jemeziel *Clm 276;* lemechiel *Lib.*

[427] lannos *sup. lin.*

[428] azamochon: Azamaton *Clm 276;* hazamathon *Lib.*

[429] themathanathon (fort. cum ἀθάνατον *vel* ἀθανάτων *compositum)*: theon *(cfr 1 a, sup.)* nathon *e* theonnathon *corr. (ut vid.) Clm 276;* themohan. thanathon *(et* theon. natharathon*) Lib.*

[430] Clm 276, fol. 25r a – b.

[431] magol: *fort. perperam pro* μάγος*; sed vide 24 (ter!) et 25, sup.*

[432] ebonothon: Eliamathon *Clm 276;* heliam. mathon *Lib.*

[433] sepharnaiaton: Sapharnaiaton *Clm 276;* saphar. nazachon *Lib.*

[434] lannazamarathon *(ut vid.; litt.* -h- *sup. lin. addita)*: Jannazaron Alamaraton *Clm 276;* lamnay. rouala. matliathon *Lib.*

[435] laba. megal. sagemicros: labynegual. scomycros *Lib.*

[436] megal: *fort. perperam pro* μέγας*; sed vide 4 et 16, sup., 30 et 62, inf.*

[437] samalegoron: Samalogoron lameziaman. *(vel* -am*)* Seuezei *(ut vid.)* Jsophos (*fort. i.q.* εἴσω φῶς *vel cum* ἴσο *et* φῶς *compositum)* phologiel logoron *Clm 276;* relmalaguoram *Lib.*

[438] anomos: *i.e.* ἄνομος, *ut vid.*

[439] sothron: Sathiron *(fort. i.q.* σάτυρον *vel* σατύρων*) Clm 276;* sothiron *(fort. i.q.* σωτήρων*) Lib.*

[440] zenegessepha: genozepha *Lib.*

[441] amaragios: Amarazios *Clm 276;* hamarazihos *Lib.*

[442] azagal: Asagar *Clm 276;* hasaguar *Lib.*

[443] Genologos: Genalogos *Clm 276; fort. perperam pro* γενεάλογος.

[444] agenolothogos: hageuolo. thegos *Lib.*

[445] laminaramos *ut vid.*, Tamaramos *ut vid. Clm 276; (*iamaramos *et)* lammaramos *Lib.*

[446] Clm 276, fol. 25r b.

[447] christomeliel *ut vid.* (xpo-): christoniel. (xpo-) on *(vide 4, sup.) Clm 276, cum* Χριστο- *compositum, ut vid.;* ypomehiles *Lib.*

[448] azaramagos: *fort. cum* -μαγος *compositum.*

jalamiim. ammos[450]*. Gezelias. sacarai. Gehezamarai*[451]*. theos. agios. yskiros. athanatos*[452] amin. (---)

31 Fol. 8r b[453] (cfr LIH, cap. LIII): *Lux, veritas, via, iudex*[454]*, misericordia, fortitudo,* [455]*pacientia, conserva, iuva, miserere.* Amen[456]. (---)

32 Fol. 14r b[457] (cfr LIH, cap. LIV): *Domine, sancte Pater, omnipotens, eterne Deus, in cuius conspectu omnia sunt visibilium et invisibilium fundamenta omnium creaturarum, cuius oculi inperfectum meum viderunt, cuius aures omnia audiunt, cuius caritatis dulcedine plena est terra et celi, qui omnia vidisti, antequam fiant, in cuius libro omnes formati sunt dies et homines inscripti, respice hodie super* me, *famulum tuum, tibi toto corde, mente* et operatione *subiectum. Per Spiritum sanctum tuum confirma, benedic et protege* et[458] *actus meos hodiernos* et *hanc inspectionem* sine repetitione *constantia tue visitationis illustra.* (---)

33 Fol. 14v a – b[459] (cfr LIH, cap. LV): *Respice, Domine, Deus, clemens Pater, omnium eterne dispositor virtutum. Operationes meas*[460] *hodie considera, actuum angelorum et hominum inspector atque discretor, ut admirabilis promissionis tue in me digneris subitaneam implere virtutem,* quatinus *in me*[461] *tanta* operante *efficacia* glorificem *nomen tuum* gloriosum ad *laudem tuam in ore diligentium te.* (---)

34 Fol. 15v[462] (cfr LIH, cap. LVI): *Creator, Adonay*[463]*, omnium visibilium et invisibilium creaturarum* Domine, Deus, *Pater piissime, incircumscripto lumine habitans eternaliter, ante*

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[449] anachristos *(-*xpos *codd.)*: *i.e.* ἀνάχριστος, *ut vid.*
[450] ammos *vix leg.*, Aminos *Clm 276, fort. perperam pro* ἄνεμος*;* haminos *Lib.*
[451] Gehezamarai: Gechozoramai *Clm 276;* gechora. maray *Lib.*
[452] theos. agios. yskiros. athanatos: *i.e.* θεὸς ἅγιος ἰσχυρὸς ἀθάνατος.
[453] Clm 276, fol. 7r a.
[454] iudex + et *Sloane 1712.*
[455] pacientia, conserva, iuva: pacientia summa *Sloane 1712.*
[456] Amen *vel fort.* -in.
[457] Clm 276, fol. 25r b.
[458] et *secludendum videtur; cfr Lib.*
[459] Clm 276, fol. 25r b.
[460] meas: *litt.* -s *sup. lin.*
[461] in me *om. Sloane 1712.*
[462] Clm 276, fol. 25r b – 25v a.

principium mundi omnia ineffabiliter disponens atque gubernans, eternitatis tue incomprehensibilem pietatem verbis supplic[it]*atis*[464] *aggredior, ut huius sacramentalis misticique operis in me per sanctorum angelorum* tuorum *efficaciam, considerationem* et *memoriam sancta tua in me*[465] promissio scientiarumque reminiscentia *cum stabilitate clarescat.* (---)

35 Fol. 16v a – b[466] (cfr LIH, cap. LVII): *Sancte Pater*[467], *Deus, et pie, indissolubilis argumenti* concordia, *qui celum et terram, mare et*[468] *abyssos et omnia, que in eis sunt, stabiliri voluisti, in cuius conspectu omnis ratio* et *sermo subsistit, per hec preciosa sacramenta angelorum tuorum da michi quam desidero et credo* artis *huius absque* ambiguitatis terrore[469] scienciam. (---)

36 Fol. 17r b[470] (cfr LIH, cap. LVIII): *{h}eloy*[471], *clementissime creator et inspirator et reformator, omnium bonarum voluntatum approbator et ordinator* malarum[472], *deprecationem* meam *gloriosus*[473] *intende et mentem meam respice benignus, ut que ex humilitate* deposco, *sicut a te promissum est, michi de tue magnificentie largitate concedas.* (---)

37 Fol. 18r a – b[474] (cfr LIH, cap. LIX): *Omnipotens* et *misericors Pater, omnium creaturarum ordinator, iuste iudex, eterne rex regum et Domine, qui sanctis tuis* eloquentiam dedisti[475] atque scientiam *conferre dignatus es mirabiliter, qui omnia diiudicas*[476] *atque discernis, illumina hodie cor meum fulgore claritatis* tue, *ut intelligam et cognoscam quod*[477] in *huius* artis preceptis desideranter *exopto.* (---)

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[463] Adonay: *i.e.* dominus *Hebraice.*
[464] supplicitatis: suplicitatis *e* sub- *vel fort.* sul- *corr. Clm 276.*
[465] in me *supervacanea videntur.*
[466] Clm 276, fol. 25v a.
[467] Pater *om. Sloane 1712.*
[468] et *om. Sloane 1712.*
[469] terrore: *fort. perperam pro* errore.
[470] Clm 276, fol.25v a.
[471] {h}eloy *(fort. perperam pro alterutro nominum Dei* Elohim *vel* El Hai *Hebraicorum)*: Helos *Clm 276.*
[472] bonorum: malarum *Sloane 1712, fort. recte.*
[473] gloriosus: gloriosissimus *Sloane 1712.*
[474] Clm 276, fol. 25v a.
[475] dedisti *om. Clm 276, fort. recte.*
[476] diiudicas: iudicas *Sloane 1712.*
[477] quod: que *Sloane 1712.*

38 Fol. 18v a[478] (cfr LIH, cap. LXI): *Unus, magnus, mirabilis, eterne Deus*[479], *eterni consilii angelus dispositor*que *omnium virtutum*, ornator *atque* dispositor[480], *adorna hodie intelligentiam meam et multiplica in me rationem* discernendi *et cognitionem, quam* Ade *in proferendis creaturarum*[481] *nominibus contulisti; eandem michi secundum promissionem tuam concede scientiam* omnis*que huius* artis iudicii †anime†[482] *discretionem*. (---)

39 Fol. 18v b[483] (cfr LIH, cap. LXII): *vsyon*[484], *omnium potestatum, regnorum* sive *iudiciorum eterna* pronunciatione[485] *conspicuus, omnium administrans* zeuma[486] linguarum, *in cuius regimine nullum* est *inpedimentum, da*[487] hec misteria, *queso*, memorata vel *repetita, cor*[488] *meum* et *linguam meam* expeditam *ad* discernendum, ad iudicandum, ad eloquendum *et ad* ornandum. *Que in hac arte necessaria auctoritas divina commendat in me compleantur*[489]. (---)

40 Fol. 18v b[490] (cfr LIH, cap. LXIII): [491]*assiatas*. [492]*nesolelos. mansamar*. [493]*sazuc. leboron. sagari*[494]. *adonay*[495]. *ynoa. gezonocros*[496]. [497]*lecor. lecomoron. sabaoth*[498]. *et tu, Deus, propicius promissiones* tuas *confirma, sicut* dixisti et sicut promisisti *per sermones* tuos

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[478] Clm 276, fol. 25v a.
[479] Deus *om. Sloane 1712.*
[480] dispositor[2] *supervacaneum videtur; cfr Lib.*
[481] creaturarum: omnium creaturarum *Sloane 1712, fort. recte.*
[482] anime: annue *Clm 276, recte, ut vid.*
[483] Clm 276, fol. 25v a – b.
[484] vsyon *(vide 4, sup.)*: sic *Clm 276.*
[485] pronunciatione: premunicione *Clm 276.*
[486] zeuma *(i.e.* ζεῦγμα*)*: zema *Clm 276.*
[487] da: ad *Sloane 1712.*
[488] cor: in cor *Clm 276, fort. recte.*
[489] in me compleantur *om. Clm 276; an* ...ad ornandum que ... auctoritas divina commendat, <ut> in me compleantur *scribendum sit? cfr Lib.*
[490] Clm 276, fol. 11v a.
[491] *verba* assiatas – Amen *in figura tertiae notae artis rhetoricae inscripta Sloane 1712.*
[492] nesolelos. *(*Meloselos *Clm 276, fort. cum* μελο- *compositum)* mansamar: uelozeosmohan. zama *Lib.*
[493] sazuc. leboron: saruelo. hatehus *Lib.*
[494] sagari: saguaht *Lib.*
[495] adonay: *vide 34, sup.*
[496] gezonocros: lenozothos *Lib.*
[497] lecor. lecomoron: jecoiezomoton *Clm 276;* lithon. iezemothon *Lib.*
[498] sabaoth: *i.e.* exercitus *(plur.) Hebraice.*

sanctos *Salomoni*[499] *et* ceteris. *Emitte michi, Domine, virtutem de celis, que mentem meam et cor meum illuminet.* Informa, *Deus, animum meum et intellectum meum. Innova et lava me aquis, que super celos sunt, et effunde de* [500]*Spiritu tuo super carnem meam et in viceribus*[501] *meis ad facienda* et discernenda *et componenda iudicia*, et quia *humilitate et caritate tua celum et terram fecisti et hominem ad ymaginem et similitudinem tuam creasti, infunde* caritatis *tue lumen intellectui meo, ut fundatus et radicatus in misericordia tua diligam nomen tuum* et *cognoscam et adorem te et intelligam* omnem scripturam *huius artis, ob quam hec*[502] *data a Deo*[503] *et insignita et*[504] *per manus angelorum sanctorum missa* [505]†*sunt* super *figurarum misteria*, etiam† *in corde et intellectu* meo valeant et crescant, *et huius artis habeam* constanter *effectum nominis tui sancti et gloriosi prevalente consilio. Amen.* (---)

41 Fol. 18v b[506] (cfr LIH, cap. LXIV): [507]*Scio enim, quod delectabis* me *in factura tua* ista *magna, mirabili et ineffabili*[508] *et dabis michi* scienciam, *quam per hoc opus habentibus pollicitus es secundum magnam et incomprehensibilem* virtutem *tuam. theon*[509]*. athamagon. azaamalon. zemorra.* [510]*athamazalleze. conomazil. azioraton*[511]*. zecomagor. Gelamages. zelazemalar*[512]*. zemanachar. aziomolathar. amaes*[513]*. zelomanathar. azozonai. Gezabar*[514]*. Per hec* sacramenta *Dei gloriosissima et profunda misteria et preciosam* efficaciam *virtutum auge in me quod incepisti, reforma quod ostendisti in me, zemabar. Jenanariar*[515]*. Germarail. samazarail*[516]*. Jecorzanai. Fundamentum* et impetrator *omnium bonitatum et scientiarum atque virtutum, tribue* michi, *famulo tuo, tibi displicentia vitare contagia et tuam veritatem*

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[499] Salomoni: salomonem *Clm 276.*
[500] Spiritu tuo: spiritu tuo sancto *Sloane 1712, fort. recte.*
[501] viceribus: *i.e.* visceribus *(sic Clm 276).*
[502] hec *(sc.* verba, *ut vid.) om. Sloane 1712.*
[503] a Deo *scripsi Lib. secutus*, adeo *Clm 276*, deo *Sloane 1712.*
[504] et *om. Sloane 1712.*
[505] sunt – etiam: et ea per figurarum misteria et *Clm 276; turbata videntur. an* sunt super figurarum misteria, ut *sit scribendum?*
[506] Clm 276, fol. 11v b.
[507] *verba* Scio – facundus *in figura tertiae notae artis rhetoricae inscripta Sloane 1712.*
[508] et ineffabili *in marg. Sloane 1712.*
[509] theon: *cfr 1 a, sup.*
[510] athamazalleze. conomazil: athamazal. zeconomazyl *Clm 276;* thamasal. ieconomaril *Lib.*
[511] azioraton: aziorator Clm 276; harionathor *Lib.*
[512] zelazemalar: zemalar *Clm 276;* remelihot *Lib.*
[513] amaes: amanaes Clm 276; hananehos *Lib.*
[514] Gezabar: iebasaly *Lib.*
[515] Jenanariar: henoranaht *Lib.*

pura et tota *intencione* sectari, *ut tuam promissionem toto corde desiderans in omnibus tam* legibilibus *quam* cantabilibus *et precipue per hec misteria videar et cognoscar et bene* diffamer *in*[517] *arte peritus, laudabilis et* facundus. (---)

42 Fol. 19r a[518] (cfr LIH, cap. LXV): *Reverende*[519] et *potens* omnibus *angelis et arcangelis omnibusque celestibus creaturis et tam infernalibus quam terrestribus, de cuius magnificencia plenitudinis venit, ut tibi a nobis digne famuletur, cuius a quatuor mundi partibus potestas, qui ex carne, ossibus*[520] et *anima et spiritu hominem ad ymaginem et similitudinem tuam* fecisti, *da michi*[521] *huius artis scientiam corroborans*[522] *me in ipsius facultate scientie.* (---)

43 Fol. 19v b[523] (cfr LIH, cap. LXVI): *Deus, qui omnia numero, pondere et mensura fecisti, de cuius* numero nec *hominis capitis* capillus defecit vel elabitur, *in cuius ordine* punctorum et *momentorum* et minutiarum[524] *sive dierum patens et aperta dimensio, qui etiam stellas solus numeras, menti mee constantem tribue efficaciam, ut in*[525] *artis huius cognitione te diligam et tue*[526] *munus pietatis agnoscam*[527]. (---)

44 Fol. 19v a[528] (cfr LIH, cap. LXVII): *Mediator omnium operationum* sive *creaturarum, a quo* [529]*omnia naturaliter bona omniumque virtutum dona* procedunt, *a quo omne, quod est solidum et perfectum, cuius* omnipotens *sermo de regalibus venit sedibus in corda nostra, dum medium tenerent cuncta silentium media, rationem et intellectum* meum *caritate ad* percipienda *hec tanta tamque excellentia construe*[530] *misteria, ut* †in[531] *huius artis* per hec *sacramentorum*[532] porismata†[533] subitaneam *perfectionem consequar* et *effectum.* (---)

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[516] samazarail: samazathail *Clm 276;* sanizatham *Lib.*
[517] in *om. Sloane 1712.*
[518] Clm 276, fol. 25v b.
[519] Reverende: {V}enerande *Sloane 1712.*
[520] ossibus: et ossibus *Clm 276, fort. recte.*
[521] michi *om. Sloane 1712.*
[522] corroborans: corrobora *Sloane 1712.*
[523] Clm 276, fol. 25v b.
[524] minutiarum *ut vid.*, minutorum *Clm 276.*
[525] in: et *Sloane 1712.*
[526] tue: me *Sloane 1712.*
[527] agnoscam *ut vid.*
[528] Clm 276, fol. 25v b – 26r a.
[529] omnia – dona: solo bona omnium dona uirtutum *Sloane 1712.*
[530] construe *e* consterne *in marg. corr.*, construe *ut vid. Clm 276.*

45 Fol. 19r b[534] (cfr LIH, cap. LXVIII): Deus, iustus *iudex* et *omnipotens, qui notum fecisti nobis salutare tuum*, ut *in conspectu gentium revelares iusticiam tuam, revela oculos meos et*[535] *cor meum* instruens in[536] *salutari iusticia tua*[537], *ut mirabilia de tuis tam gloriosis* considerans *sacramentis, quatinus*[538] *per ea in hac arte tantam consequar intelligentiam, ut te prestante, qui mirabilia magna solus facis* in nobis, *in ipsa* arte sciens et *subitus* interpres *efficiar, ut* in ea facultate et memoria et stabilitate *recepta* dimecienda dimeciar *et intercessione* omnium *celestium virtutum honorem te in secula. Amin*[539]. (---)

46 Fol. 19v b[540] (cfr LIH, cap. LXIX): Omnipotens *sapientie* sive *scientie Deus*, amator *in quibus peccatum non est, omnis discipline spiritualis magister* et instructor *et Domine, per angelos* gloriosos *et archangelos tuos, per thronos et dominationes*, per *principatus* et *potestates et*[541] per *virtutes, per*[542] *cherubin et seraphin, per 24*[543] *seniores*, per iiij animalia et *per omnem militiam celestis exercitus adoro*, deprecor, *invoco, efflagito*, supplico, inploro et *revereor, glorifico et exalto sanctissimum, terribile et*[544] *mitissimum nomen tuum et queso, ut hodie cor meum Spiritus sancti lumine et gratia visitationis tue fecundanter et corroboranter illustres. Amin*[545]. (---)

47 Fol. 22r a – b[546] (cfr LIH, cap. LXX): *{A}doro te, rex* meus *et Deus meus*, vita *et substantia mea, salus et revelatio mea, qui hora una diversarum genera li<n>guarum*[547] *edificantibus turrim dedisti et qui sanctis apostolis tuis unctionem septiformis Spiritus* tui, *qui*

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[531] in *om. Clm 276, fort. recte, nisi* scientia *vel* cognitione *(sc.* huius artis*; cfr 35, 42, 43, sup.) omissum est.*
[532] sacramentorum: sacramenta *Sloane 1712; cfr Lib.*
[533] porismata: per orismata *Clm 276.*
[534] Clm 276, fol. 26r a.
[535] et *om. Clm 276, fort. recte, nisi* instrue *scribendum est.*
[536] in *om. Clm 276, fort. recte; cfr Lib.*
[537] iusticia tua: iusticie tue *Sloane 1712.*
[538] quatinus *om. Sloane 1712, recte, ut vid., nisi forte* ut *post* intelligentiam *secludendum sit; sed cfr Lib.*
[539] Amin *om. Sloane 1712.*
[540] Clm 276, fol. 26r a.
[541] et *om. Sloane 1712.*
[542] per *om. Sloane 1712.*
[543] 24: xiiij *Sloane 1712.*
[544] et *om. Sloane 1712.*
[545] Amin *om. Sloane 1712.*
[546] Deest Clm 276.
[547] linguarum *supplevi.*

nos docet de omnibus eisdem linguis repente loqui, tribuisti per virtutem verbi tui, in quo omnia creasti, et *per potentiam huius sacramenti. Inspira cor meum et infunde in illud rorem tue gratie, ut subito sancti Spiritus afflatus lumine efficacem huius operationis* intelligentiam et expeditionem li<n>gue[548] et artium *capax ingenium consequi valeam.* (---)

48 Fol. 8v b[549] (cfr LIH, cap. LXXI): {.}*iezeomos*[550]. *azaiatan. ezenotes*[551]. *zamazaiaton. ezenogor. gromonai*[552]. *ziphararin*[553]. *fabogeton. seremial. Sicramazan. achonamathos*[554]. *ethelemiaton*[555]. [556]*zanna. zazai. Gizithios. megalon*[557]. *cratrint*[558]. amin. (---)

49 Fol. 8v b[559] (cfr LIH, cap. LXXII): *Domine, Deus incomprehensibilis, invisibilis, immortalis, intelligibilis, cuius vultum angeli et arcangeli et celestes virtutes ardenter videre desiderant, cuius maiestatem eternaliter atque continue pro posse meo exerceo adorans eum Deum*[560] *vivum in secula seculorum. Amen*[561]. (---)

50 Fol. 8v b – 9r a[562] (cfr LIH, cap. LXXIII): *Domine, Deus, sancte Pater omnipotens, exaudi hodie*[563] *preces meas et inclina aurem tuam ad orationes meas.*

temon. Gezomehon[564]*. samac. Gezacarin.* zeamiot. *lezeacor*[565]*. sannamai. Gezeel. Gezietiel.* (---)

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[548] lingue *supplevi.*
[549] Clm 276, fol. 20r b – 20v a.
[550] {.}iezeomos: Gezothomos *Clm 276; (*ezethomos *et)* iezemonos *Lib.*
[551] ezenotes: Ezamarel *Clm 276;* hezemtynethel *Lib.*
[552] gromonai: Georomamanai *Clm 276;* zecromanda *Lib.*
[553] ziphararin: zaraphaim *Clm 276;* zaraphamy *Lib.*
[554] achonamathos: hathezihacos *Lib.*
[555] ethelemiaton: Jethelemiatan *(vel fort.* -lennatan*) Clm 276;* ieceley. mathan *Lib.*
[556] zanna. zazai: zannazai *Clm 276; (*zai. mazay *et)* zamma. zazay *Lib.*
[557] megalon: *fort. i.q.* μεγάλων.
[558] cratrint *ut vid.*, cracruit *Clm 276; (*heracruhit *et)* ciarihuht *Lib.*
[559] Clm 276, fol. 20v a.
[560] eum Deum: deum *Clm 276; cfr* te Deum *Lib.*
[561] Amen *vel fort.* Amin.
[562] Clm 276, fol. 20v a.
[563] hodie *om. Sloane 1712.*
[564] Gezomehon: Gezomelion *Clm 276;* gezomelyhon *Lib.*
[565] lezeacor: Jezeacor *Clm 276; (*iezehator *et)* lesehator *Lib.*

51 Fol. 9r a[566] (cfr LIH, cap. LXXIV): *Deus, semper via, vita* et *veritas, da lucem,* florem[567] *Spiritus sancti, in conscientiam et mentem meam et concede, ut fulgeat et clarescat donum operationis tue in cor meum et* in *animam meam nunc et per omnia secula seculorum. Amin*[568]. (---)

52 Fol. 9r a[569] (cfr LIH, cap. LXXV): {.}*eomagoton*[570]. *azacar. azannacar*[571]. *zegomathai. zachano*[572]. *legeznozon*[573]. *lempodomoton*[574]. *acheraos*[575]. *eliesion*[576]. *nadelabor. lammandi. Gemecor. ellemai. Gezetromai. colomanos.* amin amin. (---)

53 Fol. 9r a[577] (cfr LIH, cap. LXXVI): *Vita omnium creaturarum visibilium et invisibilium,* Deus, *claritas eterna celestium spirituum, hominum salus indeficiensque pietatis origo, qui omnia nosti, antequam fiant, qui iudicas*[578] *omnia, que videntur et non sunt et que non videntur et sunt, et ineffabili disposicione discernis, glorifica nomen tuum sanctum ineffabile hodie* in *cor meum* et *corrobora intellectum meum et* intelligentiam *meam. Auge* memoriam *meam et confirma* facundiam *meam et expeditam redde* linguam *meam in* scientiis tuis et in scripturis tuis, *ut*[579] *facultate a te michi collata et* sapientia doctrine *tue* cordi meo insignita *laudem et cognoscam*[580] *te et* diligam *nomen tuum in secula seculorum. Amen*[581]. (---)

54 Fol. 9r a – b[582] (cfr LIH, cap. LXXVIII): *Rex regum, Deus infinite misericordie, maiestatis immense, largitor atque dispositor omnium stabilium fundamentorum, pone fundamentum*

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[566] Clm 276, fol. 20v a.
[567] florem *ut vid. (*florê*; sic et Clm 276); an* fluere *vel* florere*? cfr Lib.*
[568] Amin *om. Sloane 1712.*
[569] Clm 276, fol. 20v a.
[570] {.}eomagoton: Gemegeton *Clm 276;* lemogethon *Lib.*
[571] azannacar *ut vid.*, Aziamathar *Clm 276;* hazamathar *Lib.*
[572] zachano: zachana *Clm 276;* zachana *Lib.*
[573] legeznozon: legomozan *ut vid. Clm 276; (*legomezon *et)* legornezon *Lib.*
[574] lempodomoton: laudomoton *vel* lando- *Clm 276;* lemdomethon *(et* lamdomathon*) Lib.*
[575] acheraos: Achanes *Clm 276;* zachamos *Lib.*
[576] eliesion *(fort. perperam pro* ἐλεῖσον*)*: elles. mon *Clm 276; (*helles(scy)mon *et)* zelezion *Lib.*
[577] Clm 276, fol. 20v a.
[578] iudicas: diiudicas *Sloane 1712.*
[579] ut *om. Sloane 1712.*
[580] cognoscam: agnoscam *Sloane 1712.*
[581] Amen *vel fort.* Amin.
[582] Clm 276, fol. 20v b.

virtutum tuarum in me et aufer a me insipientiam cordis, ut stabiliantur sensus mei[583] *in dileccione caritatis tue, et informetur spiritus* meus *secundum recreationem et innovationem voluntatis tue, qui vivis et regnas Deus per omnia secula seculorum. Amen*[584]. (---)

55 Fol. 9r b – 9v a[585] (cfr LIH, cap. LXXIX): *Deus, Pater immense, a quo procedit omne, quod bonum est, cuius magnitudo misericordie est incomprehensibilis, exaudi hodie preces meas*[586]*, quas in conspectu tuo refero, et redde michi letitiam salutaris tui hodie, ut* doceam iniquos *vias*[587] *scientiarum tuarum, et convertantur ad te rebelles et increduli, ut quod corde repeto et ore commemoro in me radicitus habeat fundamentum, et in operibus efficax videar et adiutus. Amin*[588]. (---)

56 Fol. 9v a[589] (cfr LIH, cap. LXXX): {*G*}*ezomaton*[590]*. agiathar. Jezaziel*[591]*. Gechonai. samasaiel.* Gezomiatel[592]*. Segomazar. azomaton. Gezacor. eiazar. samin. elielsilot*[593]*. Gezamatar. Gechorozamai*[594]*. samiel. esemiel. sochozamai. sanna. rabiathos. aminos*[595]. (---)

57 Fol. 9v a[596] (cfr LIH, cap. LXXXI): *Rex, eterne iudex et discretor omnium* agnitorum[597] *scientiarum bonarum*[598], instrue *me hodie propter*[599] *nomen sanctum tuum et per hec sancta sacramenta* et clarifica *mentem meam, ut intret* scientia *tua sicut aqua interiora mea et sicut oleum in ossibus meis per te, Deus, salvator omnium. Amen.* (---)

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[583] stabiliantur *(scripsi Lib. secutus,* stabilientur *Clm 276)* sensus mei: stabiliatur sensus meus *Sloane 1712.*
[584] Amen *vel fort.* Amin.
[585] Clm 276, fol. 20v b – 21r a.
[586] meas *om. Sloane 1712.*
[587] vias: uiam *Sloane 1712.*
[588] Amin *om. Sloane 1712.*
[589] Clm 276, fol. 21r a.
[590] {G}ezomaton *ut vid.*, Gezemeton *Clm 276.*
[591] Jezaziel: letaziel *Clm 276;* lethasiel *Lib.*
[592] Gezomiatel: *litt.* -i- *sup. lin. add.*
[593] elielsilot: helihel ... siloth *Lib.*
[594] Gechorozamai: iecoronay *Lib.*
[595] aminos: *fort. perperam pro* Amin *(vel pro* ἄνεμος*; cfr* ammos/Aminos*, 30, sup.);* hamnos *Lib.*
[596] Clm 276, fol. 21r a.
[597] agnitorum: angnitor *(i.e.* agnitor*) Clm 276.*
[598] bonarum: bonorum *(sc.* agnitorum*) Sloane 1712.*
[599] propter: per *Sloane 1712.*

58 Fol. 9v a – b[600] (cfr LIH, cap. LXXXII): *Deus, totius pietatis auctor et fundamentum, omnium*[601] *salus eterna et*[602] *redemptio populorum, inspirator*[603] scienciarum *et* artium *largitor immense, de cuius munere et misericordia venit, ut tantum nobis famulis tuis* scientiarum *inspirare digneris augmentum, qui eciam*[604] *michi misero peccatori tua concessisti scire sacramenta, tuere animam meam et libera cor meum de pravis huius mundi cogitationibus et incentiva libidinis omnis* vel *fornicationis in me potenter*[605] *extingue et reprime, ut* scientiis *tuis et* artibus *intentus delecter in eis, et des michi peticionem cordis mei, ut in glorificatione tua confirmatus et* exaltatus *diligam te, et augeatur in me virtus*[606] *Spiritus sancti per salutem tuam et remunerationem fidelium in salutem anime m<e>e*[607] *et corporis mei. Amen.* (---)

59 Fol. 11r a – 11v a[608] (cfr LIH, cap. LXXXIV): *Omnipotens, incomprehensibilis, invisibilis*[609] *Deus, adoro hodie nomen sanctum tuum ego, indignus et miserimus*[610] *peccator, extollens rationem et intellectum meum ad templum sanctum tuum, celestem Ierusalem, et asisto*[611] *tibi hodie, Deus meus, ostende<n>s*[612] *te Deum* et *creatorem meum et me rationabilem creaturam* tuam, et *invoco gloriosam clementiam tuam, ut visitet hodie Spiritus sanctus infirmitatem meam*[613]. *Et tu, Domine, Deus meus, qui Moysy et* Aaron, *servis tuis, per* litterarum elementa exterioris legis tue efficacem doctrinam *contulisti, confer michi hodie* [614]*gratiam superioris dulcedinis, qua* instigasti *servos tuos prophetas, et sicut eis* posuisti[615] *momentaneam conferre* doctrinam, *adhibe michi* latorem scientie, *quam desidero, et emunda*

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[600] Clm 276, fol. 21r a – b.
[601] omnium *om. Sloane 1712.*
[602] et *om. Sloane 1712.*
[603] inspirator: inspiratio *Sloane 1712.*
[604] qui eciam: quod et *Sloane 1712.*
[605] potenter: penitus *Sloane 1712.*
[606] virtus: gratia *Sloane 1712.*
[607] mee *supplevi Lib. secutus, om. Clm 276.*
[608] Clm 276, fol. 22r b – 22v a.
[609] invisibilis: indiuisibilis *Clm 276; cfr Lib.*
[610] miserimus: *i.e.* miserrimus *(sic Clm 276).*
[611] asisto: *i.e.* assisto.
[612] ostendens *supplevi Lib. secutus*, ostendes *Clm 276 et, ut vid.* (ostende[s]*), Sloane 1712.*
[613] meam *sup. lin.*
[614] gratiam superioris dulcedinis: superioris inuestigationem discretionis *Sloane 1712;* graciam superioris dulcedinis tue ... et investigacionis *Lib.*
[615] posuisti: *i.q.* proposuisti *vel* tibi proposuisti, *ut vid.*

conscientiam meam ab operibus mortuis et [616]†emunda *cor meum* ad intelligendum, *aperi*, dilata *intellectum meum in viam rectam*†, et *qui me ad ymaginem et similitudinem tuam creare dignatus es, exaudi me in iustitia tua et doce me in veritate tua et reple animam meam* scientia *secundum misericordiam tuam magnam, ut* ambulans *in multitudine miserationum tuarum delecter in operibus tuis magnis et complaceam in* admiratione *mandatorum tuorum et secundum opera gratie tue adiutus et restauratus*[617] *exaltato corde et conscientia mea emundata confidam in te et epuler in conspectu tuo et exaltem nomen tuum, quod bonum est*[618], *in conspectu sanctorum tuorum. Sanctifica me hodie, ut in fide viva et spe perfecta et caritate constanti* litt<er>ature[619], *quam desidero, adepta* scientia *exaltatus, corroboratus et*[620] *illuminatus diligam et cognoscam te et* scientiam et *sapientiam*[621] *et* intelligam *de* scripturis *tuis que hominibus* scienda *permisisti. Ihesu Christe, fili Dei unigenite, cui ante secula omnia dedit Pater in manus, da michi hodie propter nomen sanctum tuum gloriosum et ineffabile* instrumentum *anime et*[622] *corporis ydoneum et perspicax*, linguam *expeditam*[623] *et liberam*[624] et absolutam, *ut quicquid postulavero in tua misericordia et voluntate disponatur, et omnis accio mea in beneplacito tuo radicata et confirmata consistat. Aperi michi, Domine*[625], *Deus et Pater vite mee, aperi michi, Domine*[626], *fontem, quem aperuisti prothoplausto*[627] *Ade, et quem aperuisti servis tuis Abraham, Ysaac et Iacob, ad* intelligendum et discernendum et iudicandum. *Suscipe, Domine, pro me hodie*[628] *preces* [629]*omnium sanctorum* tuorum *atque omnium sanctarum celestium virtutum, ut omnium* scripturarum *tuarum docibilis constanter*[630] *efficiar. Amin*[631]. (---)

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[616] emunda – rectam: emunda cor meum in uiam rectam *Sloane 1712; turbata videntur. an* emitte cor meum in viam rectam, aperi et dilata intellectum meum ad intelligendum *scribendum sit? cfr Lib.*
[617] restauratus + et *Sloane 1712.*
[618] bonum est: est bonum *Sloane 1712.*
[619] litterature *supplevi*, lucem *Clm 276.*
[620] et *om. Sloane 1712.*
[621] scientiam et sapientiam *(ut vid.; sc.* tuam*)*: sciam et sapiam *Sloane 1712, fort. recte; cfr Lib.*
[622] anime et *om. Sloane 1712.*
[623] *ante* expeditam *litt.* ep *del.*
[624] et liberam *om. Sloane 1712.*
[625] Domine *om. Sloane 1712.*
[626] Domine *om. Sloane 1712.*
[627] prothoplausto: *i.e.* protoplasto.
[628] hodie *om. Sloane 1712.*
[629] omnium – atque *om. Sloane 1712.*
[630] constanter *om. Sloane 1712.*
[631] Amin *om. Sloane 1712.*

60 Fol. 11v a – b[632] (cfr LIH, cap. LXXXV): *Adoro te, rex regum et*[633] *Domine dominantium. Rex eterne impermutabilis, intellige hodie clamorem spiritus mei et cordis mei gemitum, ut commutato intellectu meo et dato michi corde carneo pro lapideo respirem in te, Dominum et salvatorem meum. Lava, Domine, interiora mea Spiritu novo tuo. Pro*[634] *intellectu carnis mee malo pone intellectum tuum sanctum bonum et aufer a me quod malum est commutans me in hominem novum, ut dileccio, qua reformasti me, salutis tue* et intelligentie *michi tribuat incrementum. Exaudi, Domine, hodie precem meam, qua clamo ad te, et revela oculos carnis mee* et mentis, *ut considerans* et *intelligens et custodiens mirabilia de* scripturis[635] legis *tue vivificatus in iustificationibus tuis prevaleam in conspectu adversarii fidelium Diaboli. Exaudi me, Domine, Deus meus, et propitius esto michi, qui plasmasti me,* et *ostende michi hodie misericordiam tuam*[636] *et porrige michi vas salutare, ut potem et sacier de fonte, qui Deus es*[637]*, ut de* scripturis adepto *intellectu psallam et* intelligam *in via inmaculata,* ut *veniat et requiescat Spiritus sancti gratia in me. Amin*[638]. (---)

61 Fol. 11v b – 12r a[639] (cfr LIH, cap. LXXXVI): *Confiteor tibi ego reus* et indignus *hodie, Deus, Pater celi et terre, conditor omnium visibilium et invisibilium creaturarum, omnium virtutum atque gratiarum bonarum dispensator*[640] *atque largitor, qui* abscondis [641]*sapientiam* et *scientiam tuam a*[642] *superbis et reprobis. Humilia hodie cor meum et stabilem fac intellectum meum et mentem meam et* te diligentem fac *conscientiam meam* et *signa hodie super me lumen vultus tui, Domine,* [643]ut intelligens efficiar et stabilis in mandatis tuis, *ut prorsus innovatus et mundatus ab operibus mortuis peccatorum meorum prevaleam in* scripturis *tuis* sanctis. *Proba me, misericordissime et omnipotentissime Deus. Ure renes meos* et *cor meum hodie gratia Spiritus sancti et igne visitationis tue visita me* hodie *et fortitudine*

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[632] Clm 276, fol. 22v a – b.
[633] et *om. Sloane 1712.*
[634] Pro: et pro *Sloane 1712.*
[635] de scripturis *in marg.*
[636] tuam *om. Sloane 1712.*
[637] es: est *Clm 276, fort. recte.*
[638] Amin *om. Sloane 1712.*
[639] Clm 276, fol. 22v b – 23r a.
[640] dispensator: dispessator *Sloane 1712.*
[641] sapientiam – tuam: scientiam et sapientiam *Sloane 1712.*
[642] a *sup. lin.*
[643] ut – mundatus: ut prorsus innouatus et intelligens efficiar in mandatis tuis. et emundatus *Sloane 1712, fort. recte; sed cfr Lib.*

stabilitatis tue precinge lumbos[644] *meos et baculum* confirmationis *tue*[645] *da in dexteram meam*, scripturas legum tuarum, *et dirige mentem meam in* doctrinas tuas *et in opera manuum tuarum. Confirma spiritum meum, ut eradicatis vitiis et peccatorum meorum sordibus prevaleam* et conforter *in* oblectatione *misericordiarum tuarum. Inspira michi hodie, Domine, spiraculum vite et auge* in *mentem meam et intellectum meum et rationem meam Spiritum sanctum atque constantiam, ut in operibus* scripturarum tuarum *exercitatus spiritus meus confortetur*[646] *et* vigeat. *Vide, Domine, et considera hodie mentis mee laborem, et fiat voluntas tua benigna in me, et de celo mitte michi in terram consolatorem Spiritum sanctum, ut me stabilitate perfecta muneat*[647] ad presens *et* omne *michi conferat* in scripturis intelligendis, *quod desidero, mee*[648] *defensionis auxilium. Amin*[649]. (---)

62 Fol. 12r a[650] (cfr LIH, cap. LXXXVII): |[a-]{.}*theos*[651]. *athamaziel. Gezomi*[652]. *saziel. sazamai. Geternamai*[653]. *salathiel. Gozomiel. Megal*[654]. [655]*nathamian. Jamazair. Sephonai.*[-a]|[b-] *mois. ranna*[656]. *zaramaen. Gezonomai*[657].[-b]|[c-]*amamin*[658]. *delot. azememelot.*[-c]|[d-]*chades. baruc*[659]. [660]*Semor. Gezeron. malaparos*[661]. *ellamai*[662]. *merai.*[-d]|

63 Fol. 12r a – b[663] (cfr LIH, cap. LXXXVIII): *Pie Deus, misericors Deus, clemens Deus potens omnia*[664], *fac michi hodie omnia possibilia credenti et adiuva hodie*[665] *incredulitatem meam et miserere michi hodie, sicut misertus es Ade penitenti, qui ei subitaneam per*

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[644] lumbos: renes *Sloane 1712.*
[645] tue *om. Sloane 1712.*
[646] confortetur: et confortetur *Sloane 1712.*
[647] muneat: *i.e.* muniat *(sic Clm 276).*
[648] mee: mere *Sloane 1712.*
[649] Amin *om. Sloane 1712.*
[650] Clm 276, fol. 23r a.
[651] {.}theos: O theos *Clm 276; i.e.* ὁ θεός.
[652] Gezomi: Gezorai *Clm 276;* gezozay *Lib.*
[653] Geternamai *(vel* Getre- *vel fort.* Getir-/Getri-*)*: Gecornanai *Clm 276;* iecornamas *Lib.*
[654] Megal: *fort. perperam pro* μέγας*; sed cfr 4 et 16 et 30, sup.*
[655] nathamian. *(*Nethamia *Clm 276)* Jamazair. Sephonai: nechamyha ... sophonaym. lazamair *Lib.*
[656] ranna *ut vid.*, Ronea Sechonea *Clm 276;* ramna ... -sichonea *Lib.*
[657] Gezonomai: iegonomay *Lib.*
[658] amamin: Amiamin *Clm 276, fort. perperam pro* amin amin*;* hamamyn *Lib.*
[659] baruc: Baruch *Clm 276; fort. nomen Dei, cfr Lib. CI 6.*
[660] Semor. Gezeron: semorgizechon *Lib.*
[661] malaparos: Malapanas *ut vid. Clm 276;* malaparos *(et* malapatas*) Sloane 1712.*
[662] ellamai: helahenay *Lib.*
[663] Clm 276, fol. 23r a – b.
[664] potens omnia + deus *Sloane 1712, fort. recte.*
[665] hodie *om. Sloane 1712.*

omnipotentie tue misericordiam multorum contulisti scientiam. *Confer michi hodie per omnipotentie tue misericordiam* scientiam, *quam desidero, ut in magnificentia operum tuorum delectatus potestatis tue* senciam *efficaciam* atque *virtutem. Adesto, clementissime Pater, operi meo et* instrue *me benigne.* Annue[666], *clementissime* semper[667] *unigenite Fili Dei,* et *confirma me. Aspira* principaliter, *Spiritus sancte* Dei, *Deus. Consolida hodie opus meum et doce*[668] *me, ut ambulem in* scripturis *Dei et glorier in multitudine affluentis gratie* eius, *et impetus fluminis* eius *sanctissimi civitatem cordis mei letificet fide* scripturarum, *spe* scientie *efficacis* restauret, *caritatis largitate repleat, claritate eterna effluentis*[669] *misericordie* eius *vivificet,* [670]*nec sit in me* tantum, *queso, gratia tua, Deus,* sed *maneat semper multipliciter in me. Sana, Domine, animam meam pietate clementie tue ineffabilis et conforta cor meum hodie, ut quod* audiero vel legero intelligam et quod intellexero custodiam et quod custodiero memoriter *teneam per hec sacramenta sancta*[671] *prefata cooperante gratia Patris et Filii et Spiritus sancti. Amen.* (---)

64 Fol. 12r b[672] (cfr LIH, cap. LXXXIX): *Pie Pater, misericors Fili, clemens Spiritus sancte, trinus et*[673] *unus Deus inestimabilis, adoro, invoco, deprecor nomen sanctum tuum et*[674] *supereffluentem equitatem tuam, quatenus ignoscas, indulgeas et*[675] *miserearis michi, misero peccatori presumenti, et officium, quod agressus sum, de* litterature cognoscenda sciencia *efficaciter in* sensibus meis *vigeat et valescat. Aperi, Domine, aures meas potenter, ut audiam.* Extingue *luctum oculorum meorum, ut videam. Dilata* aures meas, ut audiam[676]. *Conforta manus meas, ut operer. Confirma pedes meos, ut ambulem. Expedi nares meas et os meum*[677],

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[666] Annue *ut vid.*
[667] clementissime semper: semper clementissime *ante verbum* semper *deletum Clm 276; cfr Lib.*
[668] doce: edoce *Sloane 1712.*
[669] effluentis: efflulgentis *(sic) Sloane 1712.*
[670] nec sit in me tantum ... sed maneat: Sit in me ... et maneat *Sloane 1712.*
[671] sancta *om. Sloane 1712.*
[672] Clm 276, fol. 23r b – 23v a.
[673] trinus et *om. Sloane 1712.*
[674] et *om. Sloane 1712.*
[675] et *om. Sloane 1712.*
[676] ut audiam *in marg.*
[677] et os meum *om. Sloane 1712.*

ut olfatiam[678] *et sentiam et loquar tibi placita semper ad honorem nominis tui, quod est benedictum in secula. Amin*[679]. (---)

65 Fol. 12v a[680] (cfr LIH, cap. XC): *Extollo sensus carnis et anime mee ad te hodie, Domine, Deus meus*[681], *et elevo cor meum ad te, ut placeat*[682] *hodie gemitus meus in conspectu tuo, et complaceant verba et opera mea in conspectu populi tui, et effulgeat hodie omnipotenter* magna *misericordia tua*[683] *in visceribus meis, et* dilatetur *mens mea* ad *efficaciter in* cunctis operandum, *et crescat* eloquium tuum *in* ore meo, *et germinet gratia tua in corde meo, ut quod* legero *vel* inspexero vel audiero, *sicut* intellexit Adam, intelligam, *sicut custodivit Abraham, custodiam, sicut memoriter tenuit Iacob, teneam, ut in*[684] scripturarum *tuarum virtute fundatus et radicatus*[685] *me misericordie tue fundamentum glorier*[686] *adquisisse et delectatus in operibus manuum tuarum iusticiam et pacem mentis et corporis perseveranter* adeptam *custodiam et Spiritus tui, Domine, plenarie in me operante gratia hostium visibilium* et *invisibilium*[687] *michi adversantium insidias atque versucias gaudeam superasse. Amin*[688]. (---)

66 Fol. 12v a – b[689] (cfr LIH, cap. XCI): *Omnium regnorum sive potestatum visibilium sive invisibilium dispensator atque dispositor, Deus*[690], *omnium voluntatum ordinator, Domine, consilii* totius *boni Spiritus, dispone hodie et* iuva *potestatem debilem et imbescillem*[691] *mentis mee* et *ordina hodie voluntatem meam*[692] *in bonum in beneplacito tuo et michi gratiam tuam*[693] *multiformem in benignitate*[694] *dispensa. Largire propitius non ad multitudinem peccatorum*

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[678] olfatiam: *i.e.* olfaciam *(sic Clm 276)*.
[679] Amin *om. Sloane 1712*.
[680] Clm 276, fol. 23v a – b.
[681] Domine, Deus meus: deus *Sloane 1712*.
[682] placeat: complaceat *Sloane 1712*.
[683] omnipotenter magna misericordia tua: omnipotentem magnam misericordiam tuam *Clm 276*.
[684] in *om. Sloane 1712*.
[685] fundatus et radicatus: fecundatus et medicatus *Sloane 1712*.
[686] glorier: glorie *Clm 276*.
[687] et invisibilium *om. Sloane 1712*.
[688] Amin *om. Sloane 1712*.
[689] Clm 276, fol. 23v b.
[690] Deus: domine deus *Sloane 1712*.
[691] imbescillem: *i.e.* imbecillem *(sic Clm 276)*.
[692] meam *om. Sloane 1712*.
[693] tuam *om. Sloane 1712*.
[694] benignitate: benignitate tua *Sloane 1712*.

meorum respiciens michi que desidero, cogitandi et intelligendi et memoriter retinendi *effectum*, et *gratiam tuam* sensibus meis *accommoda et visita me visitatione Spiritus sancti* tui, *ut* [695]†*quod ex macula carnis sive ex peccati nativitate labe*† *contraxi* [696]*divina tua ineffabilis illa aboleat*[697] *pietas, qua in*[698] *principio celum et terram creare voluisti, illa spiritualis* et *magna misericordia restauret, qua hominem perditum ad gratie amisse* primum *statum dignatus es revocare*, et quod michi *iudicium Sathane* sensus et *facultatis et intellectus abstulit sensus* michi *Domini et sapientia* eius *attingens a fine usque ad finem fortiter et disponens omnia suaviter restituat*, quatinus *ego, indignus et miser peccator, in operibus tuis confirmatus in hiis, que desidero*, subtilis *efficiar et perspicax et* facundus *triplici et septemplici Patris et Filii et Spiritus sancti largiente* et *cooperante et administrante gratia. Amen*[699]. (---)

67 Fol. 12v b – 13r a[700] (cfr LIH, cap. XCII): *Deus, vivorum dominator et omnium creaturarum invisibili* admixtione *fecundator omnibus omnia singula*[701] *singulis* pro *sue tribuens facultate nature, pro equalitate*[702] *meritorum angelorum et hominum gratie celestis largitatem* recompensans, *effunde hodie gratiam Spiritus sancti* [703]in *cor meum et* in *animam meam et multiplica in me dona Spiritus sancti et corobora in me interiorem hominem et fecunda me rore gratie tue, qua angelos* instruxisti. Informa [704]*me largitate* sapientie *tue, qua a principio*[705] *fideles tuos* docuisti, *ut operentur in me septiformis gratie munera Spiritus sancti tui, et aque superioris Ierusalem cum impetu fluentes*[706] de Libano *puteum*[707] *mee*

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[695] quod – labe *turbata videntur*, quam ... labem *Sloane 1712, veri similiter recte, nisi* quod ex macula carnis sive ex nativitate peccati labe *(abl. causae) scripsit Apollonius; cfr Lib.*
[696] divina tua: diuine potentie tue *Sloane 1712.*
[697] aboleat: deleat *Sloane 1712.*
[698] in *om. Sloane 1712.*
[699] Amen *vel fort.* Amin.
[700] Clm 276, fol. 23v b – 24r a.
[701] singula *om. Sloane 1712.*
[702] pro equalitate: proe qualitate *Clm 276; cfr Lib.*
[703] in cor – sancti *propter homoeoteleuton om. Sloane 1712.*
[704] me largitate: in me largitatem *Sloane 1712.*
[705] a principio *om. Sloane 1712.*
[706] fluentes: fluentis *Sloane 1712.*
[707] puteum: in puteum *Sloane 1712.*

conscientie et[708] *anime mee* fontem *irrigent, repleant et exuberent caritate, qua de celo venisti super aquas*[709]*, maiestatis tue huius sacramenti in me confirmante*[710] *magnalia. Amen*[711]. (---)

68 Fol. 13r a[712] (cfr LIH, cap. XCIII): *Confiteor tibi*, Domine, *Deus, Pater omnium, hodie, qui celestia secreta* revelas servis tuis, et *deprecor suppliciter maiestatem tuam, ut* sis *rex et princeps cogitationum* mearum *hodie, et dirigantur operationes*[713] *mee in conspectu tuo, et acciones mee in conspectu celestium*[714] *virtutum prevaleant. Clamo ad te hodie, Deus*; *exaudi clamorem meum. Ingemisco ad te*; suscipe *gemitus*[715] *cordis mei. Commendo hodie spiritum meum et animam meam et cogitationes meas in manus tuas, Pater mi et Deus meus, et ne me a te sentiam derelictum sed misericordiam tuam sentiam in me, et exaltetur in me nomen tuum* bonum, *clementissime Spiritus sancte, Deus*[716]*, cuius bonitas eterna, cuius misericordia incomprehensibilis, cuius perpetua claritas, cuius possessione celi et terra plena sunt, aspira, respice, intende ad hanc operationem meam, et quod in tue laudis honore devote postulo in* tue perfeccionis *dispensatione compleatur. Doce me, Domine*; *in te pono me docendum. Rege me, Domine, et* †*gratie tue*[717] *in me fidus*[718] *fige*†[719]*, ut Spiritus sanctus*[720] *tuus in me vincat* et *regnet et inperet. Amin.* (---)

69 Fol. 13r a – b[721] (cfr LIH, cap. XCIV): *Domine, quia servus tuus ego, servio tibi hodie et confiteor coram maiestate glorie tue, in cuius conspectu omnis magnificentia*[722] *et* omnis *sanctimonia est, et deprecor sanctum et ineffabile nomen tuum, quatinus hodie ad tante mee*[723] *operationis effectum aures tue pietatis inclines et oculos* tuos *accomodes, ut aperiente te*

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[708] et *om. Sloane 1712.*
[709] aquas + multas *Sloane 1712.*
[710] confirmante: consummante *Sloane 1712.*
[711] Amen *vel fort.* Amin.
[712] Clm 276, fol. 24r a – b.
[713] operationes: cogitationes *Sloane 1712.*
[714] celestium: omnium celestium *Sloane 1712.*
[715] gemitus: gemitum *Sloane 1712.*
[716] Deus *om. Sloane 1712.*
[717] gratie tue + spiritum *Sloane 1712, veri similiter recte, nam* gratie – confide *(*fige *Sloane 1712) in Clm 276 turbata videntur.*
[718] fidus *om. Sloane 1712;* fido *(vel fort.* fidum*) exspectes. cfr* fidem *Lib.*
[719] fige: confide *Clm 276.*
[720] sanctus *om. Sloane 1712.*
[721] Clm 276, fol. 24r b.
[722] magnificentia + tua *Sloane 1712.*
[723] mee *om. Sloane 1712.*

manum tuam gratia, quam desidero, satier et fecunder caritate, qua celum [724]*fundasti et terram, te*[725] *largiente. Amin.* (---)

70 Fol. 10r a[726] (cfr LIH, cap. XCV 5): {.}*osel*[727]*. aziatol. Gerner*[728]*. Gezanner*[729]*.*
(---)

[724] fundasti et terram *scripsi Lib. secutus*, fundasti et terras *Sloane 1712*, et terram fundasti *Clm 276*.
[725] te *om. Sloane 1712*.
[726] Clm 276, fol. 21r b – 21v a.
[727] {.}osel: Cosel *Clm 276*.
[728] Gerner: Gemorl *Clm 276;* Gezor *Lib.*
[729] Gezanner *ut vid.*, Gezamior *Clm 276;* Gezamyhor *Lib.*

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